

LETTERS FROM BAURATH C. SCHICK.

JERUSALEM, August 27, 1891.

OLD POOL IN UPPER KEDRON VALLEY, OR "WÂDY EL JOZ."

A.—In the Bible "pools" are repeatedly mentioned as existing at Jerusalem, which were apparently the work of the Jewish kings. Pools in other cities also are mentioned, at Samaria, 1 Kings xxii, 38; at Hesbon, Song of Solomon vii, 4, &c. So we may judge that there were many, smaller or larger, pools throughout the land in all directions not mentioned in the Bible or other writings. In Jerusalem there are mentioned, 2 Kings xviii, 17, an "upper pool," which is mentioned also in Isaiah vii, 3; xxxvi, 2. If there were an "upper pool" it follows there must have been a "lower pool," which is really mentioned in Isaiah xxii, 9. According to 2 Kings xx, 20, King Hezekiah made a pool, distinct from the "upper" and "lower" pools; generally brought in connection with "Gihon," of which an upper and lower "outflow" are mentioned, *i.e.*, the modern "virgin's well" and the pool of Siloah. But it seems to me that 2 Kings xx, 20, implies that Hezekiah made a pool outside the town to gather the rain-water, which was then carried down to the city by a conduit, as is the case with the present "Birket Mamilla" west of the town, not like Siloah, &c.

Now, there is in the upper part of the Kedron valley, in the so-called "Wâdy el Jôz" (*see* Ordnance Survey map, scale $\frac{1}{10000}$), a place where two shallow valleys unite, one coming from the west from the watershed (south of Schneller's "Orphan Asylum") on the Jaffa road. The other from the north-west from the neighbourhood of the "Tombs of the Judges." Where these two valleys unite there is a kind of depression, in which in the rainy season a collection of water stands for a few weeks. Sir Charles Wilson and others have thought that this was once a *pool*, although not inserted as such in any plan or map of Jerusalem, nor mentioned in any ancient books. In the Ordnance Survey map, scale $\frac{1}{10000}$, it appears as a portion of *land* west of the "ruin" in "Wâdy el Jôz," at the Nablus road, and the elevation number "2,458." At this "ruin" Sir Charles Wilson made in 1865 some excavations. He writes in "Ordnance Survey of Jerusalem," 1865, on page 77, as follows:—

"*Excavation, No. XIII.*—This was made to try and discover the conduit which took the water of the pool near the tomb of the kings to the city, but failed in its object. A trench was dug along the face of the scarped rock at the eastern end next the road, as this seemed the most likely place to look for it. The bottom was reached in one place at a

depth of 33 feet 6 inches in an old cistern, where the exit of a conduit running down the valley would probably have been. Though the conduit was not discovered the excavation showed that the pool must have been of great extent."

As this point (the old cistern) is 400 feet distant from the centre of the depression where in winter the water is standing, it gave the idea that the pool must have been about 500 feet long. So the matter stood till recently.

In February last I got an order from the Palestine Exploration Fund Committee "to trace the aqueduct from the pool by the north road; when found, a very little excavation will show whether it ran to the Damascus Gate or to the modern St. Stephen's Gate."

To find the aqueduct certainly one must look for it at its starting point at the *pool*, and so I did. The accompanying plan and section will explain and illustrate what I have done, to which I wish to say:—Shaft No. 1 first was sunk on the eastern edge of the depression (or present pool, as it may be called) at a surface level 2,438 feet; the bottom of the old pool was found at a depth of 8 feet 6 inches; it consists of hard concrete of *hamra*, horizontal. A gallery was then begun eastward in order to find the east wall, but a very large stone was met with, so that we were obliged to give up the work, and begin it beyond this stone, where shaft No. 2, on higher ground, was made. Here we soon, only a few feet under the surface, came to the wall. We went down on its western side, finding the bottom at a depth of 14 feet, the floor declining very slightly towards the west. The wall itself is not exactly perpendicular, but $1\frac{1}{2}^{\circ}$ declining (*i.e.*, on the top about 5 inches more east than on the bottom). So it was found also at other places. Finding here no opening or any mark of an aqueduct's mouth, we made a gallery northwards along the wall. After 16 feet a kind of *trough* cut into the rock was met; it is 16 inches wide and 16 inches deep (*see* section 4); its bottom 14 inches deeper than the bottom of the pool. It runs at a right angle from the wall westwards for 4 feet. It was once arched over, and part of the arch was still standing, but immediately on the wall the arching was broken. When this was found I thought, *Now we have the aqueduct's mouth!* But there is no opening in the *wall* as I hoped; it is built up in such a manner that one can hardly say whether there has once been a hole there or no. It is without cement, whereas the top (or outside) of the arching was once very well cemented. In order better to examine this region shaft No. 3 was made, but threw no further light on the matter, the bottom was found level and at the same depth. Then I thought to make shaft No. 4 on the *outside* of the wall, where perhaps the former opening might be still recognisable. The wall was found to be 8 feet 9 inches thick, and at a depth of from 6 to 7 feet we met the *rock* in its natural, uneven state, and had to give up the work here. So we made the shaft No. 5 west on the lower ground in the present pool, finding the bottom as in shaft No. 1, but nothing else. Then the Gallery "b" was made eastwards, when after 8 feet the vaulting, or

jebeloneh, (as the native called it) already mentioned was met with, going in a north-western direction. By destroying it we found it to consist of

The *Jebeloneh*.


