

# Story Grail Diary

Inspired by the film “Indiana Jones and the Last Crusade”  
Version 1.00 by Marc Kitter, Germany (2003)

**Version 1.12** by Pascal Kurosawa, Germany (2022)

**Todo List** for pages after “sign.10,page06”:

- final layout
- some additional pictures
- fancy additional pages without story in still empty pages

## Legend:

purple: insert

blue: original

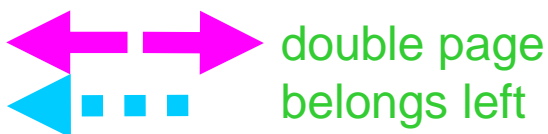
black: computer game

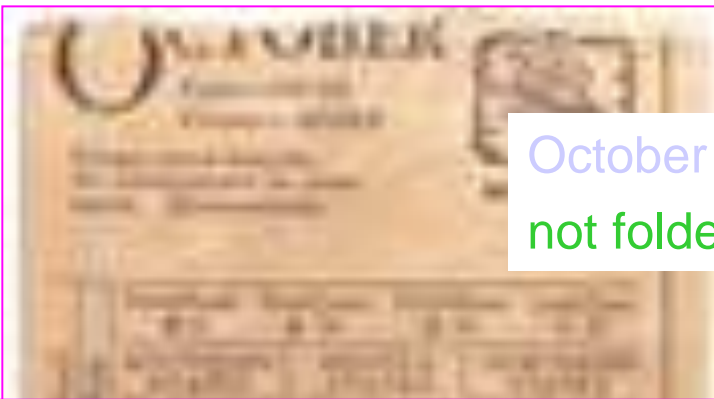
turquoise: novella

red: invented

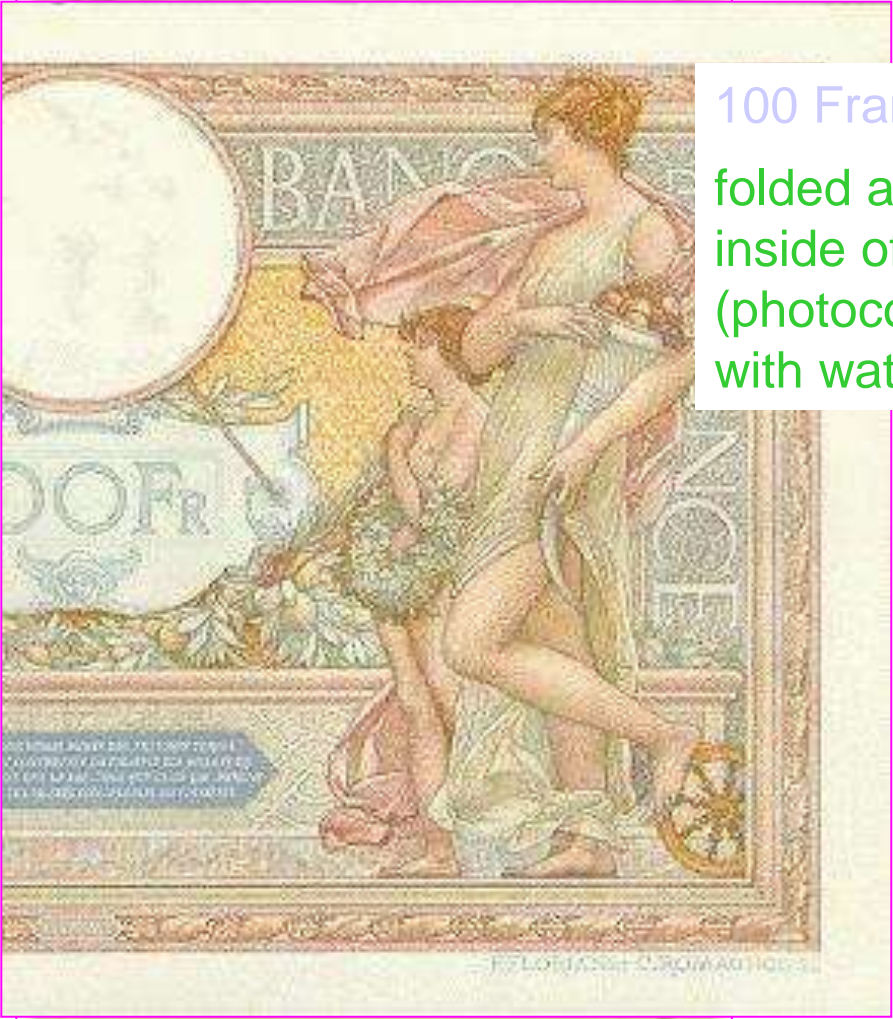
pink: corrected errors

green: explanation

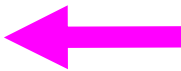




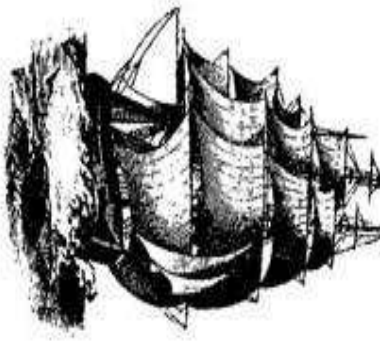
October Sheet (unfolded) - sig0pg1  
not folded. under the Frank Note.



100 Franc Note - sig0pg1  
folded and pasted to the  
inside of the leather cover  
(photocopied, and colored in  
with watercolors).



(endleaf sheet 1)



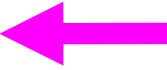
Insurance Company Envelope -  
sig0pg2

pasted on the first page, with the 100  
Frank Note.

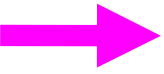
**The**  
**Insurance Co.**  
**Northeastern**



(flyleaf sheet 2)



(flyleaf sheet back)



# First Page!!!

Henry Jones

(in handwriting)


Text: Psalm 30 (15-16)

*In te sperávi , Dómine : dixi :  
Tu es Deus meus , in Mánibus  
tuis  
Témpora mea.*



*Oxford, England*

*April 3, 1898*



*Last night I experienced a vision. I was in my study, preparing a gloss of Wolfram von Eschenbach's Parzifal for Professor Zeiler's vernacular lit. seminar. I was sipping claret and a half-filled glass sat before me on my desk. I had reached the place in the narrative where Perceval, the holy innocent, first beholds*

*“a thing called the Grail,  
which passes all earthly perfection.”  
-when all at once the room seemed to grow brighter. At first I thought*

(It is "Map with no names" folded twice.)

*it was a surge in the gas line; then I remembered that at Anna's insistence we were living in a modern building, lit by electricity.*

*It was my wine glass that was glowing - shining with a light more incandescent than a dozen electric bulbs. And then before my eyes (and I had not drunk to excess), the vessel rose from the table and began to flicker. One moment it shone like the full moon and seemed to have a row of pearls about its rim; then in the blink of an eye it turned to tarnished metal and in place of the pearls appeared writing; in the next instant it looked to be made of wood. And the room*





*was filled with a voice that roared  
like a tornado and yet whispered like  
a lover's secret.*

image: "The Story of the Grail  
and the Passing of Arthur"  
by Howard Pyle  
(drawing of "Grail Vision")

*"Henry Jones, as knights  
of old sought this  
treasure, so shall you!"*

*And then - the entire incident  
could not have lasted  
ten seconds - the room was  
silent and my glass was a glass  
once more.*

*Now, I am not a religious man nor am I given to belief in “signs and wonders”. But I cannot deny what my eyes saw, nor what I heard with my own ears. There is no question in my heart that I have received a calling. I have been sent upon a quest. I, Henry Jones, have been granted an opportunity to find that prize of the centuries, that shining object of man’s spiritual yearning since the time of King Arthur - the Holy Grail. From this day I devote my life, my fortune and my scholarly efforts to the fulfillment of this awesome commission. I shall find the Holy Grail if it takes me a lifetime,*

*and this book shall be a  
record of my quest.  
Would that I prove worthy!*

*Oxford, England  
September 17, 1898*

*How to begin this search? Where  
to start? The Grail has been hidden,  
guarded, and protected since the day,  
where Joseph of Arimathea caught  
the sacred blood of the crucified  
Christ.*

*The word Grail is derived from  
graduale, which means step-by-step,  
degree by degree.*

*I must take one step back and  
first of all research all material for the  
building, in which the Grail is kept.*

*Throughout the various legends*

*from the middle ages, it was found in the castle of the Grail , where a king, wounded in his genitals, was kept alive only by its presence.*

*I believe that by finding the Castle of the Grail, the Grail itself will be within range. Therefore I will use the following pages of this diary to compile my thoughts and facts about the Castle of the Grail.*

*Chrétien de Troyes describes it as a enormous castle with a high, square tower.*

*It is said to be on top of a mountain called Muntsalvach - which means Mountain of Salvation.*

*The Mountain of Salvation must be a symbol for a place in which sal-*

*vation shall be given and where else could salvation be found than in a church or in a temple? - Yes, the Grail must be located in a temple, there can be no doubt about it.*

*Oxford, England*

*December 14, 1898*

*Anna and I are expecting a baby and since it's impossible to foresee if It's going to be a boy or a girl, the idea of calling it Junior entered my mind. I am full of joy and can hardly wait to welcome our newest family member. None the less I can not extricate myself from the quest I have been sent upon.*

*The questions that keeps occupying me is: what would the Grail temple look like and where can it be found?*

*The most basic concept of the human imagination is the circle. It figures in earliest cave paintings, and it is carved on the standing stones where man worshiped, themselves set up in circles.*

Text: Matthews,page80

Big Dead Sea Map, Sign2Pg2a  
pasted on an inserted page.



*In the middle Ages the sky was seen as a dome, in which the constellations moved, circling the earth and, in the zodiac, acting upon the fates of those below.*

The Grail castle in the centre of the world, surrounded by water. The moon is in Cancer its home, whose stone is the emerald.

Image&Text:  
Matthews,page80

Lars Ivar Ringholm,  
Grailtemple und Paradies,  
Stockholm, 1951

(Wolfram described the Grail as an emerald)



*In this zodiac the moon also spans  
Gemini, the sign of opposites. The  
union of heaven and earth,  
masculine and feminine, spirit and  
vessel, brings perfection.*

The Sun is in Libra, bringing  
equilibrium between the earthly and  
spiritual sides of man.

Text: Matthews,page80

*So based on the assumption that the  
Grail temple was build in the Middle  
Ages after the Grail was found by  
knights, it has to be circular.  
Unfortunately the idea of a circular  
temple is far from unique and even if  
the Grail temple is has the shape of  
a circle, it's not said,*

*that it's a known one. Just as well it could be hidden somewhere under or in another building.*

Text: Matthews,page85

*The same concept can be found in the three tables associated with the Grail: the Table of the Last Supper, the table at which the guardians of the cup first sat and the Round Table of King Arthur and his knights. According to tradition, all three were round, and those who sat at them were dedicated to the seeking of spiritual wholeness.*

*The Round Table was designed as a circle to echo the circle of the heavens, with the Grail as its mystic centre.*

## *the Round Table of the last Supper*

Round Table of Last Supper,  
Image: Matthews,page44  
(manuscript illustration,  
Syria, 12th c.)

450 years

after Christ 's

Text: Matthews,page85

Passion the Grail

appeared at King Arthur 's

Table on the feast of Pentecost .

sign.01,page15

*Princeton, New Jersey*

*July 1, 1899*

*It's a boy! Henry Jones, jr.  
was born today and today  
was the day where I found  
the answer to my questions:*

*Chosroes II captured the  
True Cross from Jerusalem.  
The modern name of his  
temple is Takt-i-Suleiman, but  
he named it the Takt-i-Taqdis,  
or Throne of Arches (it had  
twenty-two arches).*

*The Takt can be linked  
with the grail temple because  
it was the model for  
Albrecht's Grail temple in  
"Der jüngere Titurel".*

*If Chosroes II really was  
in possession of the True  
Cross, the Takt could  
indeed have been the place  
in which the Grail was once  
accommodated.*

Text:

Matthews,page23

Text:

Matthews,page82

*So long as it remained on earth  
the Grail required a home and because  
of its spiritual nature that place was a  
temple.*

Text&Image:  
Matthews,page82 (Lars Ivar  
Ringholm, Grailtemple und  
Paradies, Stockholm, 1951)

*The history of the Grail temple is  
a complex one, involving many  
different images among them that  
of the earthly paradise. In the  
7th century Persia the sassanian king  
Chosroes II built a temple worthy of  
housing the relic of the True Cross.*



What better place than this spiritual  
no-mans-land, between this world  
and the next, at a slight remove  
from reality but still historically  
attested to, for the earthy home  
of the Grail, sometimes called  
“Lapis Exulis,” which has  
been interpreted as the wish  
for Paradise?

(“what better  
place”, set5-left)

Text:  
Matthews,  
page29

It is precisely here that  
Wolfram places it, by  
inference if not in actuality,  
by making the eventual guardian  
of the Grail Prester John.

\* said to be 562 years old!

*The Grail is flooded with spiritual light  
and shines out of those who seek it*



*The true and proper home of the  
Grail is Paradise, the perfect realm  
of the spirit where the Priest King,  
John, its last guardian, reigns  
benignly from his castle within  
the Garden of Earthly Delights.*

*One of the words  
meanings attributed to the words  
Lapsit exillas, used by Wolfram  
Von Eschenbach to describe the  
Grail is the*

*"stone of exile"  
(from Paradise)  
and by extension the  
"wish for paradise"*

*There is an anonymous account describing the visit to Rome, in year 1122, of a certain 'Patriarch John' that relates details of his ministry and homeland. He lives, it is said in a great city with walls thick enough to drive two chariots abreast along the top of them. Through the city runs the river Physon which rises in Paradise and a short way beyond the walls is a mountain, on top of which stands*





*...the church of St Thomas the Apostle.  
Thies mountain is surrounded by a lake.*

Text: Matthews,page28

*Feirefiz vs. Perceval*

Image: Wolfram <von  
Eschenbach>  
Parzival (Band 1)  
Hagenau - Werkstatt  
Diebold Lauber, um  
1443-1446

Note

*Yet another interesting point is, that  
Prester John is said to be the son of  
Feirefiz - the half brother of Perceval  
- and Repanse de Schoye.*

*Only at certain times - a week before and a week after the Saint's feastday - do the waters sink, permitting access to the shrine in the centre, where hangs a silver vessel from chains in the roof. In this vessel is the uncorrupted body of the Saint, which at such times is lowered from its place and the body placed in a chair - from which position, at the height of the Mass, St Thomas himself dispenses the Host from a golden dish. Those who were true believers benefited from the Eucharist; but if any heretic partook, they either repented or fell dead.*

*This story bears so many parallels to that of the Grail, that it is hard not to believe that it may have been an indirect source for details which appear in the romances.*



*Lapis  
Lapsus ex  
caelis, the  
"stone fallen  
from  
heaven"?*

Text: Matthews,  
page17

Images: Matthews,  
page92 (War in  
Heaven. From Les  
Prophécies de  
Merlin, Paris,  
1498)

*In Parzival the  
stone was a jewel,  
an emerald which  
fell from the crown  
of Lucifer during  
the war between  
God and Satan.*

*The stone becomes  
a fallen image which  
can be raised up only by the  
Grail quest and redeemed  
in the act of healing  
performed by Perceval  
in its name.*

*Princeton, New Jersey*

*November 3, 1899*

*A certain Bishop Hugh of Jabala first brought news of Prestor John to Rome in 1145, with an account of a successful campaign made by him against the Muslims - a fact which created a considerable stir in the west, more used to hearing of defeat at the hands of the Islamic forces. But it was not until 1165 that the west became directly aware of the great Christian ruler. In that year a letter was delivered to Pope Alexander III, which began*

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men of the  
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Java.

From the gr  
ered, it is b  
massively bu

‘Prester John,  
by the grace of God  
king over all Christian  
kings, greetings to the Emperor  
of Rome and the King of France,  
our friends.’

*It went on to describe  
in detail*

‘the position,  
the government,  
of our land,  
and of our people and beasts’.

*But who was Prester John, and what was the origin of the letter? Various theories have been advanced, but there is little evidence to connect him with any single historical character. There is evidence also, in the form of an anonymous account written some time after the letter, that suggests a connection between Prester John and the Apostle Thomas, who is supposed to have traveled to India as a missionary not long after the crucifixion, and there founded the Nestorian Church, a breakaway sect of early Christians who established colonies first in Syria and then later in India and China. This contact with*

Text: Matthews,page26-28

Text: Matthews, page28

*the Nestorians may also have resulted in Prester John's realm being identified with India.*

*To travel all these countries will cost a fortune and what's even worse is, that it won't be possible to take Anna and Junior with me before he grows older.*

*When the Grail passed  
through the kingdom of  
Arthur, strange events  
followed in its  
wake.*

*One its sudden  
appearances to the  
knights of the R.F.  
announced*

*Galahad's arrival  
and his miraculous  
ability to draw the  
sword from the  
stone.*

*The cup shown here on this window is a libation  
vessel to the unknown genius loci or spirit of the  
place. As such it is the offering of prayer up to God*

Matthews,page73

Matthews,page81





*Prestor (re John Prestor)  
from 15 Cent  
woodcut.*

(“Drawing of Prestor John”)

Pinkerton Envelope, Sign2,pg13(?)

