

vale of Hebron, with which will agree a series of suggested identifications in the same part of the list.

All serious students of the topography of Palestine will give careful attention to these papers.

Mr. Tomkins hopes to contribute to the *Quarterly Statement* a series of short articles treating the Egyptian data in a detailed manner after the model of his articles previously printed in our pages.

NOTE.—Captain Conder's latest revision of his paper on the southern list is to be found in the volume of "Special Papers." Some twenty of Captain Conder's identifications have lately been adopted by M. Maspero.

NOTE ON QUARTERLY STATEMENT.

April, 1887.

Page 83. A statement is here liable to misconstruction: "Not only this ruin has been settled since the Palestine Map was edited, but also the following old sites." What is meant evidently is, that the places have become *inhabited*, not that they have been *discovered*. All these places here mentioned are on the map. As to the variations of spelling noted by Herr Schumacher, it is also to be noted that they have no *radical* difference. We frequently found the names of places to be differently pronounced by different people.

NOTES FROM JERUSALEM.

Jerusalem, March 15th, 1887.

1. About three weeks ago, when coming home from the town (I am living outside the town), a servant of the Russian Archimandrite was waiting for me with a message from his master to come down to Gethsemane, in order to examine a newly opened cave. There, under his direction, the Russian Emperor is building a little church, and in order to get more free space round it towards the hill, the rock was broken away, and by this a rock-cut tomb was discovered, of which I afterwards made the measurements. On arriving I was told that the Archimandrite was on the Mount of Olives, where he is building a very high tower or

belfry. He took me into his room and showed me his own sketch book, and in it a drawing of the newly discovered rock-cut tomb near Gethsemane. It bears an inscription, and reading the name Stephanus, he ordered me to go there and make a search for myself, and to copy the inscription. This I did. The result I give in the enclosed drawings.¹ It was apparently a Christian tomb, never a Jewish. Jewish tombs are always individual, separated from the other; not so the Christians, they are brothers, and hence even in death joined together. The cave is inside 12 feet long by $5\frac{1}{2}$ feet broad, and with the troughs about 6 feet high, cut entirely in rock, which is very soft, and partly now decayed. On the slope of the ground an opening was made 1 foot 6 inches high and wide, rather in the roofing of the cave; the cave has no ceiling, but the rock forms a kind of vault, as will be seen by the sections. The opening was shut with a stone slab, and the passage on its top covered also with two slabs and over them earth. There are inside seven tombs or troughs from 5 feet to 5 feet 10 inches long; they are cut into the rock, and the partition walls between them are very thin, only 4 inches. They are seven in number, and over the third, counted from the east, is on the rock wall an inscription in Greek with a cross engraved in the rock; but all is so brittle and soft that no squeeze could be made; I made however a careful copy. As there are seven tombs, and over one is the name of "Stephanus," my man who was with me reminded me of Acts of the Apostles vi, 5. It is interesting, but the connection cannot be proved.

It is rather remarkable that the greater part of new discoveries at Jerusalem are tombs.

2. I have to speak of another opened tomb, of which I also enclose plan and section.¹

Situation.—When one passes the garden of Gethsemane going southwards, on the brow of the Mountain of Olives, to the point where the road bends eastwards going to Bethany, do not follow this road but go straight on, and you will come to a path running up from the upper part of the village Siloam and following it in a south-eastern direction, one comes to an old cistern, marked on the Ordnance Survey Plan, scale $\frac{1}{10000}$. Going from there downwards (towards south-east) one comes to the point with the bench mark 2111-2, there or near by it is the said tomb, called "es Suaih," and the field there round about is called "Land of Suaih" السويح signifying the traveller or pilgrim.