 Flooring.

small stones and bad mortar cemented properly *outside*, but no channel. Then Gallery "c" was made with the same result.

In order to examine the south-eastern corner of the (old) pool shaft No. 6a was made at the end of a wall of loose stones, hoping there to find some *masonry*. We came soon on the top of a strong wall, and clearing its top northwards, to find its edge, it proved to be the *southern* wall of the old pool, but running in an obtuse angle of 20° , the bottom in level 2,430 feet 6 inches. Now I thought it well to explore also the *northern* corner, so shaft No. 7 was made. No corner, but the bottom of the same structure as in the places mentioned hitherto was reached at 2,429 feet. Then a gallery was made northwards, and after $7\frac{1}{2}$ feet the corner was met, a little rounded out, and the northern wall in a right angle with the eastern. Having found no *outlet* in the eastern wall nor in its corners, I thought it may perhaps be in the *northern* wall, so we laid the wall bare, there finding its top also cemented, but the outer edge broken, and going downward in a shaft, No. 8, found that there *was no watercourse*, but only rock. As I had no leave to dig on the *western* side of the pool (the ground belonging to another person) I could not examine the two other corners of the old pool, but this may be done after a little time, as the ground has since been sold to a building company. Before leaving this interesting pool I made a shaft No. 9, in its *centre*, finding the bottom nearly in the same level as in the other shafts. The bottom of the old pool was nearly level, declining slightly towards its north-eastern corner, and the surface of the present ground is the same.

By finding the east wall of this old pool it was proved that it never extended eastwards to the Nablus road. It was a much-reduced one, about 152×165 feet square and 14 feet deep. It had once a good parapet wall, the stones of which are now fallen into the pool, and were met with by us. In shaft No. 9 (middle of pool) we found only earth. I have also to mention that south-west of the pool, about 50 feet distant, is a ruin, which certainly was once in connection with this pool as a *guard-house*; it is near the old road (inserted in Ordnance Survey map $\frac{1}{100000}$) and consists of a cistern and a room over it, with a stair to go up on its top, fenced round about. There are, south and south-east of the pool, the foundations of similar buildings, but without cisterns, and long ago destroyed. North of the latter I found a conduit, No. 17, hewn into the rock in a level 2,444 feet 6 inches (much higher than the bottom of the pool), its object being to carry away the water coming down from west, and not letting it pass into the pool, but eastwards into the valley.

B.—From the eastern wall of the pool now described there extends for about 20 feet eastward, a higher, uninteresting, comparatively level

portion of ground, beyond which is the place in which Sir Charles Wilson made the above-mentioned excavations. Here might have been a *second* pool, so I made some shafts, &c., in order to find the levels for comparison with those of the pool. See Plan.

Shaft No. 11 was first made and the rock found $16\frac{1}{2}$ feet from present surface, at a level of 2,437 feet 6 inches. The rock scarp, which is visible on the corner above ground, went nearly perpendicularly down, as an east and south wall, of $24\frac{1}{2}$ feet high. Not any bit of concrete or cement could be detected; it was no pool. Then shaft No. 12 was made, the rock floor reached at a level of 2,446 feet, declining in a slope of two degrees south-westwards. Between the two points is situated the "old cistern" in which Sir C. Wilson once made a shaft, as related above. In order to bring uniformity in the matter, I resolved to make again a shaft, No. 13, in the great accumulation of *débris* in this cistern. At 13 feet we met *water*, which hindered the work, but beating down a rod of iron, I found the bottom to be at a level of about 2,431 feet 6 inches, or $26\frac{1}{2}$ feet deeper than that of the 2,458 feet level, as given in Ordnance Survey map, a little north-east of the cistern in the road. As Sir C. Wilson gives in the above quoted 33 feet 6 inches, there seems to be a difference of 7 feet, so I think Sir C. Wilson measured from ground 7 feet higher, very likely from the top of the wall, at the south-eastern corner. A water-pipe comes into this (broken) old cistern in the western wall, at a level of 2,449 feet. On the top of the eastern wall is a broken "moosfay" or filter-pool, No. 15, and (No. 16) a broken "sebil" or water-drinking place, formerly for the use of passers-by. The other cistern, situated in a court to the north, and the ruined little house, have no archaeological value. Opposite to this cistern, rock scarp, &c., on the west, at a distance of 110 feet, is another rock scarp, running parallel, visible only at its southern part, the northern part being buried under a heap of stones. Twenty feet east of it formerly ran a thick wall (of which a portion still remains in the south). Considering all this, it is clear that in this part there was once a kind of court, sunk into the rock, having on the east, south, and west sides rock walls, into which a stone wall was inserted, so as to form a kind of road to the court. As there is not a bit of *hamra*, or cementing, it certainly was no *pool* or place for keeping water, and as the Tombs of the Kings have a nearly similar court and passage cut in *rock*, I thought that perhaps this court was made for *Jewish tombs*, and made in consequence the shaft No. 14, in the hope of finding there the entrance to a mausoleum, but to my disappointment, found only a natural cleft in the rock full of small stones.

Very likely the new proprietor will dig near the south wall for foundations to new buildings, and tombs may then be found. In the neighbourhood round about are many rock-cut tombs, and a group of them, north of the pool, was discovered some years ago, of which I will report separately.