*John, the  
Priest King  
a mysterious  
figure whose  
vase christian  
kingdom is here  
said to include  
India and  
Ethiopia  
A nephew  
of the  
Grail hero  
Parzival.*

text&Image:  
Matthews,page27

*He became the last earthly guardian  
of the holy cup.*

sign.02,page13

Princeton, New Jersey  
February 28, 1901

*The circular shape of the Grail temple have led my thoughts into another direction that could prove useful:  
The circular shape of the skull contains the consciousness and vital force, which is also symbolized by the genitals (when the Fisher King is wounded he loses his life force).*

*In Tibet the skull symbolically contains human blood or other vital substances of the body. The aim of the meditator is to attain nirvana by renouncing attachment to life and all desire (symbolized by the use of the skull).*

Matthews,page81

text:  
Matthews,page81

Image: Palimpsests  
- Backs of  
Monumental  
Brasses Vol. Two  
(pages 124, 125)

Tibetan skull mounted and  
provided with a lid is used as  
a ritual object.

e gryse die ou

van Lauwe

Grail quest is the  
death of the physical body  
and the rebirth of the  
spirit into  
everlasting life.

Frieze  
1901

Sepultuere

p ly fault

cccc.lxxiii



picture&text:  
Matthews,page58

*As the Grail can be  
said to contain  
healing, both of  
physical and a  
spiritual kind, so  
too, the Hermetic  
Vessel, the vas  
miprbila, contains  
the elements which  
can cure all ills,  
including those of  
the spirit.*

Germany,  
16th C.

*Here, the alchemist  
walks through a  
landscape  
rich with the bounty of  
nature, which he hopes  
to draw forth and store  
in the vessel.*

Manuscript illustration

*From this, in time,  
will be distilled the  
divine essence which  
gives eternal life and  
the spiritual understanding  
which is the true goal of the alchemical  
and Grail quests.*

## The stone Vessel:

“The Grail in Alchemy”  
the Grail is described  
not as a cup but as:  
“ a stone of the  
purest kind .. “...  
called

(“Knight’s Tomb”)

text: Matthews,page17

Images: The Flowering of  
the Middle Ages – pages  
239, 240

### Lapist Exillas

there never was a  
human so ill but that  
if he one day sees that  
the stone, he cannot  
die within the week  
that follows . . . .

and through he should see the stone for  
two hundred years it (his appearance)  
will never change.

save that  
his hair  
might  
perhaps  
change  
to  
grey.

the above description has always  
puzzled me and I have made various  
attempts to find a solution.



The „Red Mass“ is a stage in the great alchemical work, the object of which is the transformation of the base elements

- in matter and man -

into higher states of king

Christ holds out chalices to the sun and moon, while more blood flows from His wounded side into the Fountain of Life, which feeds the later stages of the Work and is crowned by Mercurius.

Image&Text:  
Matthews,page39  
(Engraving, Germany,  
17th c.)

Here it is taking place in the Enclosed Garden (PARADISE) and is identified with the offering of Christ, who shed his blood for man's salvation

a carving of Melchizedek taken at Chartres Cathedral

all three  
elements  
(Melchizedek,  
stone and  
chalice)  
representing  
immortality

*Philosopher's  
Stone ?*

Image:  
Matthews, page 69  
(Melchizedek. Stone  
sculpture from  
Chartres Cathedral,  
France, 15th c.)

*Holy Grail?  
"Cup of Christ"?*

In alchemy, the  
Philosopher's Stone  
is identical to the Grail.

Western Massachusetts

August 24, 190<sup>1</sup>

*In a sleeping car aboard the Lakes Flyer, returning home from the conference of the Association of American Medievalists. I am anxious to be home with my wife and my infant son. Never again will I be such a naïf as to believe that a document certifying one as a Doctor of something-or-other represents an automatic conferral of dignity and respect.*

*My conference paper was greeted with embarrassment, skepticism and ridicule. My colleagues are unanimous in their belief that the Holy Grail is a fairy tale; that I would better serve scholarship by studying*



*the inventories manorial states or the effects of the Black Death on the development of cities - worthy subjects, I suppose, if one wishes to be an academic drudge, if one possesses no imagination, no inner life, no... vision. But I am heartened by the knowledge that Schliemann was likewise mocked when he set out to find the ruins of Troy. Toujours L'audace!*

*What poses me more of an obstacle than the skepticism of colleagues is the sparse and contradictory nature of existing accounts of the Grail. There is no certainty as to what it looks like or even what it is. The primary legend, of course, has it as a wine cup - the cup used by Christ*

at the Last Supper, in which Joseph of Arimathea caught his blood when he was crucified. Yet the word grail or graal could mean “a wide-mouthed shallow vessel” - not a cup but a bowl. In some accounts it is not a vessel at all, but a stone. Indeed, Wolfram calls it *Lapsit Excellis*, by which he may mean *lapis ex coelis* (stone from heaven) or perhaps *lapis exilis*, The “philosopher’s stone” of the alchemists, by which all things are possible.

Chrétien de Troyes (late 12<sup>th</sup> century) is the earliest author to use the word “grail”. Chrétien’s Grail is “of pure gold and richly set with precious stones.”  
From it streamed such pure

light that “the luster of candles was dimmed.”

Wolfram von Eschenbach, a generation later, describes it as a stone fallen from heaven, carried on a piece of green silk. Wolfram maintains he heard the legend from a minstrel named Kyot, or Gyot; who found it in Spain in a book by a Jewish astrologer, written in a “heathen tongue” (probably Arabic or Hebrew). Robert de Boron and other 14<sup>th</sup> century writers offer no specific description but clearly have it as a cup, not a bowl. They tell us that it appeared in a vision to King Arthur and his knights, covered with a cloth of white velvet. It seemed to “glow with its own light,” it gave

*off “a pleasing fragrance” and dispensed food to the company.*

*Sir Thomas Malory, a century later, speaks of the vision but the white cloth is described as velvet, not silk. Maddeningly, Sir Thomas offers no description either; but maintains that Sir Galahad found the grail on a silver table, contained in a chest covered with precious stones.*

*Such a bundle of contradictions!  
Such an abundance of confusion!*

*I have underlined  
the specific elements  
of the description that  
I believe are most pertinent.*

Chicago, Illinois

March 14, 1902

*The contradictions still seem impossible to overcome. Being in Illinois anyway, I visited the library of the University of Chicago where I spent the last five hours, studying and hoping to get a few questions answered but, whenever I think I have found information that could support me in my quest, I find myself even more confused than before.*

August Sheet, sign3pg9

Probably loose and moving around the diary.

Image:  
Matthews, page 15  
(reconstruction of  
Flemish 12th-c. original)

Mary redeemed the  
sin of Eve. It is at its  
most sacramental:  
a "hallow" of  
mankind. In imagery  
such as this we  
find the Troubadours  
addressing Mary as  
"Grail of the World", and  
applying the term with  
equal validity to the "lady" of  
the rose garden: The beloved one is  
the heart's Grail, her lover won't  
be alone, for she is to him the  
highest Grail, which protects from  
every woe.

Text: Matthews, page 16



The flower, like the vessel, was depicted as the object of a profound search, and was kept hidden from the undevout.

15<sup>th</sup> or 16<sup>th</sup> Cent.

Image&Text:  
Matthews, page31

Symbolizing the spiritual goal, the rose of the enclosed garden reflects the search for Paradise, which is at the heart of the Grail legends.

Printer's ornament

*The familiar theme of quest recurs in the Livre du Cueur d'Amours Espris in the search of the Heart (symbolized by the knight Cueur) for Grace, a lady of great beauty. It is set in the same sort of mysterious world through which the Grail knights roamed, and Cueur and his companion, Desire, undergo many adventures, among which is their discovery at night of a murky stream. Cueur drinks from it and pours some water back from the cup onto the stone, whereupon a terrible storm breaks. It is not until the next morning that Cueur reads the message on the slab, which promises misfortune to him who drinks, and warns of the effect of pouring water on the stone. As in the story of the spring of Barenton, the theme is one of transformation, in both instances caused by the application of water!!*

Matthews,page60





## (Drawing of crucifixion mandala)

*Flemish  
12 Cent.*

*Time stands still in  
this Christian  
mandala, as the  
old and the new  
dispensations*

*Christianity  
and Judaism  
assemble to  
witness the event  
of the redemptive  
sacrifice.  
Ecclesia  
(the Church)  
raises her cup  
to catch some of  
the grace-  
bestowing blood,  
while Synogoga  
(the Synagogue),  
looks on with  
awe.*

**Text&Image:**  
Matthews,page15  
(reconstruction of  
Flemish 12th-c. original)

\*

*Here we see a clue of the association of  
Mary with the Grail.*

Image: Westminster  
Psalter, BL Royal MS 2  
A xxii f. 220 (1250)

Grail Knight,

13<sup>th</sup> Cent.

Note:

Crosses on his  
clothes

*Westminster knight:*  
A kneeling knight before  
setting off on the  
crusades.

possibly King Henry III of England,  
giving homage.

The image depicts the armour and  
emphasizes the importance to medieval  
knights of military service  
to God and the church ...

Image: CGD, page25

*Greek or Roman columns\**

*According to The Mabinogion, the Grail temple is said to be hidden deep in a canyon beyond rock obstacles, which are supposed to make the entrance unreachable for anyone except the true pilgrim. Here Pryderi found ->*

Image: CGD, page50

*A fountain with marble stone  
around it, and a golden bowl  
fastened to four chains, the bowl  
set over a marble slab and the  
chains extending upwards so  
that he could see no end to them  
. . . . .*

*he walked over to the bowl  
and grasped it, but as soon as  
he did so his hands stuck to  
the bowl and his feet to the slab  
he was standing on, and his  
speech was taken so that he  
could not say a single word.*

Matthews,page28

Math vab Mathonwy



sign.03,page16

Image: "A History of Architecture on  
the Comparative Method"  
17th edition  
by Sir Banister Fletcher.

*Detail of the decorated  
style of capitol using  
a naturalistic leaf  
or vine ornament*

Longford Castle. Page 965.  
This is believed to be the Triangular  
Floorplan. The one in the Diary is a  
simplified version of this. Page 508  
has the three X shaped items from  
the Triangle Floorplan page (They  
are Leaves).

*Dog tooth freeze carving*

*The Grail  
became firmly  
entrenched in the  
imagination, the triangular  
shape with a round tower  
at each corner  
symbolises  
the Trinity,  
God the Father,  
Son and the  
Holy  
Ghost*

*detail of a  
crocket  
moulding.*



pictures: "A  
History of  
Architecture on  
the Comparative  
Method"  
17th edition  
by Sir Banister  
Fletcher.

*the particular types of columns invented  
by the Greeks and Romans*

*together with the  
lintels, caps and  
bases over them.*

Ionic

*Drawn by  
me at  
the temple  
of  
Takt-i-Taqdi*

*Corinthian Order.*

*Doric  
Order*

*As long as it remained on  
earth, the Grail required  
a home and because of  
its spiritual nature  
that place was naturally  
a temple.*

text:Matthews,page82

text:Matthews,page83

*The Dome of the Grail  
ground plan.*

Note

*Takt-i-Taqdis with  
its numerous arches  
laid out in a particular  
order.*

18<sup>th</sup> C.

sign.04,page02



Roman  
Numbers  
Scrap,  
Sign4Pg3

text:  
Matthews,  
page67

*In Greek myth the star represents Urans because  
he was castrated*

*The Grail is flooded  
with spiritual light and  
shines out to those  
who seek it.  
However like  
the treasure  
at the base  
of the  
rainbow,  
it remains  
beyond  
mans  
grasp.*

Note  
decoration of  
the top of  
this  
dwelling not  
seen  
elsewhere.

Image: The Flowering of  
the Middle Ages –  
page175

Text: Matthews, page65

*The grail is the spring of life, the vessel containing  
the promise of immortality. Symbol of the soul's  
thirst for God. A Cornucopia, the horn of plenty  
and of physical renewal.*

sign.04,page03

Mesopotamia,  
Ottoman Empire  
April 19, 1905

I have managed to visit Mister  
Muhammad Ali al-Jawf after all  
and will stay here for a month. Shown on the  
previous pages are some sketches of the  
Greek and Roman columns I made at the  
Takt-i-Taqdis or better said: what is left of it.  
One can only imagine how incredible  
this temple was centuries ago.

I also made drawings of the medieval  
engraving of the Great Shrine that used to  
house the Crown of Thorns at the Sainte  
Chapelle in Paris and the Chapelle itself,  
since the arches of the Takt  
reminded me of them.



*Based on  
Maltese design.*

*Very similar  
stained glass  
window.*

*(“Iron cross”)*

*Shows detail of front face of a church  
which has four bell capped pillars  
joined by Norman arches - steps  
behind leading to upper gallery.*

*A. shows detail of cross.*

*B. bell capped pillars*



*When I told al-Jawf what made me so interested in the Takt and the rumors that are connected to it, his first reaction was a long and hearty laugh - which I'm starting to get used to. But to my surprise he didn't laugh because of my quest, but because an "infidel man" had been sent upon such a quest. Anyhow he promised to help me with compiling the information needed, to fulfill my search when I will be back in Baghdad and see him again.*

*Tomorrow we will start to our return trip.*

*On the way there we had found a wonderful old temple, hidden in a isolated valley. I hope, we will see this inspiring place once more.*

*Drawing I have made before  
passing through the rock obstacle  
encountered at the far end of the  
valley.*

*You can go ten or  
eleven paces*

*Rocks*



*("temple map with the falling rocks",  
set3-right)*

*Text: Matthews,page68*

*The Grail had many precursors  
and takes many forms before  
it becomes identified with  
a chalice.*

*The number  
must have some  
reason of time or  
space*

*This is 18*

(set13-left)

*could easily  
have a very  
particular  
reference*

18  
5  
32  
55

32

*On coming in from  
Alexandrian. This old  
map may be of help-  
topography could have  
altered.*

*This could  
be an  
obstacle*

(Map: "Wilderness of the Wanderings",  
set13-right)

*Route taken  
at the last  
attempt*

This Wilderness of the Wanderings



*This very quick sketch map was  
made by me during the last days  
of the month.*

*("Obstacle" , set8-left)*

*many obstacles  
are apparent  
here*




*I suspect a lake or dam will  
protect the entrance to the final  
pathway but this will only be  
evident when the stone wall  
has been breached.*

*This fragment is kept with nny  
papers and maps.*

*This sketch is the same size.*

*(“paper fragment/Cruciform Scrap”,  
set8-right)*



*I found this fragment in one of the books  
and amongst the papers and maps in  
the old trunk. I'm sure there is  
a connection with my previous  
discoveries which could well  
be a key.*

*Note*

*I could say the  
design is repeated.*

*What about the base???*

*Aboard the Nerbudda*

*August 3, 1905*

*I'm on my way to Europe and finally have the time to write down all the adventures I have experienced on my trip to the middle east.*

*When I came back from the Takt, al-Jawf had done true wonders!*

*He had been able to connect to a merchant, that was supposed to have some old scrolls of papyrus, together with some forbidden books, stored in a trunk. The merchant - a strange looking, little man with full beard - didn't even tell his name, let alone any information where he got the content of the trunk from. During our meeting he seemed very nervous and - even though I paid him the large amount he asked for - only allowed us to have a look at his treasure for one single hour.*



*Unfortunately most of the books and papyrus scrolls were written in Arabic and even with al-Jawf's help I was only able to examine a fraction of what was in the trunk.*

*I was able to make out a few maps and scrolls in Latin, which - although they seemed to be written in the 12th and 13th century - only mentioned the crusades on a side note. In return a "hidden temple that houses the treasure of God", "on coming in from Alexandria" , "the holy Brotherhood" were mentioned now and then. I have not a clue yet, if this will help me in any way or even if the scrolls were truly from the time of the crusades.*

*I quickly copied a stained window, two maps, and a fragment with the upper part of some sort of cross that was found in most of the Latin scrolls.*

*I made some speculations on the maps, based upon the current state of information regarding the location of the Grail temple. The window is giving me headaches: it was hardly more detailed than my sketch and the only thing important on this picture are obviously the Roman numbers.*

*But I'm making progresses and with a little luck, I'll find new friends in Europe who are willing to help me the same way as al-Jawf did.*

*Princeton, New Jersey*

*November 14, 1905*

*The seeds I planted on my European journey this summer are beginning to bear fruit : received today a most interesting letter from Marcus Brody, **my former college-mate** at Oxford. He informs me that the abbey of Cantaney on the coast of Brittany is in possession of some old Irish manuscripts, one of which is said to refer to the Grail and as a genuine object, not a legend. I cannot wait to return next year to confirm !*