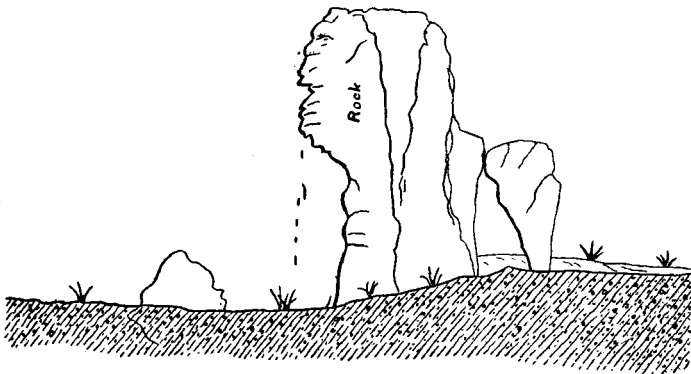
Description.—The entrance hall has for the greater part disappeared; a wide opening (4 feet wide and about 6 feet high) leads to a room $11\frac{1}{2}$ feet broad and $(16 + 14\frac{1}{2} = 30\frac{1}{2})$ average 15 feet 3 inches long, and 7 to 8 feet high; the ceiling is nearly horizontal, the walls perpendicular; towards the west is an unshaped large recess. A wall, partly still existing, of very fine hewn stone divides the recess from the main room. But this wall is only half the height of the room, and looks like an altar or something similar.

¹ Not engraved; preserved in the office.

Close under the ceiling there are in each corner narrow deep holes bored in the rock, as for fixing in hooks or nails. Also between the corners on the three sides are such holes. It gives the impression that once the room was decorated with hangings or carpets like the birth chapel of Bethlehem. And very likely in front of the wall was also a hanging, perhaps not down to the bottom, so that the altar bench might be seen. If this room was at that time not a regular chapel, it was the lodging of a holy or religious person, the sleeping place behind the wall in the recess. On the eastern wall is a door opening like at other tombs, only a little more high, so that one may go in without great difficulty. Immediately inside to the left is a trough or tomb, and to the right three loculi, and under them seems to be some others, and opposite the door a stone bench, and also three loculi; going in (eastwards) the room is only on an average 8 feet long and 6 feet broad, and about 6 feet 3 inches high, ceiling horizontal, so there are eight or nine (perhaps ten) tombs. There is a good deal of earth now in both chambers. The name of the place and the former decoration of the room with its wall, etc., indicates that in the Christian time before the intruding of the Mohammedans, a holy man lived there as an Anchoret, and very likely formed at the same time a station for the pilgrims, and I suppose it might be mentioned in one or the other of the old pilgrim books. As the real name is lost we can only guess about it; the present name is certainly a new one given by the Mohammedans. Originally it was a *Jewish* tomb, and probably in the early Christian time it was known who was buried there (which is now forgotten). Then it was made into a chapel by the Christians, inhabited and watched by a monk or such devoted man: it may be that this was in the Crusaders' time, if not earlier; from this the modern name comes.

3. South-east, about 400 feet distant, higher up on the hill and just on its ridge, is a curious isolated rock, called "Kūlāh Ard es Suaih," i.e., the castle or fortress of the ground es Suaih. It was formerly of huge dimen-

KŪLĀT ARD ES SUAIH



sions, large particles have fallen off, and are lying on the ground round about. It consists of a conglomerate of flint pebbles backed together with marl and soft limestone. The marl gradually becoming by the winter rain washed off, and the lime by frost and heat decaying, the rock became gradually smaller and smaller. At present it is about 14 feet high, on an average 7 feet to 8 feet thick, and about 21 feet long, standing from north to south. Its eastern side has a concavity; on its western side one may go up to its top, which is comparatively even. Such rocks are found at several other places: on the Mount of Olives and the hill of Evil Counsel, and near Mar Elias, always resting on a strata of chalk and lime, but I have not found elsewhere such a high and isolated one, for which peculiarities it is remarkable.