By all this searching and excavation no advance was made in tracing *the conduit*, of which I will now speak.

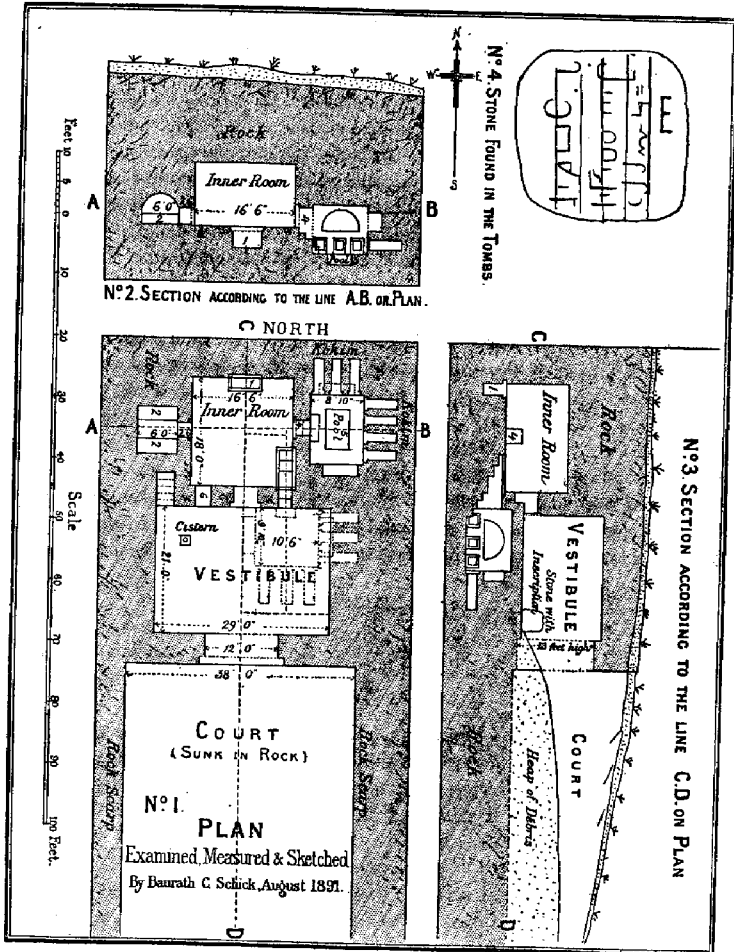
C. The conduit conducting the water from "Wâdy el Jôz" pool to the city. The question is, did this aqueduct come in by the Damascus or the St. Stephen's Gate? As matters stand I have to answer, *near Stephen's Gate*, either into the *Birket Israel*, into Bethesda, or direct to the Temple—which, I cannot decide. When the carriage road was made from the *Burj Laklak*, at the north-east corner of the present city, down to the Garden of Gethsemane, an aqueduct was cut through, just east of *Burj Laklak*, 325 feet distant, where the surface level of 2,425 feet goes through. The aqueduct is there 4 feet high, 2 feet $3\frac{1}{2}$ inches wide, with masonry walls on both sides, and covered with long, flat stones; its flooring is on a level 2,416 feet. It was levelled down from the bench mark on the *Burj Laklak*, but as this was done by my assistants there may be some slight mistake. The bottom of the pool is accordingly 2,430 feet, hence the decline, from the old pool, 14 feet, in a length of 5,000 to 5,500 feet, as certainly the aqueduct, following the contour of the ground, will have larger and smaller curves. If this remainder is really a piece of the old aqueduct, connecting the "old pool" with the city, which I fully believe it is, then we know the aqueduct did not go as a tunnel through the rocks (except for short distances), but as an *open channel* partly hewn in the rock, partly formed of masonry, and covered with flat stones. Fourteen feet fall for such a distance is quite enough; the aqueduct from Solomon's Pool to Jerusalem has much less. The decline at the bottom of this aqueduct is, at the point where it can be seen, rather more than this, and if the whole length had the same it would come out even more. But all these old aqueducts are made with the decline sometimes more, sometimes less, and even sometimes level, as I found in the Siloah channels.

September 2nd, 1891.

REMARKABLE ROCK-CUT TOMB IN "WÂDY EL JÔZ."

About ten or twelve years ago, a Moslem of Jerusalem enclosed with a dry wall a piece of ground and planted trees and vines there. In doing this he discovered a group of *rock-cut tombs*, which he showed, as occasion arose, to Europeans. I heard of it, but knowing that Dr. Guthe and other able travellers had visited the place, I did not think it my duty to go there. But when recently engaged with the excavations at the "old pool," in Wâdy el Jôz, I was invited by the man to see also *his* place, which I found rather remarkable, and as hitherto I have not seen any plans, or drawings, or description of it, I have measured it and prepared plans, &c., of which the following is an explanation and description. The place is now a vineyard, about 550 feet north of the "old pool," on the gentle northern slope of the Wâdy (the upper Kedron Valley). There is first a very long approach or court, 38 feet wide, cut into the rock; as the slope of the hill is gentle, a great length (more than 50 feet) was required to come in a horizontal line so deep that any large opening could be cut

into the rock-face. The entrance is 12 feet wide and 13 feet high, with a layer of rock over it 6 feet thick. There is now a great accumulation of earth there over which one has to step downwards, and so through this large opening into a vast ante-room or vestibule 21 feet wide, 29 long,