*At last I feel that my Quest has truly begun. When I think of the single-minded dedication of the knights of King Arthur's court, who seem to have interrupted their own pursuit of the*

*Grail only to slay the occasional dragon or to rescue a castle full of maidens now and then, it is plain that not one among the lot of them was ever troubled with the necessities of supporting a wife and young son.*

*To be fair, I have no dragons to contend with on my quest - only the occasional snake. Right now Junior is sulking in his room, to which he has been banished after bringing home a rather large specimen, which somehow found its way into my desk drawer.*

Image: Lost Book of  
Nostradamus (man  
with snake)

*He is quite an intrepid child- when not hunting rodents in the cellar or running with the children from the **neighborship**, he is usually finding some trouble to get into. Yet he is smart as a whip - already he can count to twenty in Latin and Greek (and swear resoundingly in **Italian and Polish**) - and I am confident that I can make a scholar of him.*

Image: CGD, page59

*Auvergne d'Écume  
Cantaney, France  
July 8, 1906*

*Brody was right. The abbey here is a treasure trove. Finding the item in question took some digging, but with such results! The Grail is genuine, and before on this very afternoon was proof: a fragment of verse written by a survivor of the Vikings sack of the monastery of Iona. The Grail was actually in the possession of that holy community for three centuries after the time of King Arthur, brought there by Galahad after Saxon raids and Mordred's treachery had destroyed Camelot.*

*But after then, where?*

Image: Floorplan of a  
Franciscan convent (not Iona)  
found in Viollet le Duc's  
medieval encyclopedia

*Could the Vikings have taken it to Norway?  
Might they have lost or discarded in one of  
their subsequent raids? They roved as far  
east as Russia and as far south as Africa.  
I dare not believe that it was lost at sea!*

*Fragment in Old Irish found in abbey of  
Cantaney, Brittany 7/8/06, attrib. to sur-  
vivor of the sack of Iona by the Vikings  
in the ninth century. Obvious Anglo-  
Saxon influence, but parchment, ink  
and style of illumination seem to in-  
dicate authenticity. (Translation by H.J.):*

*Their ships like sharks, like shades  
of Satan,  
Rumbled like whales that walked  
on water:  
Their thirst axes, slaked on our blood,  
Ran with red in the endless night.  
And the holy books they set to the torch,*



*Throwing words and manuscript alike  
on the flame;  
The word and the flesh to perish together..  
...the Cup of Our Lord  
Carven of wood from the tree of peace  
On salver of silver, on samite of emerald,  
Borne to our house by **Galeas** the Pure  
In the days of Arthur, when fair  
Logres fell,*

*This holiest of relics they ravished away  
to their land of darkness where  
the Devil is lord.*

*Of identity of “the Cup of Our Lord,” there can be no doubt! “Tree of Peace” would seem to imply that it is made of olivewood. The “salver (tray) of silver” and “samite ( silken*

*cloth) of emerald” are identical with the silver table and green cloth described by Chrétien and others. “Logres” is Britain; while “**Galeas**” is none other than Sir Galahad himself!*

*Anna just returned to my room with junior, who by now must have our inn-keeper, M. Roland de Haie, confirmed in his belief that Americans are savages and quite untamable - at least when armed with a slingshot. We shall have to find new accommodations tomorrow. Fortunately Mme. De Haie's cat seems none worse for the encounter, and we shall not have to pay damages for our landlord's "priceless thirteenth-century vase" – which by its cross section cleanly proved to be of considerably more recent origin and of no value whatever.*

Image: The Flowering of  
the Middle Ages, page72

*Two different columns... lions and  
dragons... angles and daemons!  
So it's not possible to have connection  
next to the cup of the lord?*

Image: The Flowering of  
the Middle Ages, page78

*Gasthof Trübselig  
Klasenheim, Austria-Hungary  
July 16, 1906*

*Acting on information from a monk at Cantaney that the castle here contained artifacts relating to the Grail legend, I traveled here to see for myself. There is a painting in the chapel by a Franciscan friar, with an interesting legend connected to it. Local tradition has it that the friar received his account of the Grail from a knight of the first crusade who claimed that his brothers had actually found the holy relic somewhere “in a canyon deep in a range of mountains.”*

CGD-Map 2

„canyons and mountains“

*Mountain  
Range*

*Secret Canyon*

„God is Love 2“  
„Queen with Grail“  
"Garden of earthly delights"

One of the meanings attributed to the words *Lapist exillas*  
used by Wolfram Von Eschenbach to describe the Grail  
Is the stone of exile (presumably from Paradise)

The true and proper  
home of the Grail is  
**PARADISE**  
the perfect realm of  
the spirit where the  
Priest King John, its last  
guardian reigns benignly

text: Matthews, page64

The Grail is flooded with  
spiritual light and shines out  
of those who seek it.  
text: Matthews,page67

The Garden  
of Earthly  
Relights

Eastern Telegram Envelope,  
Sign5Pg11

sign.05,page11



*I have found in the  
library of the  
castle a old Latin  
manuscript,  
possible from the  
friar himself, which  
confirmed the  
local legends. Also  
it mentioned  
Arthur and his  
knights along  
general lines.*

a picture of a monk

*The franciscan  
friar heard about  
the whereabouts  
of the Grail*



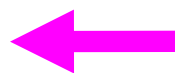
*The scholar, the logical man within me, insists that this tale is pure rubbish: The Franciscan order was founded more than a century after the first crusade; and the style of the painting clearly indicates that it could not have been rendered any earlier than the mid-13th century - meaning that this knight must have been more than 150 years old. But the dreamer, the spiritual man within me, hears such a tale as a confirmation of its truth - that the Grail does indeed confer eternal life on the one who fulfils its quest!*

*Am now soaking in an ancient castiron bathtub in the village inn. What an exhausting trip by mule-drawn cart, up the mountain to the castle and back again! I think of my son, deceptively sleeping the sleep of the innocent in our room down the hall, and pray that he shall never have to undertake so arduous a journey.*

*But then again: who am I to complain? I have been given an opportunity, that many others wouldn't even understand and now that Junior's age allows to have my family with me, I feel happy. Besides these small adventures also bring a lot of joy.*

pasted part of “Gulf of Aqaba Map”

One-Page Aqaba Map - b-prop



I found this map 1905  
on my third trip into Egypt  
it allowed me to trace the route  
as far as my arrows indicate but  
at the Mace it was impossible  
to get any further.

I must go  
deeper  
into  
the  
valley

I could find  
No reference  
to this  
area of  
the map.



Drawn part of “Gulf of Aqaba Map”

Las Mesas, Colorado

March 27, 1912

*Can it really have been six years since my last entry? Could academic obligations, lack of funds and the responsibilities of fatherhood truly have kept me so long from pursuit of my quest? Worst of all has been Anna's tragic death, a blow from which neither I nor junior have yet recovered.*

*I fear I am unfit to raise a son alone – Junior grows wilder and more undisciplined by the month - yet my heart will not admit any other woman to take Anna's cherished place.*

*Necessity may have required me to devote these years to more conventional scholarship and to my teaching duties, but I have not by any means forsaken my sacred affirmation. It seems I am not the only scholar in pursuit of this "fable". There are other "crackpots" who share my*

*passion, and still others who, though skeptical, nevertheless indulge my unconventional interest and keep me appraised of new discoveries concerning the lore of the Grail. Perhaps there is more romance in their souls than they would care to reveal to their respective institutions. Besides young Brody at Oxford, there is Staubig in Germany, the imminent Byzantine scholar Codirolli at Bologna, even an Arab in Baghdad who has been so kind as to pass along relevant information to this "infidel". Must arrange to meet them all on my next sabbatical.*

*Today I received a cable from Codirolli, occasioning this long-overdue entry. I am most eager to see the journal of this Paolo of Genoa he is bringing on his lecture tour. He is to sail on the maiden voyage of this new luxury liner Titanic that has been so much in the news this winter.*

*I am envious!*

*Las Mesas*

*May 22, 1912*

*It is a marvel. Not only did Codirolli also survive the sinking of the “unsinkable” vessel and the loss of the Paolo manuscript to Mr. Davy Jones; he has descended upon this forsaken patch of sand and presented me with a document he found in Constantinople that may have an even greater bearing on my quest! Codirolli is lecturing on the west coast and will be taking the codex with him when he returns this way next month. But in the meantime he left it here for my to make a facsimile copy.*

*The codex was found originally among other documents in a tin box secreted in a wall of the great basilica of S. Sophia. And Codirolli now was been able to retrieve*

*it from a local dealer. It would appear to date from the mid - 14<sup>th</sup> century. Like the found in the old trunk, a picture in this document* seems to represent a stained glass window *with some mysterious Roman numerals on it.* But the significance of *this combination* quite escapes me. They may have some connection with the writing on the reverse side of the *page*. It is in the Coptic alphabet of the early Egyptian Christian church, but the sense of it is not Coptic, and it appears to be some sort of cipher. What led Codirolli to infer its connection to my quest is the drawing at the top of the enciphered page. Though crudely rendered, it is a drinking vessel of some kind and on it is written in good Aramaic – the language of Judea at the time of Christ – “father, son, holy ghost.”



page from NES Action Game Diary.



"Father, Son, and Holy Ghost..."

*Coptic cipher from the Codirolli  
parchment volume*

*max. 14th Cent.*

(coptic text)

*the place?*

*I have little hope of finding intact the stained glass window. The style was clearly byzantine, a style today only can be found at bounty gathered from the venetians. In all likelihood it has long since been destroyed. But the cipher may provide a clue-perhaps to the location of the sacred relic itself.*

*The rest of the codex is primarily concerned with ecclesiastical architecture in. It seems that the author had a preference for decorative statues of animals and warriors - knights, swords, shields... But only the shield in the drawing of the window shows the same strange cross that I saw the first time on the Latin scrolls from the Persian merchant, and*

*this time even the base can be seen!!! I need to find out more about that cross, that I have never seen before I begun my search. I suppose it to be an early Christian symbol as used by the orders of knights in the Middle Ages, but it wasn't used by the known orders.*

*The only solution for this would be the "holy brotherhood" , as mentioned in the Latin scrolls from the trunk of the merchant. There seems to be a connection between this codex and the Latin scrolls in the trunk. I'm confident that I'm on the right way. On the following pages I will copy what I think is important to me.*

part of stained  
glass window in  
Venice 14<sup>th</sup> C.

(“Venice window”, set1-left)

*a part of the Franciscan friar's manuscript  
mentions the knights of the Grail...  
possible link?*

Note the  
Crosses  
on the  
shield



words in Latin  
note fig 7...

marker?

*Part of a decorative scroll in a  
14 Cent. Manuscript with  
a note beside this  
Particular number 3.*

*in another section of  
the same manuscript,  
this number 7 is marked*

*in stone*

*12<sup>th</sup> Cen.??*

*On a window  
in Venice  
This knight  
appears  
with shield  
quartered  
showing the  
Cross.*

*(“Venice Knight”)*



*Upper floor  
supported by  
stone lions*

*Codirolli is an elegant old gentleman, and he seems to have led quite an adventurous life, assuming that the stories he told on that vigorous evening last week were more than just the wild exaggerations of a Baron Munchausen. I admit I was almost as wide-eyed as Junior when he was telling his tales. Unfortunately my son tends to be overly excited by stories of high adventure. Certainly it was Codirolli's recounting of his escapade in the Sultan's harem and his escape down a rope made of - but I am becoming indiscreet – that inspired Junior to steal that Spanish cross this afternoon. I fear he may too rash ever to make a good scholar.*

*But perhaps it is just his youth and I can only pray that the loss his mother won't make him become a rowdy - back to my own adventures:*

*This is the second time that I find a window with strange Roman numbers, combined with that cross. I will use the next days by studying the windows of the Middle Ages. It should be possible to find out where these windows are (or were) as well as the meaning of those numbers.*



Grail



Cross of Grail



Upper half of  
stained glass  
panel window

12<sup>th</sup> Cent

Text&Image:  
Matthews, page 71  
(Stained-glass  
panel from  
Châlons-sur-  
Marne chatedral,  
France)

*The early movement away from  
Judaistic beliefs towards the new  
Christian dispensation was  
illustrated by the figures of  
Synagosa and Ecclesia, who bears  
the chalice of the mass, the  
ultimate symbol of eternal life.*

*Note the particular care taken in drawing the shield, the areas above it, and the angels.*

*The cryptic message below seems to have something to do with Roman numerals and stone pillars.*

picture from library-window in CGD

*„If you would enter, follow the first on the left.“*

("Single Kneeling Knight")

*This inscription  
has been translated  
"he was a defender of  
the faith"*

*As early as  
the 14<sup>th</sup>  
metal and  
leather has  
been added  
to the  
chain  
mail.*



text: Matthews,page7

*Galahad the stainless, virgin knight  
who was one of only three that  
succeed in finding the Grail and  
participating, to varying degrees,  
In its mystery.*

sign.06,page14

I found  
these  
two  
knights  
in an  
ordinary  
encyclo  
paedia.

(Double spread two praying  
knights)

Of course the location of the  
window wasn't mentioned  
with one single word.

text: Matthews,page7

Perceval, after first  
failing and wandering for  
five years in the  
wilderness, finds his way  
again to the castle of the  
Wounded King to rule in  
his place.

sign.06,page15

*Athens, Greece*

*February 10, 1914*

*It seems like wherever Junior makes his appearance it causes some kind of adventurous trouble. I knew that his imagination is beyond good and bad, but this time I have been infected by his enthusiasm. I allowed him to travel with me to London for one last vacation before school. It ended up with the investigation of the stolen Pietroasa bowl - an Orphic bowl made 3<sup>rd</sup> - 4<sup>th</sup> Century AD here in Greece.*

*I'm sitting now in the house of Nigel Wolcott, my former Professor. Nigel is doing some important researches at the local library while Junior is trolling in the city to find some clues himself. I am upset, that he is thinking that such headless actions will bring faster results than the study of matching literature.*

*New York*

*June 17, 1914*

*I 'm on the way to Constantinople, where Codirolli's parchment volume was found in the Hagia Sophia. Maybe I will find thereby more details about this "Nur ed-Din al Musafir" Mr. al-Jawf was writing about in his letter from 1909.*

CGD-Map 3

*Of course the oasis and the river could have dried up in the meantime, but the desert would still be there.*

*Unfortunately there are plenty of deserts spread all over the planet.*

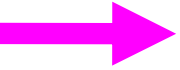
WILDERNESS OF WANDERING



(Map “tabora de franca“, left)

TEBAL MURDATH

*This map dated 1905*



MOUNTAIN OF  
TABORA DE FRANCA

(Map “tabora de franca“, right)



*The path of the Grail is  
inextricably bound up with  
sacrifice: the blood of the victim  
contained in the cup....  
which becomes the means  
of healing.*

*Lycurgus, in a fit  
of madness, killed  
his son Dryas  
whom he mistook*

*shield from  
south  
trancept*

**Text:**  
**Matthews,page74&75**

*for a vine stock  
and his country  
became barren in  
mourning*

**GOD IS LOVE**

*The theme of  
sacrifice is shown by that of  
spiritual attainment,  
whether through imbibing blood or  
the sacred drink of Eleusis  
from the Kernos.*

*Each of its 8 cups  
contained one of the elements  
of the divine draught.*



*Nur ed-Din is an Arabic name meaning “light of religion”. Al-Musafir means “the traveler”, a convenient name for an explorer. His nationality is not revealed. His manuscript is mentioned to be “Persian”, but it is not known if it was his native language.*

Images from Hagia Sophia  
und islamic weapons

*ALLAH IS MIGHTY*

*Dome supported  
on pendentives*

*The founder of the Islamic sect Dervish was a great poet and preacher named Mevlana. He lived in Konya.*

Konya, Ottoman Empire

June 30, 1914

The state library in Constantinople was of very little help (if any) for my study of the crusaders. As an christian I was not allowed to visit the mosque, which the S. Sophia is now.

Konya was a capital of the Seljuk Turks. From here they opposed the Crusaders moving along the Turkish coast toward Palestine. Thus, it is promising to do further research here.

Bad luck right now we have better problems to be worry about: the Austrian Archduke Franz Ferdinand has been shot together with his wife in Sarajevo and I fear that Europe and the Near East are no longer safe.

(Newspaper article form 1915):

*Professor Charles B. Hawken of Oxford spoke on his researches near Abergavenney, Wales. He has found Fragments of a journal kept by a Christian hermit in the Welsh mountains in the early 8th century. The journal illuminates several aspects of piety and religious practice of the British people during the Dark Ages. Of especial interest is the account of a vision, experienced in the year 717 or 719 by this anonymous chronicler, of the Holy Grail of Arthurian legend: "...the humble wooden cup that held God's blood, which resided at Avalon in the days of King Arthur, carven with holy symbols and shining with the light of grace."*

*To be Culum bayersm b*

5-7-15: Clipped from The Celtic Scholar, spring issue, concerning a conference on Celtic-British literature after the Saxon invasions. Must get to England to meet Hawken once this European war is over. Young Brody must certainly know him.