3. According to your desire, I have cleared out the caves or rock-cut tombs in Wady Yasul (see *Quarterly Statement* for April, p. 112), but no opening was found leading into the room where the large stone case is standing. My workman had the idea of enlarging the small opening through which the sarcophagus (?) is seen, in order that a thin man might go in and find out the contents of the inside, and the situation of the opening through which the sarcophagus was brought in. But it failed, the rock being so moist and brittle, when struck with a chisel and heavy hammer, a large piece gave way and now lies so that all further work from this side is in vain, and at the same time I fear we might by going on do mischief. But continuing the examination I found that from the cistern an opening now walled up is seen, but we could not open it as the cistern is now full of water, and all the rock so wet and moist that it is dangerous to do much, so I put off further excavations to a dryer season, when the cistern is empty.

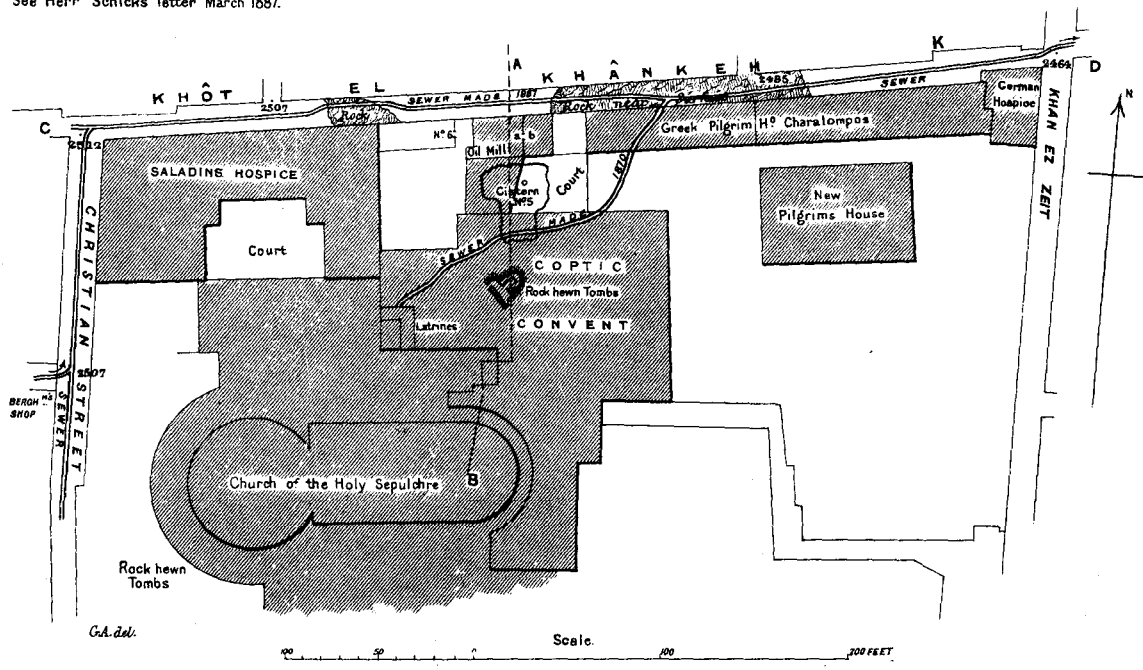
4. During my residence in the Holy City I have always kept an eye upon the excavations that have been made, chiefly for foundations and have thus found out a great many rock-levels inside the city.

About twenty years ago, when excavations were made for the foundations of a new building near the German Hospice (at K on plan), rock was found 36 feet beneath the surface. Some years later the latrines of the Church of the holy Sepulchre were altered and a sewer made north-eastward, beneath the Coptic convent to the street Khôt el Khânkeh. It was then found that beneath the Coptic convent the rock is only one or two feet below the flooring of the basement rooms and so on to the Khôt el Khânkeh; the sewer had thus to be cut in the rock as far as the middle of the arch which spans the street at the Greek Pilgrim House, Charalompas; there the rock ends and the continuation of the sewer eastward was built in the rubbish.