ROCK-CUT TOMB IN WADY EL JÖZ.

and 13 feet 8 inches high, with a smooth and evenly horizontal ceiling. On the floor is, towards the western side, and near the northern, the mouth of a cistern—but nothing else. In the middle and at the foot of the north wall there is a door, 3 feet 8 inches wide, and only 2 feet 9 inches

high. It has an excavated rim round about (like the large opening of the vestibule). If one goes through this low door northwards he has to go down 2 high steps, and comes into an inner room of smaller size, 18 feet long, 16½ feet wide, and 10 feet high. It is dimly lighted by the door and a kind of window, and in order to see well one must have a lighted candle. In the northern part of the floor is a sunk tomb, marked 1 in plan, having on its top a groove round about into which flagstones were put, and when this was carefully done, no one could recognise that there was a grave underneath. In the west wall is a little door leading to a small place with a stone (2) bench on each side, over which is an arch. These benches were for laying a dead body upon. The entrance could also be sealed up with a flagstone, put into the groove in an upright position. Opposite, in the eastern wall, there is a similar door (4) leading by four steps downwards into another small chamber, 8 feet 10 inches wide, by 11 feet 6 inches long, and 7 feet 10 inches high. On its floor there is a sunken pool 6 feet by 4 feet, and 2 feet 3 inches deep. On the southern side of the room there is a rock bench arched over for one dead body, and opposite, in the north wall, a similar one, but under it three *kokim*, as plan and section show. In the east wall, opposite the entrance, is also such a bench, and under it four *kokim*, so that ten dead bodies could be located in this chamber. Coming back into the larger room (not the vestibule), one sees on the east wall, towards the south, steps going downwards, the opening also surrounded by a groove to receive flagging stones, when it had to be closed. Going down, one comes into a similar small room 10 feet 6 inches long, 9 feet 10 inches wide, and 7 feet 4 inches high; situated under the large room or vestibule, and shown in the plan only with dotted lines. It has on its west side a bench arched over, and on the south side also such a bench, and three *kokim* underneath, and the east side exactly similar. This chamber was adapted for nine bodies.

On looking to the Plan No. 1 it will be seen that this underground chamber takes up only the half of the vestibule space, in the other half there is now a *cistern*; but I think there was originally also such a burial chamber as the window (b) indicates. There was a stair on the west side (like the one on the eastern) leading down into it, but when, in later time, it was wished to make a cistern, the tombs were partly destroyed, the recesses being filled up with masonry, and so the stairs disappeared, the rock over them being broken, in order to get a *window* for the inner room. All that I have described is *cut into the rock*, and very carefully done; the workmanship is excellent, so that this tomb (to a certain degree) rivals the tombs of the kings. But no door-opening had a *movable door*, only flagging stones. I could also not find any ornament, but all is straight and plain.

In the vestibule there is now lying a stone—3 feet long and broad, and about 1 foot 3 inches thick, in figure not square and not round, but, say square, and the four corners, in a rough way, broken off. On one of its sides is a curious inscription, perhaps Cufic, or old Hebrew. Either the inscription was never carefully finished, or it was afterwards partly

destroyed. A squeeze cannot be made, as the surface is too uneven. I have copied it as well as I could, and give it here in one-tenth of its real size. The curiosity is, that there are five straight lines cut deeply into the surface, and the letters put into them, so very likely these lines form parts of the letters, as sometimes in Cufic writings. The people say this stone was found there when clearing the place. The late Mr. Schapira had seen it, as he put his name on it with oil paint, and the people say he wished to buy it, but before taking it away he went to Europe and came back no more.

September 22nd, 1891.

1. The road to Bethlehem from the Jaffa gate, down the Wady Rahabi, and up again to the British Ophthalmic Institution, has been made wider, and so the western slope of the modern Mount Zion has been cut into. In the *débris* are found many pieces of pottery, from which I got some with engravings on them, of which I send you squeezes. To me they seem to be modern.
2. Further down, at the south end of the Sultan's Pool, and on the slope of Mount Zion, a *wall*, 13 feet thick, of large stones not bevelled, was found, going from the southern end of the Pool eastwards towards Bishop Gobat's School as far as the Aqueduct. At first I thought it might have been a stair, but closer examination showed it to have been simply a *wall*. Whether once connected with the Aqueduct, and the mound (or bridge) of the Pool, or with the fortification of the city, one cannot say. There are still three layers of large stones resting on rock, with two faces. Enclosed I give a copy of Ordnance Survey plan, $\frac{1}{25000}$ of this region, in which this piece of wall and the widening of the road are inserted in red.
3. Higher up, north of Bishop Gobat's School, also some diggings took place, by which a rock-cut cave was found, measuring 8 by 10 feet and $7\frac{1}{2}$ feet high, with an opening towards the west. The chief entrance to the cave was from the top on the east side. The situation is shown and marked with a little red square on the enclosed paper.
4. Inside the town the Sisters of Zion have bought an old Turkish house north of their institution at Ecce Homo Arch (on the north side of Via Dolorosa), and pulled it down. A large rock-cut passage was found, the one I cleared out in 1871, and hence no new discovery. But at the corner where it bends from the eastern to a southern direction in a sharp angle a small pool was discovered, cut into the rock, 6 by 8 feet wide, and 5 to 6 feet deep. Its use I could not understand, as it was *not* connected with the Aqueduct. Nor could I find any traces of cement, which would have proved it to have been once used for water. So I think it was simply a cellar.