Armes des  
chevaliers de la  
table Ronde

Coat of arms of the  
round table

Arthur

Galahad

Percival

Bors the Younger

Text: George  
Wingfield -  
Glastonbury, Isle of  
Avalon, page22

Kay

Bedevere

Ector

Gawain

The name Arthur is from the Welsh term  
for “great bear”

*Philadelphia*

*August 19, 1916*

*It has been a bleak year in every respect. First the European war, which again has occasioned the postponement of my long anticipated year of research. Then came my estrangement from Junior, which has caused such grievous injury to my spirit that I can hardly speak of it even in this private journal. And now, here at my conference, ridicule heaped upon scorn.*

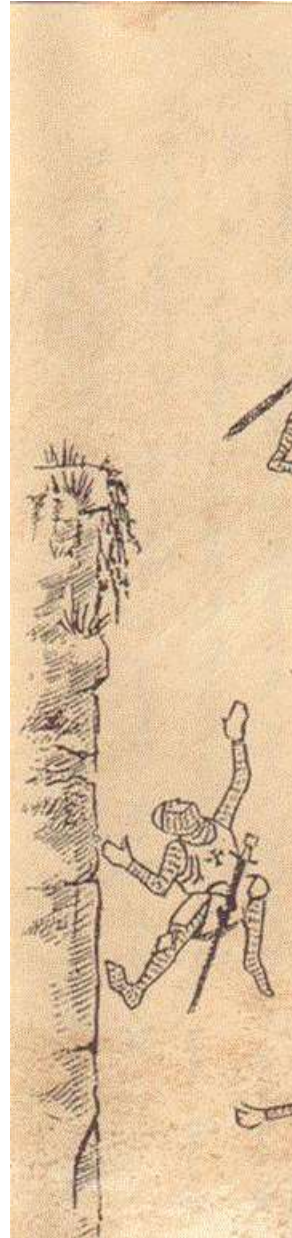
*God, grant me the strength of will to continue this quest! Sometimes my resolve almost fails me. This week I gave two brilliant papers on mainstream topics in medieval literature; yet everywhere I went, it was "Here comes Sir Galahad," and "Heard you were at the North Pole seeking the historical Santa Claus," and "Have a chair, Jones, we've saved the Siege Perilous for you!" This last from Carruthers, who is still smarting from that little comedy in San Francisco two years ago*

*when he was boasting about his acquisition of a “genuine 15<sup>th</sup>-century Inca funeral urn” from some antiquities dealer in Bolivia. I’m sure I embarrassed him when I pointed out the tiny inscription just under the lip, the one that said “Made in Japan.” And the other day he returned the favor. Blast it to blazes! I should be oblivious to such condescension - God knows I’ve subjected myself to it long enough - but I had to resist the urge to land him one on that smug little grin of his. Right. Henry Jones, the white hope of Las Mesas. Perhaps I am not worthy of finding the Grail after all.*

Aboard the steamer George S. Pilkington  
The North Atlantic  
June 29, 1920

At last I can resume my research in earnest! Can it really have been *so many* years since I last saw the Old World? The Great War is over, Europe is unlocked once again, and I have a year to poke around in ruins and libraries before I resume my duties. *Finally it is a good feeling to be back* at Princeton! I *was* not sorry to leave Four Corners. I have appreciated the solitude of the desert, but it is too far from the mainstream of medieval scholarship and it contains far too many memories of *Anna*.

And of Junior. He truly loved Colorado, for all he decided that the state wasn't big enough for the both of us; and his systematic explorations of the old Anasayi ruins during the year before he left home gave me hope that I had indeed raised a scholar.



Leap of the Lion's Head (1 page version), sign8pg2b/c

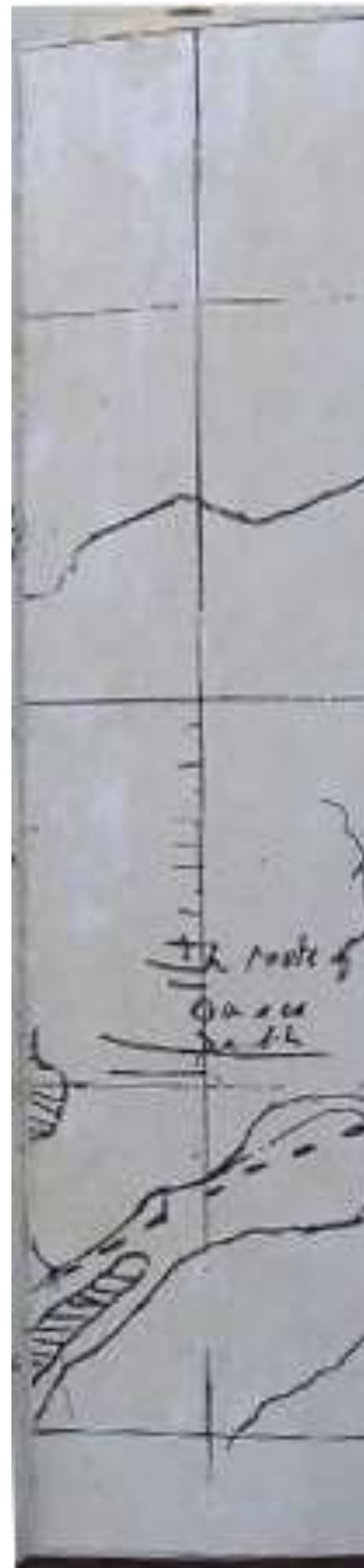


*I have no idea where my son is. I pray that he is alive, healthy, and not in prison. It still breaks my heart that he scorned the opportunity for a university education . not to mention his own father - for a life devoted to dissipation and ruin. Wherever he is, I assume he is at this moment galloping across open country on horseback, tearing about in an automobile, or getting some young girl in trouble. (Just this evening on the promenade deck I was talking to a young lady I met at dinner with my own thoughts of romance - until I realized that this woman who spoke so frankly of female emancipation, speakeasies, and the scandalous theories of Dr. Sigmund Freud was a girl of the same age as Junior. It made me feel very old)*

# Hand-made Fold-out Map, Sign6Pg5



pasted on an inserted page.



*I have translated  
this panel but am  
unable to date it  
precisely*

*Perhaps 14<sup>th</sup> Cent  
but may be as  
late as the  
16<sup>th</sup> Cent  
around 1500*



Picture: The  
Reliquary &  
illustrated  
archæologist,  
Volume5,page17

*Brass have  
a Tudor  
look about  
it.*

*Sir William  
Roberts  
Little Braxted.*

(“Brass tudor panel“)

*?? not  
understood*

*Oxford, England*

*July 14, 1920*

*I am in my element. I have spent the past ten days combing the Arthurian collections in the British Museum in London and the **Bodleian** library here. Marcus Brody has become an antiquarian and has been most useful. He has introduced me to a number of scholars who are supportive of my work. One is a young German Jesuit, Brother **Matthias**, who despite the understandable British hostility toward “the Hun”, is well regarded in university circles here. **Matthias** is a student of the life and works of Abbess Hildegard of Bingen, the celebrated 12- century religious poet, visionary and musical composer; and he informs me that certain rare manuscript of the abbess’s book of visions contain Grail references.*

Abbess Hildegard of Bingen  
receives a vision ...

Picture of Hildegard of Bingen

12<sup>th</sup> Century

*Unfortunately Professor Hawken died in the influenza epidemic last winter, but I have been allowed to see the Abergavenney manuscript. Hawken was not interested in Grail lore and spoke of hermit's vision only in passing. We are off to Wales tomorrow to make further investigations.*

Glastonbury, England

July 15, 1920

While on my way to Wales, I took the time to visit Glastonbury Abbey.

I've always wanted to visit the place since I embarked on my quest.

A local legend says that Joseph of Arimathea buried the Grail at

“the foot of Glastonbury Tor, whereupon a spring of blood gushed forth from the ground”.

Glastonbury Tor refers to St. Michaels Tower, also called "The Gates of Avalon" according to celtic legend.

" Here the Grail is housed, and serves as a chalice at the celebration of the Mass."

Legend has it that St Joseph of Arimathea returned to Somerset as a Christian missionary leading a party of 12 monks from the Holy Land.

Picture: George Wingfield -  
Glastonbury, Isle of Avalon,  
page10

King Aviragus granted St Joseph and his followers the very first Christian church in Britain - a circular hut made of wattles - was build here in Glastonbury where the present day ruins of the abbey stand.

Picture: George Wingfield -  
Glastonbury, Isle of Avalon,  
page10

In 1918 Bligh Bond  
interpreted the hexagon  
pattern of St Mary Chapel as  
correponding to the twelve  
hermit cell of St Joseph (and  
to the twelve apostles).

Picture: George Wingfield -  
Glastonbury, Isle of Avalon,  
page18



*Nanteos, Wales*

*July 19, 1920*

*Marcus had heard rumors about a wooden cup, that - according to the legend - was saved by seven monks who fled to Wales during the devastation of the Abbey of Glastonbury. In contrast to the cup of Iona, this one - also made of olivewood - is still present and - again like the cup of Iona - it is said to be used during the last supper.*

*According to the same rumors people drank from it in the hope of being healed and indeed many seem to have found cures.*

*It is now locked away, but Marcus and brother Matthias were able to make a special arrangement, that allows me to examine this cup.*

*I was also told that Richard Wagner came to see it in 1855 , and later wrote his great drama of the Grail , Parsifal , inspired perhaps by the sight of this cup .*

# Nanteos Cup

## Pictures of Nanteos Cup

*The cup is in dark color, somewhat darker than most olivewood. Most of the cup is missing.*

*Here viewed from underneath through glass*

*It appear that once the year, pieces have been bitten off by the "faithful."*

*Front / side view*

*Nanteos, Wales*

*July 23, 1920*

*I don't know from what century this Nanteos cup is supposed to be from, but I'll eat my hat if this is the holy Grail.*

*It is a beautiful and old cup, that has suffered badly from the abuse of the centuries, but I wouldn't suggest it to be older than seven- or eight hundred years. I have drawn it into my notebook, to make sure that whenever I find a description of the Grail that fits to this drawing, I'll know better than to waste my time any further.*

*y cleddyf Bran  
(the "sword of Bran")*

Text: Matthews,page29

Defender  
of the  
Faith

("sword and scroll")

The Order  
of the  
Grail  
could have  
been the  
same  
sword  
drawn  
from the  
stone  
by  
Arthur

The Knights of  
the Maltese  
Order of  
St. John

DEFENDER OF THE FAITH GOD WE TRUST

Part of a  
stain glass  
panel in  
window  
in the  
Nave

Garumet, Parzival's  
father, puts himself  
at the service of  
Islam as a mercenary  
became it satisfies his  
need for perfect  
spiritual knighthood  
In a way that service  
to a western lord  
cannot.

*“The Purple Dragon”*

*Mochdref, Wales*

*July 27, 1920*

*Eureka! Just when I was beginning to suspect that this Welsh excursion was a wild goose chase, we stumbled upon this village. A local folk legend has it that the poet Taliesin, whom the chronicles speak of as a pupil and companion of Merlin, came to this valley after the death of Arthur and the breaking of the fellowship of the Round Table. The natives were most avid informants once I had proved my worthiness by quoting some of Taliesin’s verses to them (and by matching them drink for drink in the common room of the inn.)*

*Gwion Bach tasted three drops from the cauldron of the goddess Ceridwen.*

*Taliesin was reputed to be a shape-changer, and one of the local traditions is that the poet would often take the form of an eagle and observe the knights disporting themselves.*

Image: Matthews,  
page38 (Engraving,  
Austria, 16<sup>th</sup> c.)

*became the 'Chief Bard of Britain',*

*Gwion was reborn  
as the great poet.*

Text: Matthews,  
page47

The maltese knights have always been a central figure in the legend and history about the Grail. I do feel the key is to be found in the space around the crusaders.

*On occasion he is said to have gazed upon Sir Perceval in his hermitage*

*(NB: Not Galahad, as in the later accounts.)*

*after he had fulfilled the quest of the Grail; and of the sacred relic the bard sang a verse that I have recorded **for a later translation.***

*To my embarrassment, I woke this morning with an axe-blade in my skull, on a straw cot in the local jail. I will admit to having had a bit too much to drink last night, but only the solemn confirmation of a dozen witnesses convinces me that I indeed ended the evening standing on the bar of "The Purple Dragon," roaring out a medley of college songs. It did not make matters any easier that it took Brody most of the morning to find his way there to pay my fine. How a man who can smell out a rare manuscript with the instinct of a bloodhound can get lost in a village of twenty houses is a mystery known only to the creator.*



*Verse fragment in the Welsh language  
attributed to Taliesin, sung by a shep-  
herd and folklorist at Mochdref, Wales  
and translated by H.J., 7/31/20:*

*...Silver <sup>\*</sup> as the foam of the sea,  
Bright as the mirror of Bronwyn,  
Fragrant as the flesh of Bladeuwedd,  
Mighty as the sword of Bran:  
Carven with spells of blessing  
In the shrouded tongue of the East,  
This vessel, the coracle of God  
Drives out the old before the new.*

*NB: A coracle is a round boat such as  
are still employed by fisher folk in  
Wales and western England; and thus  
Taliesin's verse would seem to support  
the theory that the Grail is a bowl, not a  
cup.*

*\* The native Welshmen tell me that this word would be more accurately rendered as “frothy” or “crystalline” or “luminescent.” In any case it describes a quality of appearance and should not be taken as a reference to the metal silver.*

*Josephus, here giving the Grail to King  
Alain, was the son of Joseph of Arimathaea  
and had been the first Bishop of western Christendom*

(“Josephus with the Grail”)

Text&Image:  
Matthews, page71



*This picture from the 15<sup>th</sup> century  
supports the bowl theory*

In Pompeii a young satyr being offered a bowl of wine by Silenus while behind him, another satyr holds up a frightening mask.



The mask is reflected in the bowl.

It is possible  
to see behind the story of  
the Taliesin echoes of a mystery  
religion in which a sacred vessel played  
an important part.



*Perhaps like the ritual depicted  
on the walls of the Villa of Mysteries  
at Pompeii*

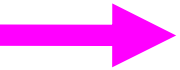
*(second century AD)*

*where the initiate was offered a cup  
prior to undergoing tests which,  
if successfully completed, would  
impart to him the tenets of the  
inner life.*

*Possibly an alternative to a  
mystical feast echoing that partaken  
of by the Grail Knights.*

*ie Kernos.*

map of the mountain Road.



(plus Hitler's autograph)

Hitler signs the Grail Diary in pencil.

("map of the mountain road"),  
set4-right

Depth of the  
rock here  
is almost  
un  
passable

*Wall of rock that confronted  
us during our progress up  
the mountain road beyond  
the first overnight stop.*

*(“Venice Library Stained Glass Window”)  
“Left Part of Venice Window”)*

*In this particular window Christ is  
called a priest in the succession of  
Melchizadek by right of his sacrifice*

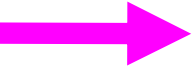


*This statue  
is almost  
the only  
medieval  
depiction  
of M.*

Text: Matthews,page69

*He is  
holding a  
book on  
which  
illustrated  
the cup  
or chalice*

## ("Knight Rubbing 2")



Ceridwen, the  
Welsh mother  
goddess  
figure

Note:  
Welsh word for cauldron  
(pair) and spelling of Mary's  
name - Mair.

text; Matthews,page14

What in the association of  
Mary with  
the Grail ??

Ceridwen was the  
possessor of a magic vessel.



There are six degrees or levels of awareness in the Grail quest, and each one is represented by an animal.

The **raven** is the symbol of the first degree and represents the messenger of the Grail and “the finger of fate” that initiates the quest.

Picture: Lost  
Book of  
Nostradamus  
(animals)

Picture: Lost  
Book of  
Nostradamus  
(animals)

The **second** grade was  
represented by the peacock.  
He stood for the search for  
immortality and the visionary  
nature of the task.

The sign of the third degree was the **swan**, because the one who took up the Grail quest sang a swan song to selfish and indulgent ways. In order to succeed in the quest, one must overcome weaknesses of the mind and heart and move beyond petty likes and dislikes. The fourth grade was symbolized by the **pelican**, the bird which pierced its own breast to feed its young; allegory of the self-sacrifice and the willingness to accept risks for the weal of his family.

Pictures: Lost Book of  
Nostradamus  
(animals)

*The **lion** personified the fifth  
grade. He stood for the  
achievement of high goals.*

The sixth grade  
was achieved  
not until  
the end  
of the quest.



the **eagle** was  
standing for it

At this time the Grail seeker had gained  
already the knowledge and strength, to  
understand the complete meaning of his effort.