Two years ago, in April, 1885, the Coptic priest, when excavating to make a new cistern beneath the convent, found rock-hewn tombs which I examined and reported upon (see "*Zeitschrift des D. P. Vereins*," 1885, p. 171). They are shown on accompanying plan and section, and prove the existence of rock-hewn tombs in this locality before the Church of the Holy Sepulchre was built; they also testify to the genuineness of the tombs in

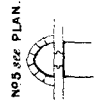
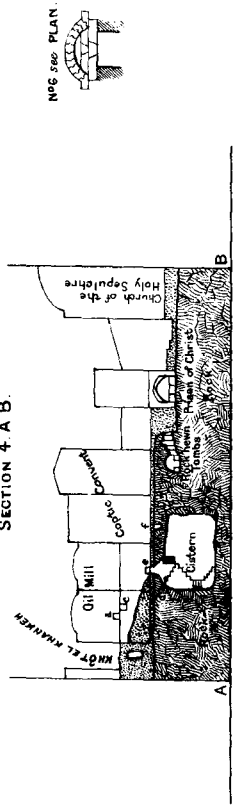
JERUSALEM.

See Herr Schick's letter March 1887.

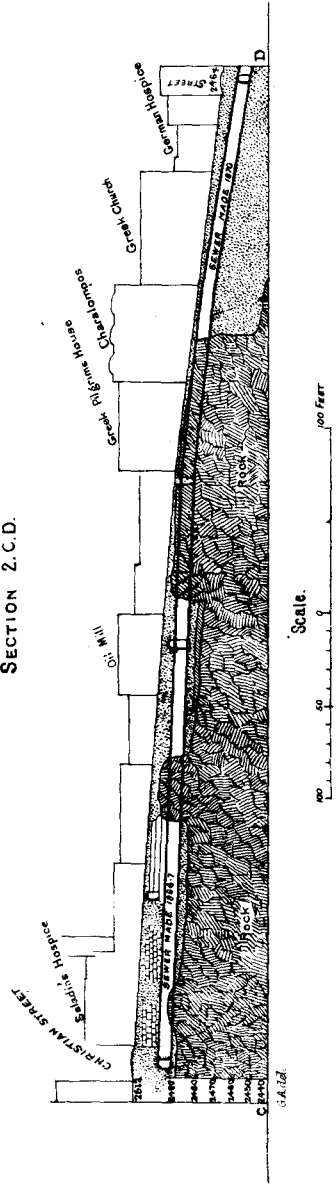


JERUSALEM.

See Herr Schick's letter, March, 1887.



SECTION 2. C. D.



G.A. del.

the church west of the Rotunda. At the same time we ascertained the position of the rock there. During the last four months a new sewer has been made in the Harat en Nasâra (Christian Street), and Khôt el Khânkeh, so that the lie of the rock is also known there.

The sewer under Christian Street was made by working north from Mr. Bergheim's shop, and south from the corner of the Khôt el Khânkeh; at the former place its floor was 6 feet below the surface or 2,494 feet above the sea, and at the latter 22 feet below the surface, or 2,490 feet above the sea. The rock was struck in several places, but the sewer was not to be cut out of it, so no section has been sent.

The sewer in the Khôt el Khânkeh was made from east to west, commencing at the mouth of the old sewer made in 1870. For 63 feet it had to be cut out of the rock, or rather the existing sewer deepened; the rock then descended nearly perpendicularly (see section 2), and nothing was found but rubbish and small stones to a depth of 14 feet; the rock is perhaps 5 feet or 6 feet deeper than this. On the south side of the sewer the earth fell in and disclosed a door with lintel and window which was walled up. The men would not open it, but showed me a vault under the oil mill here, which I afterwards examined. At a distance of 62 feet west of the door the rock rises nearly to the surface, and continues near it for 33 feet; at this point the rock again descended, and rubbish and made ground were found; hard and red, not black like the previous made ground, and in part the original soil. Near the southern buildings there was a broken conduit made of good hewn stone. The main Khankeh building (Saladin's Hospice) has no proper foundations, its walls rest on the red earth, and even at the corner only go down 11 feet (section 2); the walls are built of well-hewn stones below ground, and the corners are right angles, not obtuse as above ground. Near the angle the rock is from 16 feet to 17 feet below the surface, and the sewer had to be cut in it a short distance.