September 25th, 1891.

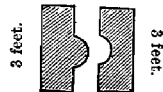
Near the north-western corner of the city at the New Gate some excavations have been made by which some things of interest were discovered.

1. Inside the city, at one of the corners of the city wall, near the "Institution of the School Brethren," a place was thoroughly cleared in order to build a new house there. The rock was reached in some places about 9 feet below the surface, or about 2,496 feet above the sea; in some places deeper. There was found a walled and vaulted room 12 feet long from west to east, 9 feet wide from north to south, and about 8 feet inside high, of no special interest. In the middle of the place a threshold was met resting on rock, and behind it (westwards) a kind of room, partly hewn in the rock 8 feet 6 inches wide—the length I could not ascertain, owing to large stones having fallen there, but it seems it was not more than 10 feet. It had on the south side a window, between two large hewn stones. North of it were found two little cisterns cut into the rock, but now without a roof. They are 9 feet deep, and about 8 feet long, and 6 feet wide. East of them stands a large bevelled stone in an upright position; which had apparently been used in the restoration of former rooms.

In themselves, these little rooms and cisterns are of no great interest, but being found here, as in other parts of the *old* city, they prove that even in remote times the city extended to here. From what I have seen in Jerusalem, it is clear that in ancient times the rooms of dwelling houses were *very small*, either hewn in the rock or built with masonry, and so it is with the cisterns. The large ones were public.

The *present* city wall which runs here, and forms an angle, is put on *débris* without proper foundations, and most probably was built by Suliman, A.D. 1537. At that time also the mosque (M on plan) in the corner was built, and the other buildings near. In one is a Mohamedan tomb. Outside of them I found mason's work, and also some remarkable stones (used again), one having on its face a half pillar, the other with a groove

which might take up the half pillar, thus :



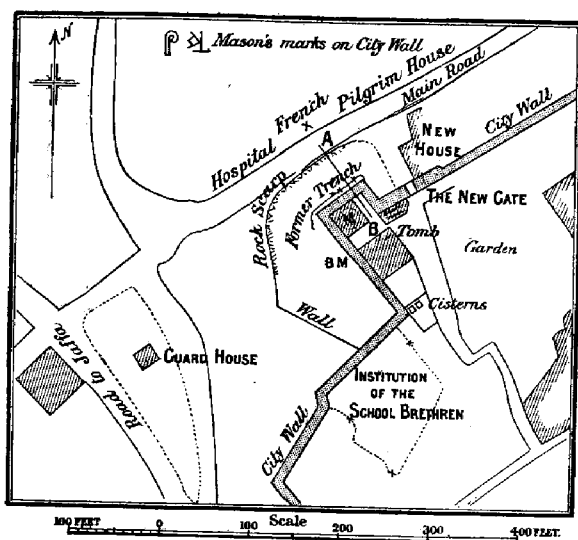
Now put in

the wall thus :



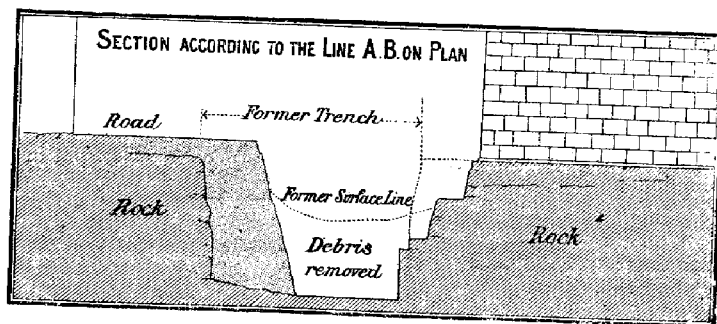
2. *Outside the wall*, between the corner tower (with its mosque) and the French Hospital and Pilgrim House, the former *ditch* has been cleared by its proprietor, a French gentleman. Its rock bottom was met at the level of 2,556 feet above sea.

Towards the north, the rock on which the tower stands falls down in several steps, as the Section shows. The lower steps are original, but the upper ones became in later time (by breaking away stones) of a different



NORTH-WEST CORNER OF CITY.

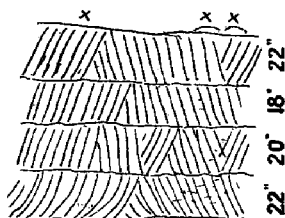
shape from before, which I think was as pointed out with a dotted line (in Section). The most remarkable part is the *lowest* step; its face showing rather strange chisel markings (see sketch). Mr. Flinders Petrie speaks in his Tell Hesi Book, page 36, of "flaking" and "pocking," but I do not



quite comprehend what he really means by these words, in regard of chisel marks. He gives them as "*Phoenician*"—hence very remote—and on this rock he would find, as I think, "flaking" and "pocking,"

together with *long strokes*, of which he speaks on the same page—which he calls also “certainly early work.” If my assumption is correct, then will these *tool marks* on the rock in the ditch *prove* that, even in such a remote time, the town came up as far as here. To enable others, more competent than myself, to decide upon those chisel marks, I will describe them.