Two-Page Arabia Map, sign9pg4  
pasted





Two-Page Arabia Map, sign9pg5

pasted

*Dornbirn, Austria - Hungary  
August 31, 1920*

*Brother Matthias is on his best way to ruin my body with his attempt of saving my soul. After he heard about the incident in Mochdref, he insisted to show me the joy that can be found within God's creation and that my "excessive drinking" is nothing compared to the "true inner peace". Since I couldn't risk to lose his goodwill, I agreed to experience the "pleasure of letting God take care of you". If only I had asked what exactly was meant by that:*

*Instead of praying or something alike, Brother Matthias wanted to walk from Kempten, Southern Germany to Sankt-Gallen, Switzerland without any rations.*

*What I first believed to be bad humor, soon proved to be even worse reality: we've been on our hiking trip for two days now and won't reach Sankt-Gallen until tomorrow evening. I have just finished three hours of hard work on a farm to earn our dinner. The first meal today and I am far from experiencing any pleasure.*

*I can only hope, that the manuscript, that Brother Matthias will represent to me in Sankt-Gallen, is worth the sacrifice.*



Account of a  
vision of Abbess  
Hildegard of Bingen,  
found in a manuscript  
in the library of the Bened-  
ictine Abbey of St. Gallen, appar-  
ently in Hildegard's own hand. (Trans-  
lated from the Latin and excerpted by H.J. 9/2/20

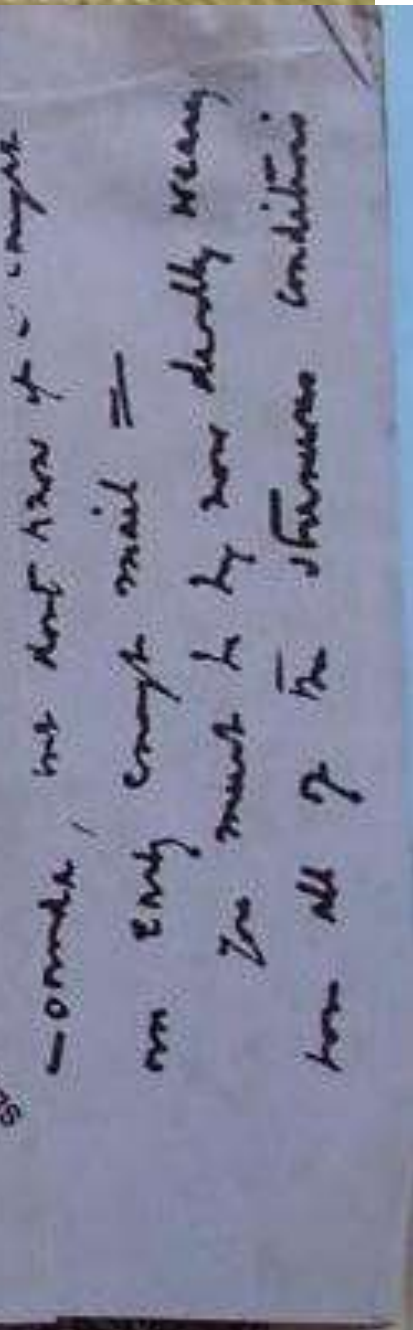
"On Good Friday [of the year 1163], I was in  
chapel at the hour of Matins...and of a sudden  
it seemed that the chapel was filled with a  
light brighter than the day, though outside  
there was darkness... and I was visited by  
the Holy Ghost and granted a vision of Our Lord  
on the cross... and by his side stood Joseph of  
Arimathea, who held a chalice of brass to  
catch our Saviour's blood, and on it was in-  
scribed as it seemed in the Greek lang-  
uage, the words "Take ye, this  
is my blood." ...

Sankt-Gallen, Switzerland  
September 4, 1920

*It is as Brother **Matthias** promised!  
The library of this ancient abbey  
contains a volume by  
Abbess Hildegard  
of Bingen,  
in her own hand,  
in which she  
recounts  
a vision  
of the cup  
of Christ!*

Picture of Abbey of  
St. Gallen

**Monasterium**



*The incident is dated 1163. There exists a published Book of the Visions of St. Hildegard, compiled by the sisters of her convent; but the last revelation in that volume is dated 1155. The Abbess is known to have lived until 1179, and the St. Gallen codex clearly represents visions of the last 24 years of the celebrated mystics life. I perused it carefully but found no other references to the Grail.*

*I have excerpted Hildegard's description of the Grail in this notebook, but I remain puzzled by two features of the manuscript. xxxx Across the bottom of the page on which this vision is recounted appears a line of music with the annotation  
PER HOS SONOS SEPULCRUM  
APERIES - "by these tones you shall open the tomb."*

# Per Hos Sonos Sepulcrum Aperies



From a manuscript  
of Abbess Hildegard  
of Bingen.

The excerpt uses  
an obscure musical  
notation, and I am  
not sure why it  
never has more than  
six different notes.

*The Abbess was a noted musician; but this is the only place in this particular codex where a musical reference appears.*

*“Sepulcrum” probably refers to the Holy Sepulchre in Jerusalem. I have copied the music - “neumes,” - I believe the medieval notes were called - and the master of the chapel here has graciously transcribed them into modern notes. But for now their significance remains a mystery, much like the Coptic cipher in Codirolli’s Constantinople parchment **volume** . (I look forward to seeing the old reprobate in Bologna, but I first must make an unscheduled Rhine journey to Bingen.)*

*The other oddity is a cluster of illuminations that appear on the opposite (observe) page: Twelve medieval images, in three groups of four each, rendered in an individualized style that is far more characteristic of fifteenth rather than of twelfth - century art. Upon close examination, the parchment page on which these drawings appear proved to be of an*

*entirely different quality and provenance - than the rest of the codex - as if the volume had been rebound and the new leaf added at some time after the manuscript was written. I reproduce these drawings here, though their relevance, if any, to the object of my Quest must for now remain obscure.*

Image: CGD,page42

*A*

*B*



*A. This configuration is labelled "correct".*

*B. This one is labelled "certain death". How curious!*

*With all this hard work in the abbey I have spent some evenings in this lovely city. St. Gallen is amazing and full of nice places. Yesterday in a local antique shop I found an old medieval painting. I hardly believe it: This wooden picture shows a vision of knights on the path of the grail. But all procrastinating aspirants plunge into the depths. Only one man (Galahad?) seems to walk on air and floats over the abyss. Truly inspiring! Luckily I was able to acquire this painting and will let it send to my home tomorrow. Just imagine if it would take harm on my ongoing trip...*



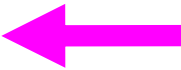
*(Double spread “third trial”/”leap  
of faith”)*

*The path of the Grail is inextricably  
bound up with sacrifice.  
Text: Matthews,  
page74*

*In Fear*

*(bzw. Martyr)*

*(bzw. Path 55)*



*The path of the Grail is said*

*sign.10,page04*

Text: Matthews,  
page75

\* Each of its  
8 cups  
contained one of the  
elements of the  
divine  
draught.



The Represent

Thysis

### Penciled Pages:

The cup drawing  
in Leap of Faith  
Double was in  
pencil

text: Matthews, page67

In the Greek myth, the star represents Uranus because

*Bologna, Italy  
September 29, 1920*

*Bingen was a bust. There was nothing in the voluminous manuscripts of Abbess Hildegard that yielded a clue to the musical notes in the St. Gallen codex; and seeing the devastation wrought in the Rhineland by the war was dismaying. But what a journey this has been! A few more findings such as these and I may discover the Grail before I must return home!*

*Codirolli continues to amaze me. He is past seventy, but his energy is equal to that of a twenty-year-old. Right now he is out carousing somewhere, leaving me to pore over the fruits of his remarkable labors of the war years. Hostile borders have been no barrier to him, nor has revolution, as he was able to slip into Constantinople (or, as **the citizens** call it **themselves**, Istanbul!) and Russia (or, as we now must call it, the **Russian Soviet Federative Socialist Republic!!**) and bring out some of the most amazing items.*

*I have before me a parchment, this wonder obtained from the ruin of Kaffa, in the Crimea. It is a testament written in good Byzantine Greek by a Jewish physician who was in attendance at the death of a Franciscan friar in that city*

*the year 1267. As it happens, in one of  
Those happy accidents of scholarship,  
This was the same Franciscan who  
painted the Crucifixion I saw so many  
years ago at Klasenheim - the  
friar who was said to have met a cru-  
sading knight who claimed that he and  
his brothers had found the Grail!*

*The physician relates that the friar  
was sick at heart and fearful of damna-  
tion because he “had known for years  
of the location of the Holy Grail and  
failed to restore it to Christendom for  
fear he was not worthy ‘to feel the  
breathe of God and live, to tread upon  
[?] the word of God and be saved, or to  
walk the path of God and not tumble  
into the abyss.’ “*

*I have no clue as to the meaning  
of all this, but I must believe that to  
one armed with the proper knowledge*

*it provided directions to the location of the Grail!*

*Also before me is a translation of another of Codirolli's findings, a much older account of a Byzantine merchant which offers yet another confounding description of the item. Its provenance - Russia - and its date - the mid-10<sup>th</sup> century – imply a connection with the fragment I found at Cantaney that refers to the Vikings having stolen the Grail from Iona. From Kiev, with all the trading and raiding that was going on during those centuries, it could easily have made its way south to where it could have been found by the knights of the first Crusade.*

*Excerpt from the journal of Byzantine merchant in Kiev, early-10<sup>th</sup> century,  
Translated by G. Codirolli and shown  
to me 9-29-20*

*“... And though the Kingdom of Rus is pagan, there are many Christians among its people, and Jews and Saracens as well. And in the market a man, knowing me to be Christian, offered to sell me a chalice which he said was the holy cup that caught the blood of our Lord Jesus Christ. But I have been to Jerusalem, and to Antioch, and many liars and charlatans have tried to sell me bones of saints and pieces of the Cross and fragments of Christ’s garments. And the cup he had was plain, of base metal and with no ornamentation, and surely could not have been the glorious Cup of Our Lord...*

*Bologna, Italy*

*September 30, 1920*

*Codirolli offered me to stay for another week or two, which I agreed to gratefully. His collection of old manuscripts and books puts mine to shame.*



Text: Matthews,page11

*Robert de Boron was the first  
of this areas writers to add  
significantly to the Corpus  
and by the time his  
Joseph d'Arimathie  
appeared in about  
1190*

Image: The Flowering of  
the Middle Ages,  
page332

(“De Boron-set”),  
St. Peter Shrine

*Cup  
held  
by  
knight  
at the  
2nd  
pier  
from  
left*

*The Grail had become firmly  
identified as the cup of  
the Last Supper and  
the vessel in which  
Christ's blood had been  
caught.*

*Seen at the  
same time as the  
window illustration*

sign.10,page12



upper part of  
stone relief.

Image&Text:  
Matthews,page65  
(Stone relief, Italy  
9th or 10th c. AD.  
Staatliche Museen  
zu Berlin)

*Man's dual nature  
is symbolized by the two  
peacocks drinking from the  
higher spiritual cup.*

Matthews,page30

Manuscript  
Illustration, France,  
13th c.



Image&Text:  
Matthews,page30  
(Manuscript  
Illustration, France,  
13th c)

The finders of the Grail : Galahad ,  
Perceval and Bors. Their find meeting  
in this world.

sketch made  
on site.

Stone relief, Italy  
9<sup>th</sup> 10<sup>th</sup> Cent. AD.

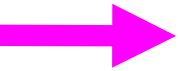
*Inscription*

Image&Text:  
Matthews,page65  
(Stone relief, Italy  
9th or 10th c. AD.  
Staatliche Museen  
zu Berlin)



The Grail is the  
Spring of life, the vessel  
containing the promise of immortality  
From it drinks the stag - symbol  
of the soul's thirst for god.

## 14<sup>th</sup> Century Window



(“top of window”,  
set10-right)

Text: Matthews,  
page16

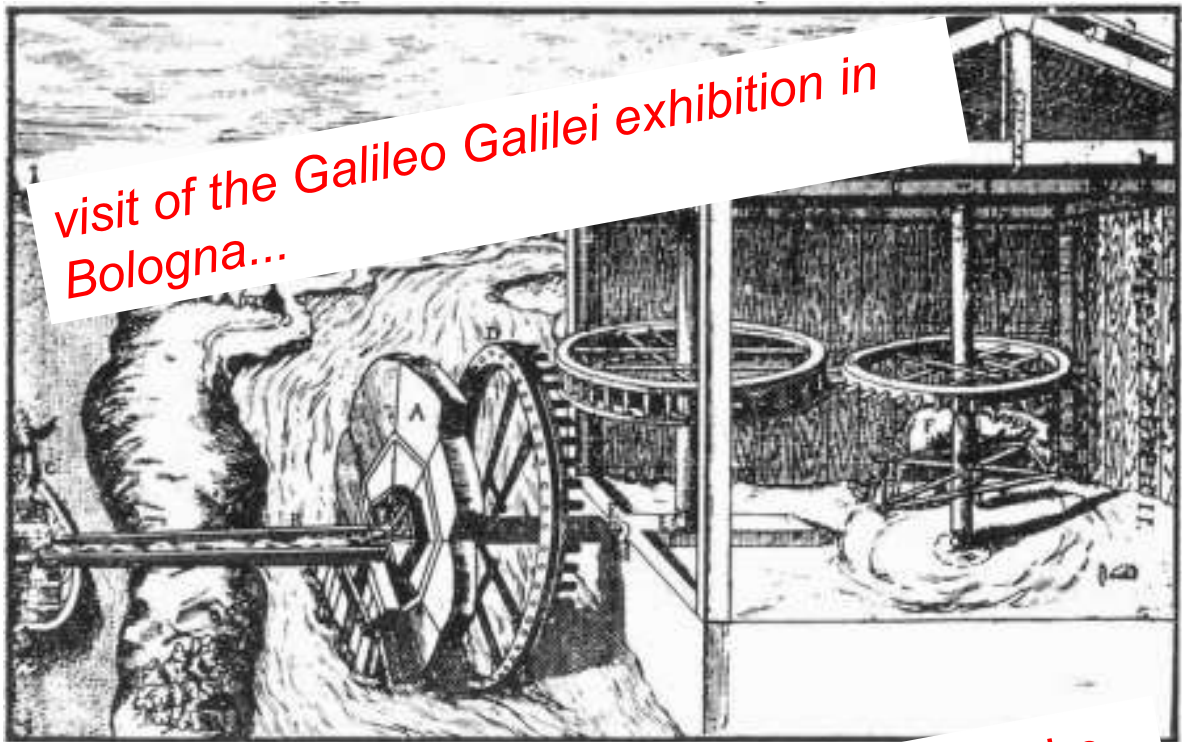
*Christ redeemed the sin  
of Adam. new light and life  
is contained by the  
“ Grail-as-Chalice ” image*

*Bologna, Italy  
October 12, 1920*

*Yet another window, that I found in one of Codirolli's amazing collection. Judging by the style, it is clear to me, that this window must be either from the same artist as the one on the parchment volume , that he presented to me in Las Mesas and / or from the same window!*

*As usual, when things get important, no date or place could be made out, but Codirolli and I both agreed on the 14<sup>th</sup> century.*

*Since the previous window is clearly said to be found in France, I will start off to France in a few days and hopefully find that mysterious window. But before that, I will re-visit Germany where I will study the life of Wolfram von Eschenbach and have a good time with Staubig.*



visit of the Galileo Galilei exhibition in Bologna...

The exhibition is showing some old papers out of Galileos own collection.

Faszinating to remind that this genius had them in his very own hands long ago.

In Venice he had observed (together with Paolo Sarpi) the loading of barges with freshwater from a pumping station.



“keeping its impetus” - inspired  
him to develop his theory  
of the tides.