These excavations show that no city wall (such as the second) ran along the line of the Khôt el Khânkeh from east to west. The excavations caused several cracks to appear in the neighbouring masonry.

In the oil mill a small window-like hole (*a*, see plan) leads to a small dark chamber (*b*) whence a small hole (*c*, section 4) gives access to a vault under the oil mill. We found a complete lower storey as shown in section 4, but much filled with earth. A low door (*d*) opens on to a rock-hewn flight of steps leading down to a large rock-hewn cistern, which I could not measure as there was water in it. Its mouth is at (*e*), where is a large perforated stone resting on the rock; the depth, including that of the stone, is 37 feet; or from the level of the court above 50 feet. In 1870, when cutting the sewer through the rock here, the workmen broke into the cistern, but closed the hole so as to avoid disturbances. The closed door on the north of this lower storey seems to have led into a sort of court and not into a street. It is clear that much stone was quarried in this locality for building.

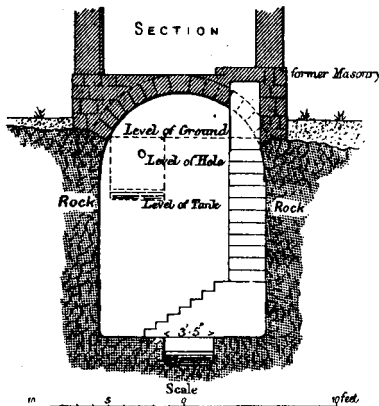
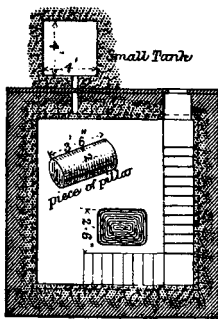
The lower storey discovered is a continuation of the lower storey of the

Coptic convent ; and the rock-hewn tombs (see plan and section 4) beneath this convent are nearly on the same level as the so-called "Prison of Christ" in the Church of the Holy Sepulchre. It is clear that the old masonry in the lower storeys of the Coptic convent and the oil mill are remains of the House of the Canons of the Crusaders. The principal entrance was from the church, where that of the Coptic convent now is ; but there was also one from the north. There is also a larger door on the east side. The building shows many restorations and additions, most of them badly done.

I have been able to do very little towards tracing the course of the second wall. I have determined to dig in the ditch of the castle to find the Gate Gennath, but have not yet got permission, and it is too wet ; I must therefore wait for the dry season. Digging in the houses and streets is most difficult, as people will not allow it except by chance. The damage done to so many houses in making the sewer has increased the difficulties, and made the people more afraid of excavations. The time will certainly come one of these days to go on with the work.

5. About five or six years ago there arrived in Jerusalem many members of Jewish families migrating from Yeman or the Hedjas and intending to settle in the Holy Land. They were nearly all very poor, and wanted the charity and assistance of Jews and Christians ; the most difficult point was to get lodgings for them. So for a time and in summer a good many lodged in the fields under trees or corners of garden walls, etc. ; but this would not do for the colder season. So some Jewish residents bought a very rocky piece of ground south of the village Siloam, about one-third high up on the side of the high hill east of the Siloam gardens in the Kedron Valley and Bir Eyúb. A number of rooms were built, first a lower or ground storey against the cliffs of the rock, which formed the fourth side of each room. Later on an upper storey was built on them, the entrances to the rooms for those were from the east, as for the lower storey are from the west. There are twenty rooms, smaller and larger, and over the entrance door is written in Hebrew the name of the benefactor or builder of the room. Each room is intended for one family, but in some there are now even two. To each room belongs a free space or little court to enable them to make there at the Feast of Tabernacles the "Succoth." On the south there are three rooms below and three above, but then No. 7 and 8 are only two below, as in the upper storey four are built on them. Water the people fetch from Bir Eyúb. A road leads down from the building to the valley.