They are nearly *straight strokes exactly parallel*, and $\frac{3}{8}$ inch distant one from the other, *vertical*, but to some degree sloping, and sometimes forming a slight curve, so that one row of them meets another at a sharp angle (*see* the form given on sketch). They are not deep, but from 15



SKETCH SHEWING CHISEL STROKES
ON THE ROCK SCARP.

to 18 inches long, and so arranged as to form *layers* one above the other. Between the lower end of the strokes of the upper layer, and the top end of the strokes of the lower layer, is a nearly horizontal rib left. I counted five layers, making up a height of nearly 8 feet. At the rounded corner of the rock are only *such* strokes or chisel marks as here described—but more to the west, where the rock forms a kind of recess, there are, besides such strokes or chisel marks, many other *pointed* marks, dotted over the whole, which I think Mr. F. Petrie calls “*pocking*.” In the squeezes these latter are better visible than the long strokes, which do not come well out, as they are not deep, and yet the surface, on the whole, is very uneven. But to the *eye* they are, on the rock, strikingly visible, even differing in colour; as the stroke mark itself is whiter than those parts which were broken off by the stroke.

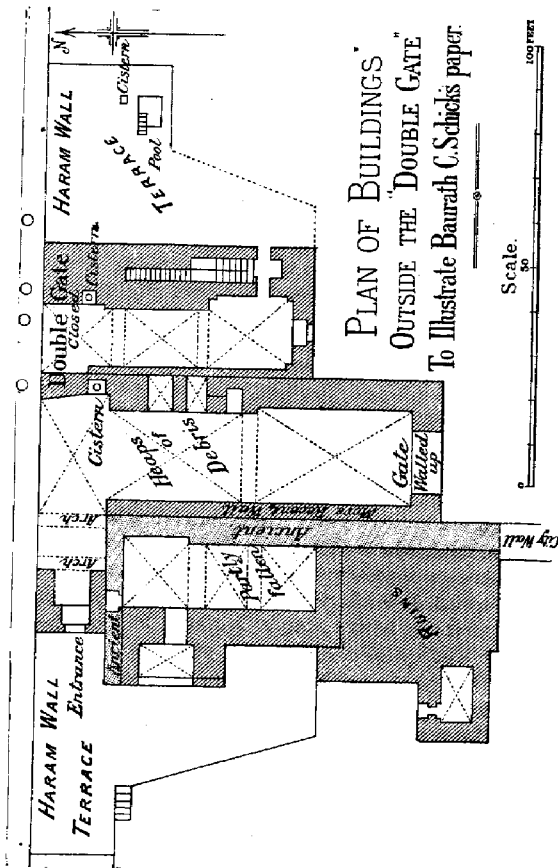
The proprietor of the ground said he also tried to make squeezes, but they do not come out well on account of the chisel-marks being not deep enough, only the dotted.

November 10th, 1891.

THE BUILDINGS SOUTH OF THE “DOUBLE GATE.”

In the *Quarterly Statement* of this year, page 320, certain information respecting these ruins is asked by the Rev. G. O. Kay. I have since visited the spot again and made a plan of it, which I now send.

Dr. T. Tobler, in the spring of 1846, visited this place, and described it in his book "Topographie von Jerusalem," Berlin, 1853, I Vol. page 490 to 494, and when I read this account I went with a friend to the spot, and we could see by daylight and with leisure all that is to be seen there, only to the "double gate" we could not go, as the hole was closed with stones. Later, in 1872, when I made a model of the Haram es



Sherif, to be sent to the Vienna Exhibition in 1873, I went often to the Haram to measure there, and also into this projecting building. The Director of the Austrian Hospiz of that time, the Rev. G. Gatt (now Roman Catholic Missionary at Gaza), wrote, in 1875, a book on Jerusalem "Beschreibung Jerusalem und seine Umgebung," Waldsee, Carl Liebel, 1877. In it he describes this building, page 105, at some length,

mentioning several things which I had not observed, so I went again there, but found his description somewhat obscure, and in a way as if there was formerly not only a double gate, as now, but a triple gate ; which apparently was *not* the case. The stones (large and bevelled ones) of the Haram wall can be seen there, and also that they are still *in situ*, but no door or breakage in the lines of the stone courses can be seen, except a water-spout which is cut into the stones from top to bottom of seven layers. From the Khatuniyeh garden, a person going eastward, near the Haram wall, comes to a flight of steps, at the top of which is a somewhat large terrace or platform, on which the main buildings are standing. South of this terrace the buildings are *ruined*, and without shape, except one little room which is inhabited (*see plan*). At the middle of the platform one could formerly go eastwards between two grand piers, and then through an arched *doorway* into a larger vaulted room, which has towards the south also a door, but there the vault is broken, and further on are only ruins. Going back again to the terrace, and then northwards, one comes to the (more) Northern Gate, close to the Haram wall. The gate is now locked, and the inside used as a magazine, and at the same time as a stable, for I found horses there. Only an old woman being at home, she for a small *bakshish* opened the gate for me ; but I found nothing which I did not know before. The largest stones are where I have marked them on the plan as "ancient." I could easily recognise three different kinds of masonry ; that is to say, some the remains of the *original building* ; then masonry of quite another time, but also of finely dressed stones, only not so large, and without any bevel, which I consider to be Byzantine ; and then the third kind, more modern, very likely Mohammedan, or some Crusading and some early Mohammedan.