*In the margin next to  
these words are two  
drawings (reproduced  
here) of a mechanical  
device.*

(“The Trap”)

Image: CGD,page56

*(mechanical device from CG Diary)*

*Paris, France*

*December 8, 1920*

*I suppose I'm on the right way:  
During the last days I spent my time in  
the libraries of Paris and in an old and  
hardly readable manuscript discovered  
the legend of Château de Vincennes-  
which is said to have been*

*“the castle which has the [...] stone  
[...] God.”*

## *Château de Vincennes, France*

*December 9, 1920*

*As luck would have it, this castle is just outside of Paris. This could indeed have been the inspiration for the castle of the Grail as Chrétien de Troyes described it (enormous castle with a high, square tower) and therefore I made a sketch of the floor plan on the opposite page. But the word “stone” fits better to Wolfram von Eschenbach’s description of the Grail. If not the Grail itself, maybe a meteorite with engravings or some sort of stone with engravings of heaven - hidden within these walls - inspired him.*



## ("Black stone floorplan")

Text: Matthews,page19

Image:  
Vincennes in  
France  
The Flowering  
of the Middle  
Ages p173

*There is still  
another stone that  
could have  
influenced  
Wolfram's conception of the  
Grail. This is the Black  
Stone, sacred to the Islamic  
religion which stands at  
the centre of Mecca.*

*Firgures here*

*Like the emerald which  
fell to earth, the  
Black Stone was believed  
to have been a meteorite  
which fell out of the sky  
in the distant past.*

Camel Pack, signa10pg11

*Entrance can be made  
either through here or  
via centre ilse (A)*

*And became  
an object  
of religion.*

*The Holy Grail 'neath ancient Restin waits.  
The blade and chalice guarding o'er Her gates.  
Adorned in masters loving art, She lies.  
She rests at last beneath the starry skies.*

*Italian?*

*16<sup>th</sup> Cent.*

scroll from The Da Vinci Code

*Paris, France*

*December 10, 1920*

*What a night!*

*Just when Château de Vincennes seemed to be yet another bust, I found one of the stones in the very middle of the square tower to be a little lower than the other stones (marked in my map of the floor plan).*

*Suddenly I understood: the text in the manuscript isn't referring to the "stone of God" itself, but to "a stone that leads to God"! When I kneeled down to tie up my laces, I knocked on that specific stone with my umbrella to hear that there's a hollow room beneath it. Now I'm sure that Junior would just break up the floor and run with whatever he would find within the hollow, but in my age I wouldn't get*

*very far with it, so I had to think of something else. In that case a huge trunk enabled me to hide in the castle until the other tourists were gone and the doors were shut. The beating of my heart was as loud as a galloping horse, but I managed to “borrow” the sword from one of the knights armor and use it like a crowbar. Beneath the stone was a small wooden box that was almost completely rotten and in it a piece of paper that had once been a scroll. I carefully put the stone and the sword back in place, but kept the document for further investigation. Then I went back behind the trunk, where I spent the rest of the night, so I could act like a usual tourist in the morning.*

*There wasn't much left of the scroll itself. In fact I was only able to make out a few words in Spanish, but what words: "Santo Cáliz" and "Huesca"! At least I never carried out my investigations in that direction and since time allows to do so, I will follow this path.*

*Maybe it is hidden somewhere in the Pyrenees.*



*Huesca, Spain*

*December 19, 1920*

*People here talk about the Grail lore with the same matter of course as of their last birthday. The Grail was here!!!*

*According to their stories, it was St. Laurence who brought it to Huesca, where it was kept until the beginning of Moorish invasion in Spain. It was then hidden in several caves in the Pyrenees.*

*Barcelona, Spain*

*January 2, 1921*

*I been studying maps, maps, and maps again during the last days and today I was rewarded for my efforts.*

*I found the Sierra de la Pena, where the monastery of San Juan de la Pena is hidden in the mountain!!! Exactly as it is described in The Mabinogion.*

*Have I finally found the hidden temple of the Grail? Will it still be there? I'll be on my way as soon as I find a possibility to get there.*

*San Juan de la Pena, Spain*

*January 4, 1921*

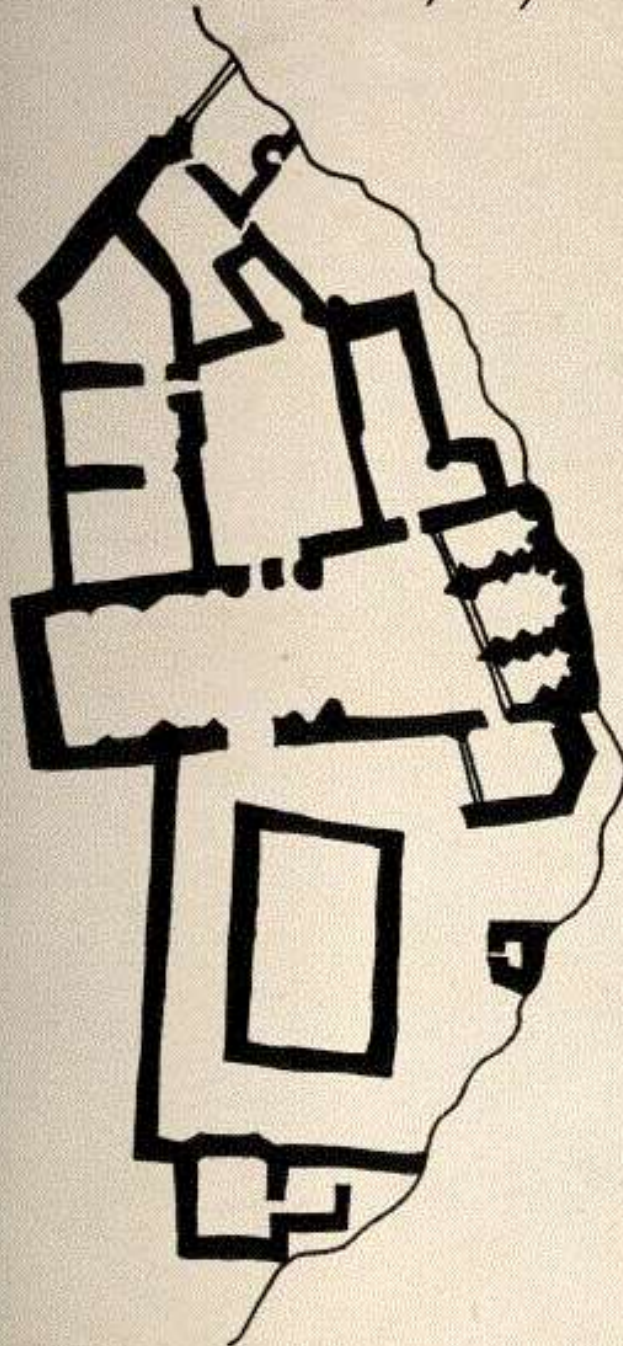
*What was once the sacred house of the Holy Grail is now a ruin.*

*But I'm hard on its heels: The Mayor of la Pena was kind enough to let me study the archives of the city. In a document - dated from December 14, 1134 - I found the following words:*

*“ En un arca de marfil está el  
Cáliz en que Cristo Nuestro Señor  
consagró su Sangre...”*

*- which I translated to: “In a shrine (made) of ivory is the cup in which Christ, our Lord, sacred his blood...”*

*San Juan de la Peña floorplan*



*Valencia, Spain*

*January 9, 1921*

*I had almost finished my studies in la Pena, when the Mayor came back, took a look at the documents I had read and asked if I was interested in the history of the "Santo Cáliz de Valencia". I could hardly believe, what I had just heard. He confirmed that the cup mentioned in the documents, had been brought to Valencia during the 15th century and would still be there in the "Capilla del Santo Cáliz" - recently built inside the Cathedral of Valencia!!!*

*And here I have been waiting patiently during the last two days.*

*I can only imagine how Junior would handle this situation, but instead of taking the risk and getting arrested, I introduced myself as the historian who I am and asked if I were allowed to inspect this cup. - Of course I weren't and it was first when I proved my knowledge of Christian history, that a telegram was sent to the Archbishop - Salvador Barrera - in which I was mentioned together with my desire. I have little hope, that there will be a respond during the next days, but if necessary I will stay here for the rest of the year. I won't give up, now that I'm finally at the end of my quest.*

*Valencia, Spain*

*January 25, 1921*

*I have finally been allowed to inspect the Valencia Chalice, but I may not touch it. I write my notes as I examine it.*

*It is a set of three pieces put together into one chalice: a cup (on top), a body or base and a foot.*

*The upper piece is a cup, carved out of a big gem of agate either made in Egypt, Syria or perhaps Palestine from the 4<sup>th</sup> c BC. to the 1<sup>st</sup> c AD. It has been broken into two pieces once, but has been repaired since.*

*The body is made of gold as well as the stripe and four arteries - covered with*

27 pearls, 2 emeralds, and 2 rubies .  
on the foot. The golden parts are  
obviously of much younger date than  
the cup and the foot and I suspect them  
to be attached to the cup in the Middle  
Ages - maybe 12<sup>th</sup> century.

The foot - another cup in reversed  
position, made of similar material as  
the upper cup - has an inscription in  
Cuficus Arabian inscription, that I  
have to translate yet:

أحمد بن محمد  
MIRML      + Δ - II  
DGMLA

15mm



(Drawing of Chalice of Valencia)

*The Santo Cáliz of  
Valencia*

*The small inscription on the foot of  
the chalice reads:*

Picture of text

*It could be rewritten as:*

Arabic text

*“For whom it flourishes”  
(or shines)*

*Perhaps transliterated as*

*“ALBST SLIS”*

*or “Al-labsit As-Silis”  
which is very similar to  
Wolfram's “Lapis exilis”*

*Aboard the S.S. Moucka*

*February 1, 1921*

*I'm on my way to the holy land where I will do my last attempt in fulfilling this quest. As a side note - and to keep track on things - I should explain why the "Grail from Valencia" was the worst setback in all these years.*

*The first thing that made me skeptic, was the base: as stated above, it couldn't be older than 800 years. Of course it could have be attached to the cup(s) later, but there was more.*

*Second was the strange inscription, that I was able to translate to "ALBST SLJS" which again would come close to „Al-Labsit As-Siljs“.*

*There is no doubt that this is the Grail that Wolfram von Eschenbach referred to by describing it as "lapis exilis". Now why would someone write*

*“philosopher’s stone” on the philosopher’s stone?! I don’t write “umbrella” on my umbrella neither, since it’s obvious.*

*But what really opened my eyes was the little cross section, that were visible on the upper cup (I know that other scientists make fun of the “Henry Jones method of dating artifacts,” but it works). I didn’t see it during the first day, since I wasn’t looking for it. But on the second day of my examinations I brought my magnifying glass and there it was: the cup was from the same century as the body. The sexton who guarded the vessel during my studies, was obviously very surprised when I suddenly stood up, said thank you and left the building.*

*I don’t know if this false Grail was made by the Church to fool its*

*members, or if it was made by someone else, with the intention to sell it for a large amount of money, and it is not my job to clear this up.*

*I will now follow the clues I found in the secret trunk years ago.*

*Aboard the S.S. Moucka "Cruise Line"  
February 3, 1921*

*I'm starting to get bored, but at least I had the time to re-read this notebook and sum things up:*

*When I visited al-Jawf, I neglected some hints, that I will now investigate more detailed. "On coming from Alexandria", "hidden temple that houses the treasure of God" and "the holy brotherhood".*

*Alexandria is located in Egypt, but "on coming from", written in Latin, must mean that someone was on his way (back?) to Europe, which is why I will leave the ship in Antalya , Ottoman Empire, and travel to the holy land when I'm*

*done with my researches there and at the Balkans.*

*Constantinople, Ottoman Empire  
March 26, 1921*

*Why didn't I think of it earlier? Who else than the Templars could be the holy brotherhood? How would a knights order of only nine people protect the pilgrims of the holy land? Was their original intention a different one, than the official? Was the Grail maybe hidden within the walls of King Solomon's temple and if so, did they find it? I would make sense.*

Gold Ticket, Signa11Pg11



## Map "WADY EL ARABA"



AIN GADIS  
JEBAL MAGRAH  
WADY EL ARABAH  
MOUNT HOR  
SHRAG ER RISHEH  
MT SEIR

PETRA

MAAN

*“Map of the Dead Sea”,  
“Dead Sea Map”, set6-  
right*



Maderah  
Weljeib  
Buseireh  
Jebal  
Roman Road



*Now the question is, where did they hide the Grail after the fall of Jerusalem in 1187? Was it “hidden in a temple”? I sketched a map of the area that was controlled by the Templars during their most powerful years. If it is hidden in this area, I have to find further clues where exactly, which is why I have decided to start of to the holy land tomorrow and carry out my studies in Jerusalem.*

*Of course the temple that are mentioned in the scrolls could also be the ruin of what was once King Solomon’s temple. Though not much is left from this glorious temple, I made a drawing of what it might have*

*looked like.*

*(Drawing of temple of King Solomon  
as in the CG Diary)*

*Jerusalem, The holy land*

*April 5, 1921*

*What would be a better place to observe Eastern than this? I have visited the typical places where tourists and pilgrims go and though I came to study the history of the Templars, I feel that a little break these days won't hurt. I have plenty of time left until my duties at Princeton, and I will take be on vacation until the libraries and museum open up again after the religious holidays.*

*Jerusalem, The holy land*

*April 10, 1921*

*The museums in this city hold some remarkable collections. I found a wonderful engraving, showing the Mother of God:*



*The path of the Grail is inextricably  
bound up with sacrifice: the blood  
of the victinn contained in the cup,  
which becomes the means of healing*

*Lycurgus, in a fit of madness,  
killed his son Dryas, whom he  
mistook for a vine stock and his  
country became baren in mourning*



*It was only when Lycurgus*

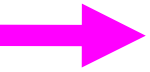
*The theme of sacrifice is shown by  
that of spiritual attainment, whether  
through imbibing blood or the sacred  
drink of Eleusis from the Kernos.*

*Each of its 8 cups contained  
one of the elements of the divine  
draught.*

*(“1905 Map”/  
“Venice Map”/  
“Map to hidden temple”,*

1905

DAHAB GULF



*Position of the stone  
construction at  
the upper end  
of the valley*

*Map showing some of the  
mountains that will have to  
be negotiated before reaching  
the end of the valley*

*In the Queste del  
Saint Graal  
at the moment  
when Galahad  
enters Sarras  
with the Grail,  
the text refers  
to the Mass of the  
Mother of God  
being sung in  
the cathedral.*

*Specific ref.  
to "Mystery  
of the  
Grail "*

*Possibility of  
a Marian  
Grail cult  
at Glastonbury  
cannot be ruled  
out.*

Original Image: St Alban  
from the brass of Abbott  
Thomas Delamere,  
engraved about 1360, at St  
Albans Cathedral



*("Grail Mass" (mother of God),  
set9-left)*

Text: Matthews, page14

1904

sign.13,page02

## *The Omphalos in Jerusalem*

Stone



Text&Image:  
Matthews,page31  
(Drawing by L.I. Ringbom,  
Sweden 1951)

*Representing the centre of  
the Christian world as a  
vessel containing a  
stone*



*Jerusalem, The holy land*

*April 13, 1921*

At the Syriac Orthodox Monastery of St. Mark in Jerusalem, I'm talking with Archbishop Severios Malki Murad. He says that THIS is where the Last Supper took place--in this very building. And, what's even more fascinating, he claims that his congregation is not comprised of followers of Christ, but they are the actual descendents of Christ. As in his actual community, still following him and speaking Aramaic two thousand years later. Maybe I should try to arrange a conversation with this people in the next days.

*Jerusalem, The holy land*

*April 14, 1921*

*Since I'm here already, I went to see the Church of the holy Sepulcher which is said to be build on exactly the same place as the crucifixion took place. A gigantic building that has destroyed and rebuild again and again. Never in my life have I seen a building with such an incredible mix of various styles.*

*According to the legend the Omphalos of Jerusalem is said to be used to build the church. The Omphalos was the stone on which the cross of Christ was placed and I simply had to draw this sacred stone. Though*

*its look is pure speculation, I tried to match the style of this time area.*

*But back to the Templars:*

*As I wrote already, they lived on the ruins of King Solomon's temple. A British expedition from 1874 found several proves of Templar activities in the subterranean vaults. I can hardly believe, that any pilgrims were in need of protection in the subterranean vaults!*

*I have been allowed to examine these vaults in a few weeks and maybe I can find some hints that have been neglected from the previous expedition. What I need now is a good lamp!*

*Jerusalem, The holy land  
May 11, 1921*

*I am currently crawling through the subterranean vaults beneath the temple of Herodes. Besides of some Christian symbols, that have been scratched into the walls, I found the seal of the Templars - two brother riding one horse to illustrate their rule to be unpropertied - so there can be no doubt of their (temporary?) stay here. As far as I can see in the glow of my lamp, I look as if I would work in a coal mine.*

*There's a rock obstacle in front of me, that looks as if it came from a collapsed shrine but it seems impossible to overcome. I'll have to look from the other side.*

Many of the  
Templar  
legends are  
connected with  
the Order's  
early  
occupation of  
the Temple  
Mount in  
Jerusalem and  
speculation  
about what  
relics the  
Templars may  
have found  
there.

*Pictures:  
Drawings of  
Templar seals*

*Templar seals*

That the Templars were in possession of some relics is certain.