6. In May, 1886, the proprietor of a piece of ground in cultivating it, taking out from the ground stones and working over the soil to some depth, he found the edge of the rock hewn in a straight line, and when going down on its side, and round about, found rock-hewn steps and a depth of 13 feet. As he wished to make a cistern, this pit was just fit for his purpose, and he therefore cleared it entirely ; many hewn stones were between the *débris*, and also a piece from the shaft of a round pillar 3 feet



6 inches long and 2 feet diameter. The steps have a bending and go down to the bottom, in which there is a square sink 1 foot 9 inches deep, 2 feet 6 inches wide, and 3 feet 5 inches long, the flooring of the whole a little declining to it, so even the last drop of fluid could run into this hole. The pit at the top is 11 feet long and 10 feet 8 inches broad, at the bottom something wider, 11 feet 6 inches each way. On the eastern side a round hole hewn through the rock is in communication with a small tank also hewn in the rock; it is square and 4 feet each way and 4 feet 6 inches deep; the above mentioned communication hole being 2 feet 10 inches above the flooring. As hewn stones were found, and other indications showed that one of the pits was arched over, and very likely upon it stood a room in which there was flooring, there must have been a hole in order to draw up the fluid below. This hole I suppose was just over the hole in the bottom. The pro-

prietor of the ground arched it again and made use of it for a cistern, and the small tank is now the filtering "hod" or pool. The question arises, What was in ancient times this pit used for? Some think that it may have been a swimming bath, used in that way till the water was gradually used up for gardening purposes. This may be, but I think it was a store for oil. The pillar stone may then have been used as the crusher of the olive berries, and when the place became destroyed cast into the pit. But if it was a bath, one of the walls of the chamber on the top of the pit may have been partly open like a porch with two pillars, and the whole covered with a little dome, as the upper building was a complete square. And if it was a bath, it wanted also some light, which then very likely fell down by an opening in the roofing above the stairs. When used for oil nothing of the kind was wanting, but as much as possible it was desired to shut up against light and air. The steps were necessary so that one could go down and clean the hole again when the good oil was all drawn up by a bucket through the opening in the roof. If it was a bath there must have been

near it the country house of some wealthy man, which certainly may have been the case. If it was an oil magazine it proves that in that time a good many olive trees must have stood here in this upper part of the plain. At present there are none, except those in the Greek gardens, to the north and the German colonists in the north-east.

7. The piece of Russian ground lying east of the Court of the Holy Sepulchre is a block of ground 37 feet from north to south, 36 feet east to west, and 14 feet above the level of the street. It seemed, before it was examined, to be a mass of earth facing the street towards the south and east and retained by walls, but towards north and west leaning against other buildings. Grass was growing on the top, and no opening or entrance was recognisable except a walled-up or closed arch in the northern building used as a magazine. Recently the earth has been removed, and under it various ruins have been found. Concerning these I have made the following notes :—

The magazine and buildings adjoining are ancient and of the same period, but have undergone considerable changes.

Six piers were found, two supporting a fine arch of nicely hewn stones, the other four, larger masonry and well cut, the support of a vault, the roof of which is now fallen in; they appear to be of the Crusading period, as they are similar to those in the Muristan and elsewhere.

A drain was also found, which passed under the buildings and pavement of the street.

Other ruins of walls and vaults were exposed, but of a later period, and there is still a heap of *débris* remaining to be removed later on.

From the position of the piers, vaults, walls, and arches we have, evidently, masonry belonging to three different periods.

The rock was not found, but I believe that it is not far from the surface. Probably the rock will be laid bare when further improvements are made.

C. SCHICK.

A JERUSALEM CHRONICLE.

Jan. 1, 1886, to March 31, 1887.

THE municipality of the city has arranged with the hitherto proprietor of the ruined church and convent of Maria Mogadolio, generally called Mounnich, in the north-eastern Mohammedan quarter, and took it over from him. He had there a pottery and brick establishment, which as they now import these things from France is done away with. The municipality has now destroyed all that is above ground, and a new building will be erected for a Mohammedan school. I have been there, but found nothing remarkable. I was not able to visit the arches below, but the workmen and the foreman of the work tells