At the last restoration some of the walls (as may be seen on the plan), were made thicker by adding a side wall, and a vaulted chamber 85 feet long, nearly 20 feet wide, and 24 feet high, was formed there. On its floor a heap of filth and rubbish now lies. There is in the east wall of this chamber the mouth of a cistern and the recess is covered with a *pointed arch* ; more to the south of the same wall, which is 8 feet 4 inches thick, are three arched openings closed on the eastern side by a thin wall, through which if an opening were made one might pass into the chamber entered by the Rev. G. Octavius Wray. The large white marble slabs "beautifully carved with Arabesque or Jewish tracery, which had probably formed part of a cornice," mentioned by him, are probably those now in another vault, at the northern end of the *double passage*, just before the stairs begin. Concerning these marbles, some were utilised in the repairs of the buildings of the Aksa and Sakhrah, whilst others were removed *from* these buildings and from other places as being no longer wanted, so there is always a lot of such marbles in these dark vaults, and no mystery connected with them.

There are a few other points which deserve attention. Near the window of the eastern part of the "double gate," and *outside* the wall,

is an ornamentation often shown in drawings and photographs with the title "Hulda gate." This ornamentation, forming richly decorated low arches, is also seen *inside* the building. Over the eastern pillar of the western gate it is now hidden by plaster, but its *western* end is seen perfectly preserved on the Haram wall at the corner of the middle of the three long vaults (*see* plan and elevation). In the elevation I have restored the two arches: it is an ornamental casing outside of the two large lintels over the doors.¹

Originally there was along the Haram wall, a tunnel-like *passage* 15 feet 4 inches wide, as an examination of the building with the breakages in the walls and a glance at the plan will show. *Under* this passage are cisterns, their mouths situated near the southern wall. This passage was formerly for the greater part uncovered and existed already in the time of the Temple, and I cannot help thinking that the "Khatuniyeh" with its very ancient walls in the east and south, may be the celebrated "Millo" of Scripture, separated from the Temple by this passage, and connected with it by a bridge. Hereabout we may one day find the tombs of a few *Jewish kings* who were not buried in the so-called "Kings' tombs" (compare Ezekiel xliii, 7-9; 2 Kings xii, 20; 1 Kings xi, 27; 2 Kings xxiii, 30; 2 Kings xxi, 26). The garden of Uzza was certainly near the King's house (the Aksa and structures eastward of it now perhaps occupying its place), and the "house Millo," 2 Kings xii, 20, was a palace standing on the Embankment of Millo, which embankment closed the Tyropean Valley, and so protected the "City of David" towards the *north*.—1 Kings xi, 27.

It is remarkable that a line drawn north and south through the centre of the Aksa Mosque falls when prolonged exactly into the middle of the middle and longest of the three vaults. This is also shown by M. de Vogue in his book "Les Eglises de la Terre Sainte," Paris, 1860, p. 279, and I cannot help thinking that in this building, outside of the wall, at the double gate, *we have the substructions of the Emperor Justinian's Church*, built in "honour of the Virgin"—described by Procopius, *see* Palestine Pilgrims' Text Society's Book—the "Buildings of Justinian"—London, 1888, where at page 138 I read that the houses (of Jerusalem) were built either on hills or upon flat and open ground, but not so this church; "The Emperor ordered it to be built upon the highest of the hills," and gave its size both in length and width. For this the hill had not room enough, "but a fourth part of the church towards the south and east" (that the substructions under the Aksa, and Solomon's Stables had to be restored seems meant by this) "in which the priests perform the sacred mysteries, was left with no ground upon which to rest," so "they laid foundations at the extremity of the flat ground" (the Haram Area) "and constructed a building rising to the same height as the hill." (This is exactly the case with the buildings south of the double gate.) "When it reached the summit, they placed vaults upon the walls and joined this

¹ See "Ordnance Survey of Jerusalem," Notes, page 39.

building to the other foundations of the church" (the Haram Area), "so that this church in one place is built upon a firm rock" (the Haram basement), "and in another place is suspended in the air—for the power of the Emperor had added another portion to the original hill." All this is exactly the case with this building in question, and what Procopius further says on the large stones refers to the old basement of the Haram Area. According to the late Mr. Fergusson, the stones used by Justinian were smooth and of an ordinary size, and just so, they are in the said buildings. So I have not the least doubt that we have, in this foundation, that made by Justinian, and am only wondering that for such a long time it was overlooked. The Aksa from the south wall to the cloister in north (but without including the latter) is 245 feet long; a fourth of this will be 61 feet 3 inches, which is the length of the projecting building, without the prolongation of the middle vault. When the passage along the Haram wall, of which I have already spoken, was *open, i.e.*, not closed by any cross walls as it is now, the church appeared to stand in "the air."

In the above explanation I have, I think, answered most of the Rev. G. Octavius Wray's questions, in *Quarterly Statement*, 1891, p. 321.

As to the enquiry whether the marble blocks formed part of the building to which the pillars belonged which are described in *Quarterly Statement*, for 1871, p. 176, I have to say, that the pillars mentioned in the passage quoted standing in the so-called "Mosque of Omar" were utilised as old materials when the "Mosque of Omar," which is comparatively modern, was built; to what building they belonged before, one cannot say. Their present basement certainly did formerly not belong to *them*, and so it seems to be with their capitals. The marble pieces spoken of, first called "slabs," by Dr. Wray, and at the end, "blocks," are of various kinds and sizes, which is already indicated by the writer calling them "slabs" and "blocks." I know that some of them were used again recently, and one cannot say that they all belonged to a *distinct* building. From the *Mimbar es Saïf* some stones and slabs were removed, and replaced by modern marble slabs, the workmen not being able to restore the old forms, or not considering them necessary. And so it was done in some places even in the Dome of the Rock.