Image of templars: “The  
Flowering of the Middle  
Ages”

*Jerusalem, The holy land  
May 13, 1921*

*After five hours of crawling and  
creeping through the “underworld” of  
Jerusalem, I gave up. My knees still  
hurts and I found nothing of interest. I  
will use the remaining time to visit the  
museums and libraries of this city,  
before I set out for the United States  
again -after a long promised visit in  
Chetfield.*

*Lancelot approaching the Grail castle, sees  
a vision of a white stag borne up by angles  
between its antlers. \**



*Indicates his  
closeness  
to the  
spiritual  
realm*

*(“Lancelot”/”Galahad”/”three knights”)*

*Text&Image:  
Matthews,page89*

*Once the three knights have arrived at  
the Grail castle they take part in a  
Mass, at which, for the first time they  
can look upon the cup unveiled*

*Insert "Small Arabia Map (Sinai)"*

Pasted map



Big Dead Sea Map, Sign1Pg16a



sign.13,page11



*Aboard the steamer Atalanta*

*The North Atlantic*

*June 21, 1921*

*Midsummer day. The Atalanta is steaming westward across a perfectly calm sea, bearing me home from what I must on balance consider a failed voyage. The heady successes of the summer months have been overshadowed by the three subsequent seasons of false trails, blind alleys and near misses - in Italy, Germany, The Balkans, **France**, **Spain** and the Near East. I will not say that the year was without its joys - the Holy Land was a precious experience, to say nothing of my encounter with Lady E.! - but as*

*regards my quest, everything after Bologna was disappointment and frustration.*

*Yet I have Princeton to look forward to, new adventures in scholarship and future opportunities to return to the Old World. I am only forty-five, and I have Codirolli to look at as an example of what can be accomplished at an advanced age. The search for the Grail is a lifetime quest. I was summoned to this mission two decades ago, and I can only believe that I have been chosen by some higher power to fulfill it, **but for now I have to let it go. Maybe one day I'll have the energy and start it over.***

*Princeton, New Jersey*

*June 19, 1923*

*As Sherlock Holmes might say, I am back on the case. Since receiving Lady E.'s letter earlier this week, I have been constructing a map, based on all the accounts I have gathered of the*

*route of the Grail.*

*How fragmentary they are! The Burton tidbit Lady E. recounts to me speaks of traveling “eastward from the City” - but which city? The legends of Klasenheim had to “in a canyon in the midst of a range of mountains?” – but which mountains? And al-Musafir’s informant placed it “near the source of a river which he reached after traveling south from an oasis” - but which river; which oasis? “Oasis” implies desert - but which desert?*

*Yes, it seems there is useful research I can do in New Jersey. I must scour every atlas, ancient and modern, until I find a map that matches mine. As for lady E. - who would have believed she would remember me so fondly? I am feeling like a schoolboy!*

*Princeton, New Jersey*

*August 4, 1923*

*Being excited and making progresses are not necessarily the same. I've have tried hard, to find a matching map, but it was simply impossible. It could be anywhere and I don't even know, if my map is accurate. Maybe I should make yet another version of it.*

*Anyhow; considering the information I have, there was a "holy Brotherhood" if not the Templars, than maybe a splinter group of them, who exchanged the paw cross for the mysterious cross I saw on the window from Codirolli's parchment volume and on the Latin scrolls from the trunk.*

*This cross was obviously visible on the shield of this order of knights.*

*At least I know what to look for now. I will study the different types of shields used in the crusades. Maybe the library of Princeton will gain me some information from documents I weren't able to study before.*

*If I'm right with my speculations the Grail must be hidden somewhere in a canyon of the holy land. Somewhere close to a desert, eastwards from a city. I must find that city and there can only be one way to do so: finding the knight who is shown on the window from Codirolli's parchment volume . But first of all a map of the possible area.*

The only really  
significant medieval  
texts to succeed  
Wolfram  
were the anonymous  
Perlesvaus

C1225

Note the same style of chalice on the knights shield  
as the one found in the temple by  
me.

Image: The Flowering of  
the Middle Ages –  
page174

*In particular there  
is the statement  
(mysterious) that  
the Grail  
undergoes  
five  
5  
changes of  
sh tapes of  
which only  
the  
fifth  
a chalice is  
named.*

Text:  
Matthews,  
page13

*Mallory, who is the  
last of the true  
medieval romancers  
wrote what is probably  
the most famous  
Arthurian work; but  
his concerns were very  
different from those of  
his predecessors.*



WinDow

(“Melchizadek”, set14-right)

Text:  
Matthews,page69

*Melchizadek  
foreshadows  
christ in his  
offering  
wine*

*as the token  
of his peoples  
blood.*

*He, like the  
guardian  
of the Grail,  
is a priest*

*and a King. At Paul  
says of him that  
he is without father  
or mother or even  
genealogy and had  
neither beginning of  
days nor end of life*





Window detail  
detail  
from the  
Nave



the two  
Knights  
appear  
opposite  
each  
other

*("Two Kneeling Knights")*

*Once again we see the habit of  
following the Eastern sources and  
rituals by placing the two knights  
in a Christianized framework.*



*Maltese symbol.*

*Trkish  
Crescent.*

*Note  
design of  
breast  
platees*

*Only three succeed in  
finding the Grail. This  
is one of the  
participants*

*(“Defender of Faith”,  
set11-right)*

*Text: Matthews,page7*


*Defender of the Faith*

*Probably  
13<sup>th</sup> Century*

*sign.14,page05*

Princeton, New Jersey  
November 5, 1923

*I have been very diligent for the past months here at Princeton. Besides of some remarkable drawings of knights and their shields, that I found here, I got my suspicion confirmed, that the two knights from the encyclopedias are in fact from a window of an unnamed church! Where else could the mysterious knight be buried than within a church?*



*This beautiful painting from the 15<sup>th</sup> century has an interesting detail: the cross that Ecclesia holds in her left hand, reminds astonishingly of the mysterious cross from the shield.*



*Princeton, New Jersey*

*June 6, 1924*

*Giving lectures has kept my too occupied for a long time, but finally I enjoy my well-deserved holidays. A new colleague - Dr. Parish - has proved to be helpful. He caught me while I was copying the drawings of the knights and their shields in the Lecturer's room and offered his help on medieval shields. My first reaction was a little rough, since I didn't feel very comfortable with the situation, but after some months I plucked up courage and asked him if he had ever seen the mysterious cross before - which, unfortunately, he denied.*

far as 6 days in 1940 that it ran in 2 days in 1940.

♦ ♦

POTTED VEAL WITH DUMPLINGS

Ingredients:

2 pounds boneless veal

1 onion

1 quart of water

2 teaspoons salt

1/2 teaspoon pepper

1/2 teaspoon Worcestershire sauce

1 small bunch celery

6 carrots, sliced

4 tablespoons flour

1/2 cup cold water

Method:

Cut the veal into small pieces. Simmer with 1 onion in one quart of water from one to one and one-half hours. Cover pan tightly.

Add 2 teaspoons salt, pepper and Worcestershire sauce. Dice the celery and cut carrots into small, thin slices. Add to the veal and continue to cook for 1/2 hour or until the meat and vegetables are done.

Thicken with 4 tablespoons flour mixed with 1/2 cup water.

Prepare dumplings and drop on top of the soup. Cook for 12 minutes without stirring.

Day of Month		Day of Week		Southern States		Middle States		New England	
M	Tues.	Beginning of	Ending of	Beginning of	Ending of	Beginning of	Ending of	Beginning of	Ending of
		Morning Twilight	Evening Twilight	Morning Twilight	Evening Twilight	Morning Twilight	Evening Twilight	Morning Twilight	Evening Twilight
		\$ .35	\$ .45	\$ .35	\$ .45	\$ .35	\$ .45	\$ .35	\$ .45
		\$ .45	\$ .55	\$ .45	\$ .55	\$ .45	\$ .55	\$ .45	\$ .55

But today I received his telegram in which he attracts my attention on a legend I haven't heard of before: Sir Galahad's shield.

At least I know how to spend my holidays.

sign.14,page09

*Princeton, New Jersey*

*September 6, 1924*

*It was not until Dr. Parish gave me a tip which books I should read, that I finally found something on the shield of Sir Galahad. How embarrassing!*

*But now that I know where to look I can finally put together the essence of this legend:*

*It starts forty-two years after the crucifixion. Joseph of Arimathea was sent to Sarras, where his son Josephus made a shield for King Mordrain of Sarras, which should help him in defeating a mighty enemy. Visible painted on the shield, was the cross with the bleeding Christ, which*



*vanished after the shield caused a miracle. Josephus and his father traveled to England, but were put in prison there, after which King Mordrain and his brother-in-law, Nascien, came from the holy land, freed the and brought Christianity to England. Josephus left the shield in England to serve the awaited perfect knight: Sir Galahad.*

*The similarity of this legend compared to the Grail lore is amazing. According to the latter, Joseph of Arimathea brought the Grail to England where he founded the first church. And it is - depending on the version - Sir Galahad who finds the Grail.*

*Throughout the crusades many orders of knights had some sort of cross on their shield, but maybe the holy brotherhood - supposed they were an order of knights at all - used this legend as a foundation to create their shields.*



*But maybe their wasn't more  
than one single shield. I have only  
been able to find this cross on a shield  
once. Could this shield be the  
legendary shield of Sir Galahad?  
Would it point towards the lost  
location of the holy Grail. Could an  
inscription on this shield be the answer  
to all my questions?*

*Princeton, New Jersey  
October 15, 1926*

*I am a broken-hearted man. Today I  
received a message, that Codirolli  
died an unnatural death. I will study  
all journals, that I can get into my  
hands, to find out more.*

Long Arabia Map, Sign13Pg11or10a

Taped in a spread.



4/23/27

### New Gospel's Authenticity Disputed

ALEXANDRIA (Reuters) – Experts examining the so-called “Gospel of Joseph of Arimathea” unearthed last month have cast doubt on the document’s genuineness, British Museum sources reported today.

The manuscript, discovered in the ruins of Kozra, an early Christian colony being excavated by archeologists, south of here, is a previously unknown account of the life of Christ attributed to Joseph of Arimathea, the “rich man” who buried Jesus after the crucifixion as recounted in the New Testament.

The papyrus scroll, written in the Coptic language of ancient Egypt, was hailed by churchmen and lay scholars alike as “the find of the millennium” when made public by Dr. Robert Hawes of Ivy University, leader of the team that made the discovery. But other expert sources close to the Hawes expedition are of the opinion that the document was written no earlier than the late 2nd century A.D., and possibly as late as the 7th century.

“As an eyewitness account the ‘Joseph’ papyrus just doesn't ring true,” said one knowledgeable source who requested anonymity. “It smacks too much of medieval fable. That holy-grail business simply has no place in early-Christian literature.”

The so-called Holy Grail, the wine cup said to have been used by Jesus at the Last Supper and by Joseph to catch the blood of Jesus as he died on the Cross, figures prominently in the manuscript. Joseph describes it as a plain, shallow vessel of bronze, which forever after its association with Jesus “gave forth sweet odours and glowed with the light of heaven.”

The Grail became an object of veneration and knightly quest in the tales of King Arthur and other legends of the middle ages.

*Fable, my hind foot! Must speak  
to Hawes at earliest opportunity!*

*Princeton*

*May 29, 1927*

*The news out of Egypt has held me in thrall all this spring. I have haunted cable offices and made daily phone calls to the wire services in New York, anxious to receive every tidbit of news about Hawes's discovery as it becomes available. While everyone else in the world seems to be ecstatic over this Lindberg fellow, it is the papyrus unearthed at Kozra that has claimed my undivided attention. If the scroll is authentically "the gospel according to Joseph of Arimathea," then its description of the Grail could be the authentic one. And even if it isn't, it may prove to have some connection with Codirolli's Coptic cipher.*

*Poor Codirolli! My urgent desire to get to Egypt and examine the Hawes papyrus is mitigated by his senseless death last year in Rome, an old man beaten*

*to death in the street for making an obscene gesture at one of il duce's Fascist bullyboys. I have lost a good friend, an invaluable colleague, and for now, at least, my taste for travel as well.*

*Ironically it was the same journal that carried the news of his death that brought me my first news of Junior in more than a decade. At least I assume that the "Dr. Indiana Jones" spoken of in connection with the Ravenwood expedition in Sinkiang is my son! I am gratified to learn that he is alive and has earned his doctorate - but Indiana?? It was our dog's name in Las Mesas. The boy continues pointedly to wound me. I wrote him a letter in care of Ravenwood at Chicago addressed to Dr. Henry Jones, Jr., but I have yet to receive a reply.*



## Invented Insert: Dangerous Trek Through China

Cambridge, Massachusetts

October 2, 1928

*Have seen the Hawes papyrus at last. I have nothing to add to the controversy over its genuineness, about which only a theologian would care. It is clearly of great antiquity and of interest of historians whether or not it is really and eyewitness account of Joseph of Arimathea. It is a transcription and a translation in any case: Joseph would have written in Aramaic or perhaps Greek, certainly not Coptic, which did not exist as a written language until perhaps 200 AD. Only when I find the object of my quest will I be able to attest to the accuracy of the author's description.*

*Do I sound discouraged? Perhaps I am, after all these years of false hopes, flimsy discoveries and disappointments? Perhaps I am. The search for the Holy Grail is the search for the spark of the divine in all of us. But Just now I feel all too mortal, and I fear I have wasted my life in pursuit of a chimera.*





Salisbury, England  
September 17, 1930

*I am shivering, but neither from cold nor from fear.*

*I write this entry in a cell that has graciously been lent to me by one of the canons of the Cathedral, where in a secret alcove high up in the building's stonework a badly damaged copy of a diary of St. Anselm was found this summer by a mason making repairs. Brody advised me by cable last month of the discovery. How the manuscript came to be here instead of Canterbury, where Anselm was archbishop, I do not know; but it appears to have been hidden away because of one very un-Anselmlike visionary lacuna that some priest may have adjudged "Satanic." Thank God this did not destroy the manuscript*

*utterly!*

*The passage seems to date from the period of the great theologian's exile from England. In the midst of a typical philosophical discourse on the nature of God the father, Anselm broke off and wrote the words*

*EQUESTRI SEPULCRUM IN  
(obscured) REGINA (obscured)  
DALMATIAE – “the knight's tomb in (the  
crypt of?) Queen (her name?) of  
Dalmatia.”*

*Below this sentence is a crude representation of a wine cup surrounded by a nimbus over which are written the words CHRISTI CALIX - cup of Christ.*

(Drawing of "rockslide")

The Grail is flooded  
with spiritual light  
and shines out to those who  
seek it

Text: Matthews,page67

*The true and proper home of the  
Grail is Paradise, the perfect  
realm of the spirit where the  
\* Priest King John, its last  
guardian,  
reigns benignly from his castle  
within the Garden of  
Earthly Delights.*

Text: Matthews,page64

One of the meanings attributed  
to the words "Lapsit exillas",  
used by Wolfram von Eschenbach  
to describe the Grail  
is the  
"Stone of Exile"  
(from Paradise) and by  
extension the  
"wish for paradise"

impassable

130

182 SL



Tres numero  
erunt probationes  
(the challenges will number  
three)

First,  
The breath of God –  
only the penitent man  
will pass

Celestial blue Ticket, Sign14Pg14b/c

Secunda, verbum Dei  
(second, the word  
of God)

only in the footsteps of  
God will he proceed...



*Tertia, semita Dei* (third the path  
of God)

Only in the leap from the lion  
head will he prove his worth.

(Double spread “three trials”, set7-right)



*Poculum lignarii*

(The cup of a carpenter)

*The path of the Grail is inextricably bound up with sacrifice: the blood of the victim contained in the cup, which becomes the means of healing.*

Text:

Matthews,page74

*Lycurgus, in a fit of madness, killed his son Dryas, whom he mistook for a vine stock, and his country became barren in mourning.*

Text:  
Matthews,page75

*The theme of sacrifice is shown by that of spiritual attainment, whether through imbibing blood or the sacred drink of Eleusis from the Kernos.*

*\* Each of its  
8 cups  
contained one of the  
elements of the  
divine  
draught.*



sign.15,page10

*The breath of God, the word of God,  
the path of God - the same enigmatic  
words that were spoken more than a  
century and a half after St. Anselm's  
death by the Franciscan friar who knew  
the location of the Grail - spoken as if  
they were tests of some kind that he  
unworthy to pass.*



*Suddenly everything begins to connect:*

*Both Anselm and the friar refer to these three tests. The Burton fragment refers to "passing the three trials," The lost journal of Paolo of Genoa refers to the Grail as being guarded by "lethal protective devices." Abbess Hildegard in her vision of the Grail heard musical notes "by which you shall open the tomb." St. Anselm here speaks of the Grail in connection with "the knight's tomb in the queen of Dalmatia" - the Latin name for the Yugoslavian coast. "The knight" could be the knight of the first crusade who told the friar where the Grail was to be found.*

*The knight's tomb in the queen of  
Dalmatia! I am off to Paris tomorrow,  
from whence I take the Orient Express  
to Belgrade!*

*Split, Yugoslavia  
November 4, 1930*

*This was the rashest voyage I ever made and I would have saved lots of money and time in not doing so. There is absolutely nothing that points towards any queen, nor the Grail nor any hidden temple (how should it? The next mountain forty miles away) and if it wouldn't keep me from repeat such a stupid thing, I would most certainly not mention this bust with a single word. This was quite a lesson first to think and second to act.*

*I will make the best out of it and visit the remarkable old town of Dubrovnik before I leave again.*



*It seem like all these years of traveling and research have damaged my notebook to a degree, where it starts to fall apart. Since I don't like the idea of giving it to strangers to have it rebound, I decided to glue the pages back into the diary again, but I fear that this will not be the last page.*

*Fortunately I found some brilliant leather conditioner for the cover, which is also slowly falling apart. It is called Pecards and has been produced since 1902, which is why I don't understand that I never heard of it before.*

*Princeton*

*October 1, 1932*

*Letter came from Staubig today.  
How ironic that the Book of Spells  
of Merlin should turn up in Dubrovnik!  
I would be more excited about his  
discovery were it not for my bitter*

*disappointment of two years ago when I failed to find any trace of the Grail in Yugoslavia. The Merlin account of the Grail provides some connection – The Aramaic inscription is identical to the one described in the Kaffa parchment – but it leaves me no closer to finding the item that has now eluded me for thirty-four years. What does it look like? I now have ten descriptions of the Grail, each one unique. Where is it located? I have **some** almost useless maps**s** and a cryptic reference to a knights' tomb “in the queen of Dalmatia” that may be opened by a musical phrase. Danke schön, Herr Staubig, but unfortunately your discovery comes under the heading of too little, too late.*

*News of Junior continues to reach me through the popular press, most recently from Indo-China where he is apparently in pursuit of a jade idol –*

*“The demon monkey of Laeng-Tran” -  
that is said to posses some sort of  
occult power. I simply can’t understand  
his obsession with such fanciful  
nonsense.*

*My God, what will he be after next?  
The lost cities of Cibola? The ark of the  
covenant? How could I have raised  
such a son?*

*And why must he insist on going by  
that ridiculous name?*



*New York*

*December 9, 1937*

*What a fool I have been! I  
have held the key to the Grail in my  
hand for more than seven years and  
have failed to recognize it!*

*Not Yugoslavia but Venice. The  
cryptic reference in the Anselm  
manuscript should be reconstructed as,  
EQUESTRI SEPULCRUM IN URBE  
REGINA MARIS DALMATIAE –  
“The knight’s tomb (is) in the queen city*

*of the Sea of Dalmatia ”- that is the Adriatic. Venice - the Queen of the Adriatic- is where I will find the knight’s tomb. And within the tomb is to be found a “marker” that locates the Grail!*

*How I came by this knowledge is a tale too long to relate in detail in my excitement of the moment. I am in a luxury suite in the Prague Hotel, provided by one Walter Donovan, a wealthy industrialist and collector of antiquities who has long been a benefactor of scholarly institutions and museums. He is in possession of the friar’s chronicle - the friar, the one who died at Kaffa, the one who learned of the Grail’s location from the 150-year-old-crusader, et cetera, et cetera - and, more astonishingly, of an incomplete stone tablet which the three brothers left as a “marker” to seekers of the Grail. Donovan has allowed me to make a rubbing of the partial inscription on the tablet; but*

*according to the friar's account, a second "marker" that may lead to the Grail is buried with the knight's brother.*

*The knight's tomb!*

*My insight concerning Venice I have kept to myself! Donovan is as anxious to find this second marker as I am; he has a great deal of money to spend on the project, and tonight he has asked me to lead his research team. As soon as I can extricate myself from my obligations at Princeton, I am to sail – no, fly - to Berlin to meet with Dr. Schneider, who will be working on the project with me. I do not intend to mention Venice until I am ready to depart. Donovan may well have this Schneider begin the investigation without me. (I've never heard of any Schneider, must ask Staubig if he knows him.) Besides, it will be rather embarrassing if I am proven wrong.*

*But I am right. This time I am sure of it.*

*Some latin text from the Grail  
tablet*

mid -12<sup>th</sup> century

GRADALIS latin name at the  
word Grail

*(drawing of the Grail tablet)*

*the tablet is incomplete*

Discovery near Ankara, Turkey



stone tablet from Donovan.  
Translated by H.J.

*(translation of the Grail tablet)*

“... You, God, are my refuge : Send  
forth Thy light and Thy truth +  
These shall be my guide : They  
shall lead me to Thy holy mountain  
in the place where

you dwell : through the canyon of  
the crescent (waxing) moon :  
narrow enough only for one man...  
to the temple of the sun, holy  
enough for all men... + where the  
Grail that holds the blood of Our  
Jesus Christ dwells forever...”



*June 4, 1938:*

*I'm finally on my way to Berlin by airplane. Unfortunately I wasn't able to extricate myself from classes at Princeton earlier, so it proved useful not to tell Donovan about Venice before last week. To my surprise does he own an apartment in Venice which he offered to Dr. Schneider and me for the time of our investigations. I will meet him in Berlin and together we will travel to Venice.*

*Staubig has never heard of him before and I'm not willing to give information - which took me 40 years of my life to compile - to unknown persons, now that I'm about to reach the last steps of my quest.*

*Berlin, Germany*

*June 7, 1938*

*Dr. Schneider had himself excused, since he won't be able to join me until next week. Unfortunately the next departure for Venice is in five days, so I agreed to meet him there. It's obvious, that he tries to be ahead of me, but I'm confident, that this is not possible without this diary.*

*I spent the last days with researches at the libraries of Berlin and could hardly believe my eyes, when I found this picture in a book about churches and cathedrals of Venice:*



*(Double spread (“Venice library”,  
set2-left)*

*For here we have all the elements of the Grail story. This  
stained glass window is the final key to the mystery.  
The numerals must be the clue which we have  
long searched in vain.*

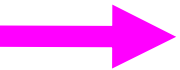
*Text:  
Matthews, page 28*

*The stained glass  
window that  
requires further  
research*



*(Double spread (“Venice library”,  
set2-right)*

The  
lions  
referred  
to by  
the  
Knights



*While not shown in my drawing, this is the room that contains the stained window I traced into my diary 26 years ago. It is found in the church of St. Barnaba in Venice!*

*According to the book, the knight is no one else but Sir Richard and it is clear that the crosses on the shield are the same as on the stone tablet. This proves that his shield is the second marker and here is where the tomb of the Sir Richard is to be found.*

*I can hardly wait to come to Venice and open the tomb with the strange tunes found in manuscript of Hildegard of Bingen.*

*Maybe the second marker will finally*

*deliver me the starting point for my maps. All I need is the name of a town or city. I am so close of ending this quest, that it makes me crazy to wait here, while Dr. Schneider is researching the history of Venice and its meaning during the crusades. Though it seems impossible to find - let alone to open - the tomb without me, I feel unwell with the fact that Venice is out of reach for me at the moment.*

*June 13, 1938*

*I'm sitting in the Boat bringing me to Venice. I has been a tiring voyage to get here, but I can finally see the first islands with their small buildings and places. What a beautiful city. It is almost dark and I fear that all churches are closed by now, so I'll have the pleasure of a bath, something to eat and a nights time of sleep before the "great event". I have drawn a small map of Venice to make it easier for me and Dr. Schneider to find the church of St. Barnaba tomorrow.*

*Taped pages (1 from 6 pages)*

*Castle Brunwald*

*June 16, 1938*

*How naive can a man be? I was shadowed, seduced, betrayed and kidnapped and I should have known it right from the beginning.*

*Dr. Elsa Schneider, a charming and attractive Lady in her early twenties, awaited me at the dock in Venice. I was blinded by her beauty and her knowledge about the Grail story, the crusades and the legends of King Arthur and I showed off a little with my diary and all the clues I've followed during the last 40 years. We spent a wonderful evening in a little restaurant close to the Piazza San Marcus and I*

*Taped pages (2 from 6 pages)*

*told her about a “big hint” I suspected to find in the church of St. Barnaba according to the tomb of Sir Richard. Later, after a walk through the streets of the city, we found a saloon and had a drink or two before we went back to Donovan’s apartment, where I had left my suitcase.*

*The apartment is furnished nice and spacious and equipped with several extra together with well assorted wine shelves. The latter was used to a certain degree and I was about to sum up the amount I would pay Donovan to get it filled up again, when suddenly Elsa lost her balance and fell into my arms.*

*Taped pages (3 from 6 pages)*

*Being the gentleman that I am, I helped her to get back to her room, when... one thing led to another. It must have been early morning when I woke up to hear her speaking in her sleep: "Ja, mein Führer. Professor Jones wird den Gral finden."*

*Suddenly everything became clear to me: It is nothing new that Hitler is interested in relics and everything alike and I supposed Elsa to be a German spy with the mission to find the Grail. I stupid as I was, I had shown her my diary.*

*I laid awake the rest of the night, since I couldn't move without waking her up*



*Taped pages (4 from 6 pages)*

*and I couldn't risk to be withdrawn from circulation as long as I had the diary in my possession.*

*The very next day, she insisted to visit the church of St. Barnaba, to find that "clue", which I had to agree to if I didn't want to reveal myself.*

*When we reached the church she realized that the window was the same as in my diary and I started to act as if I were studying the room, while I thought about how to get rid of her. After some minutes I asked her if she could fetch an old map of the city from the map room of the church, that by coincidence had been converted into a library.*

*Taped pages (5 from 6 pages)*

*As soon as she left me, I stole away, out of the church heading for the next post office, where I sent my diary as far away as I could: to Junior.*

*Right after that I went back to the church, in the hope that my absence Hadn't been noticed, but even before I reached it, some German speaking gentlemen with the look of a cupboard caught me up and I was kidnapped to this castle where I'm prisoned now and where I have to write on this terrible paper instead of my diary.*

*I hope for God's sake that Junior received it and that he either throws it into the next chimney or - and that*

*Taped pages (6 from 6 pages)*

*would fit his reputation even better -  
is about to find the Grail and get it out  
of harm's way.*

*Train to İskenderun, Hatay*

*June 29, 1938*

*My notebook is finally back in my possession and apart from a quite special signature I would gladly miss and some pages that were ripped out(!) it looks as always.*

*Alexandretta is the name of the city I have been searching for so long. Junior was able to open the knights tomb and read the inscription on Sir Richard's shield before it went the way of the dodo - as he described it later. Though Alexandretta was completely destroyed during the crusades, the current city İskenderun was built on the ruins.*

*Junior came to Castle Brunwald to free me and that was the moment where things went completely out of control: it was less than one hour after Junior came “flying” through my closed window, when three people were shot and thanks to Junior’s unfounded trust in Elsa we were bound up like meat stock. But the biggest surprise - apart from Junior being so stupid to bring my notebook with him - was Donovan, who unrevealed himself as the worst rat I’ve ever met.*

*Castle Brunwald was set on fire by accident and I found myself in the sidecar of a motorcycle in the middle of a daring race, were Junior proved*

*himself to be the same hotspur like ever. For luck I kepted calm so we could escape.*

*After a little trip to Berlin - where I obtained the signature mentioned above, we continued our voyage via zeppelin.*

*Just when we thought that things had calmed down again, we escaped the zeppelin with a small airplane, in which we were shot at. This is the first time that people were actually trying to kill me! Our flight went on by car, but only for a very short time. All this took place in a period of only two days and alone the thought of what the Grail temple might look like after Junior's appearance, gives me the creeps. At least he can't destroy the train he insisted to use.*

*I don't know about Marcus, but I hope he's alright. He will probably wait for us with Salah, a friend of Junior, at the railway station of Iskenderun and together we will try to save the Grail from the army of darkness. I can only hope that we are worthy to "feel the breathe of God as penitent men, to tread upon the word of God and be saved, and to not fail to walk the path of God as real believers."*

## *Epilogue*

*Princeton, New Jersey*

*September 4, 1938*

*I have considered to destroy this notebook for fear of it falling into wrong hands again, but now that it is impossible to gain access to the Grail, even if one would know where to look for it, I keep it as a memento for me and a warning for those who seek to find the Grail.*

*I have spent forty years of my life to fulfill a quest that was planned from a higher power and I have been rewarded plenty. Wolfram von Eschenbach was right, when he claimed, that the Grail could only be*



*found through true love and that is why I failed in reaching the goal of my quest through all these years. It was only when I laid on the floor of the Grail temple, after I was shot by Donovan, that I could let go. My only concerns were with Junior on his way through the traps of this temple. And that was when I - through Junior - reached the Grail. I can not explain the experiences I made, but it was as if I was with him all the time. I remember Marcus and Salah staring at me with a strange expression of worries when I said, that in Latin Iehovah starts with an "I".*

*Now that I'm back where I belong, I physically feel as if I were yet in my early thirties, still psychical I am the same as always.*

*Marcus complained about insomnia before he started to work up to twenty hours a day. Yet I have never seen him as brilliant as now.*

*Junior is of to China and he still insist on that ridiculous name, but our relationship hasn't been this cordial for decades and I hope it won't take further twenty years, before we have the next drink together.*

*After the Grail was entrusted to  
Joseph of Arimathea, it disappeared  
and was lost for a thousand years before  
it was found again by three knights of  
the first crusade.*

*Three brothers, to be exact.*

*Two of these brothers walked  
out off the desert one hundred and  
fifty years after  
having found the  
Grail and began  
the long journey back  
to france. But only  
one of them  
made it.*

picture: Knight Sir Richard

*The quest for the Grail is never truly over. As much for today as for the time of legends, it is a symbol of great richness – through its*

*Picture “drawing of the real Grail”*

*meaning is as enigmatic now as then. We are less equipped than man of the Middle Ages to understand its mysteries.*

*a simply ceramic goblet, covered inside and out with gold leaf*

*They were nearer, not only in time, to the stories and to the mystery of things, and it is this stories that we must turn for even the most tentative illumination...*

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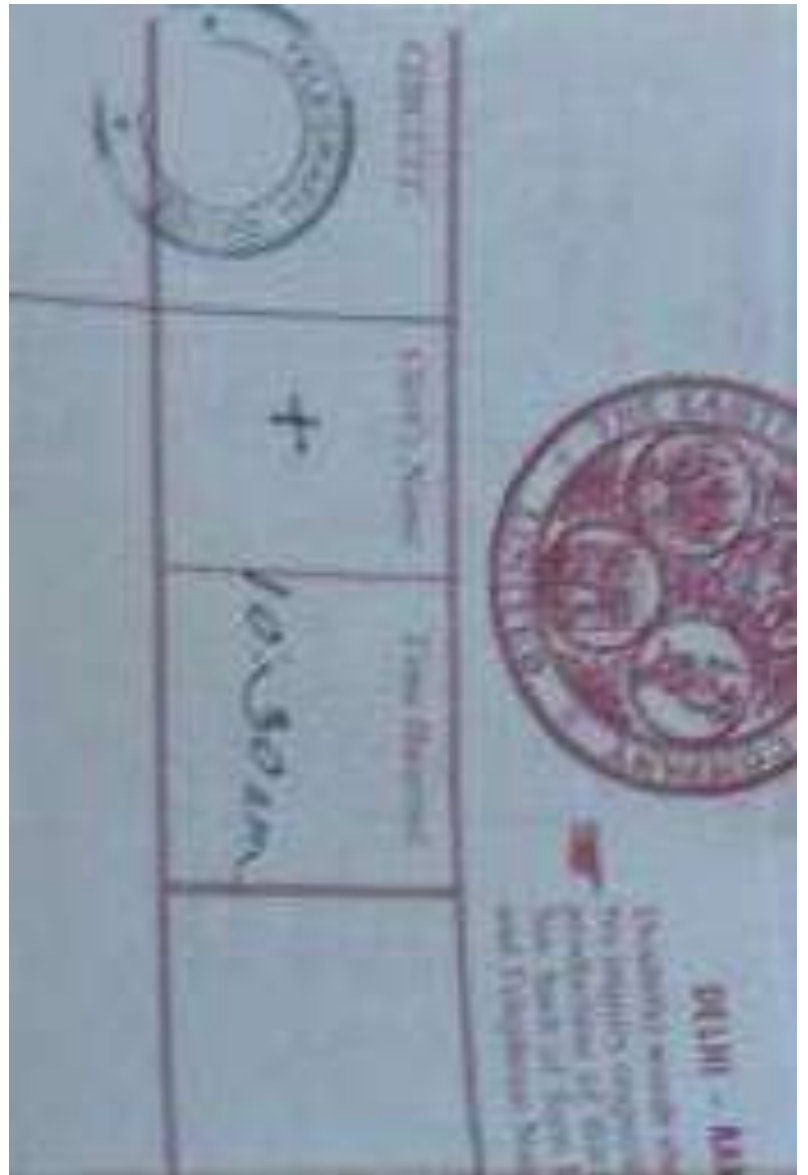
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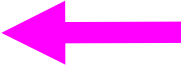


Eastern Telegram, Sign16Pg16

sign.18,page08

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*(Flyleaf sheet 3)*





Grail Tablet Rubbing, Sign 16 Pg 16

*(Endleaf 4)*