To answer the *first* question respecting jealousy on the part of the Moslem guide, a somewhat lengthy explanation is needed. There is certainly no *mystery* behind; even in much smaller things one *may* and *must* often make the same experience. In the first place, Christians must remember that the strict Moslem having himself no interest in ancient things, cannot understand how we can care for them, except there be some treasure hidden; moreover, he believes that for a European and Christian to go to a place where he has no right to go, or to touch things which he ought not to touch, will certainly have some evil result, or may be connected with some sorcery or witchcraft, especially in a *dark* place where the *Jins* are lodging. Now it was allowed from higher quarters, that respectable Christians may come into the Haram es Sherif and see there the places in general, the Dome of the Rock, the Aksa, Solomon's

Stables, and for a time also the "Golden Gate." These therefore the guardian might show to Christians, but to allow them to see anything else or to go elsewhere, is *not* in the order. Also when anyone wishes to go and see a place except at the time of the regular tour, the guide will object, fearing bad consequences of some kind. Thus, for instance, travellers, even although expressly wishing it, are not brought to the Mosque of the Prophet, which is underground, near the wailing place of the Jews, and where there is the ring to which the Prophet tied the animal "Burak," on which he made the heavenly journey, and are not allowed to go up to the roofs of the large mosques. Only a good *bakshish* had the effect one day, when I was with Mr. Alex. B. M'Gregor, of Glasgow, at the Haram, of obtaining permission for him to go up on the roof of the Sakhrāh. The "Golden Gate" was formerly, without difficulty, shown to travellers, but no more now for several years. Even one day, when I acted as guide to the Grand Duke Sergius of Russia, the Pasha being with us said, "We cannot go there," and when the Grand Duke persisted in going, the Pasha said, "Well! but the risk will be upon *me*." All this arises from the wish that Europeans shall not see and know everything. Many years ago, when one day examining the platform on which the Sakhrāh stands, I found a walled-up door, and two windows, which could be easily opened and what was inside be examined. I spoke to the man who had charge of the repairs, and he promised to open the place for me, when they came with their work there; but when after six weeks I went there again, it was not only not opened, but covered with a large heap of rubbish which the moment I had made the suggestion to open they had ordered to be thrown there.

CHISEL MARKS IN THE COTTON GROTTO AT JERUSALEM.

THE entrance to this large grotto is furnished with an iron door, which on going there I found to be locked. Making enquiry for the key at the Municipality, I was told that it was in the keeping of the man who has charge of the petroleum, which is stored in a new building outside Damascus gate. As the Executive Committee wished me to examine the chisel marks there, I went with a few men and the necessary things for lighting up the inside, and very carefully examined the various chisel marks. In the first place I have to say that I found none like those in the ditch at the north-west corner of the city, of which I reported in one of my former letters.¹ Then in the cave the rock face has been much blackened by the many visitors who often had torches, or by fires, which prevents the chisel works being everywhere seen; also the rock is written over everywhere by names of visitors, and touched with their hands, many pieces being broken off, so that not many places can be found where the chisel marks can be seen in their original state, and good

¹ See page 19.

squeezes made. Further, the chisel marks are of various kinds, and not in regular order, as shown on Fig. 1. But it can be seen in the grooves, of which I give in Figs. 2 and 3 a view and section in full size, that the chisel with which the strokes were made was $\frac{3}{8}$ inch broad. It must have

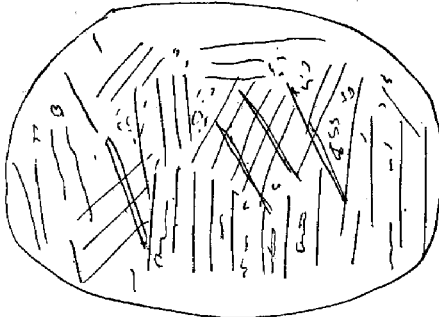
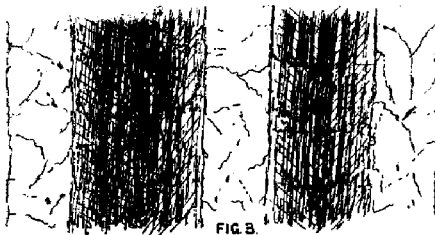
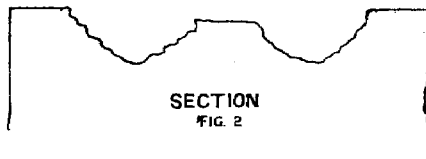


FIG. 1.

had some length, and a short wooden handle, the labourer working kneeling or sitting in the native manner. The handle was at most 2 feet long, as can be ascertained by the curve lines of the strokes in the grooves.

FIG. 3.
(Reduced.)SECTION
FIG. 2

(Reduced.)

I made several squeezes, but they did not come out well, so I send only one. I have written with pencil "deep" in the groove, and "high" in the shoulders. Very long and straight strokes I could not find; they are all short, and in many places the marks look merely like "pocking."