

LETTERS FROM HERR BAURATH VON SCHICK.

I.—OLD JERUSALEM, AN EXCEPTIONAL CITY.

In one of my former reports I said that the city of Jerusalem, built after the Captivity, was in many respects different from other cities in the country ; as, for instance, there were no private houses, the whole being an establishment of the Jewish State. Having been asked to give some proofs of this assertion, I will do so as briefly and clearly as I can.

1. If one studies carefully the history of this remarkable city, so exceptional in many things, one comes to the conclusion that the city must have been an establishment of the State, and hence private houses had no place.

2. The law and custom that every grown-up male had to go three times in the year, on the days of the feasts, to stay there, implies that there must have been lodgings for such a great number of people, so that there remained no room for private houses.

3. Jerusalem was a Holy City and the centre of the whole nation, both in religious and secular matters, and needed, therefore, buildings for all the various purposes, as for instance, Temple, schools, barracks, places for artists, and all kind of workmen, treasuries, town hall, courts, prisons, magazines, &c., and pilgrims' houses for the whole nation. As all these were matters of State, so there was no room for private houses. And even the dwellings of the managers of all these things were not their own property, although they may have been called by their names.

4. The Talmud brings this out in explaining passages of Scripture. For instance :—

In Tractate Baba Kama, p. 82, col. *b*, it is said that the city of Jerusalem was in ten things different from other cities of the Holy Land. One of the ten is that no house could become the property of the heirs, or be inherited. In all other cities they could sell a house, and as it had nothing to do with the land or harvest, even at the Jubilee it remained with the purchaser and did not go back to the original proprietor—but not so in Jerusalem ; hence there was no private property, but it belonged to the 12 tribes of Israel. The ground, the streets, the houses, the Temple, the city walls, everything was the property of the whole nation.

In Tractate Errikin, 32 *b*, the same is said ; also in Tractate Megilla, 10 *a*, it is repeated. Further, in Tractate Aboth Rabbi Nathan, 35, Rabbi Nathan says that the law that the father and mother may bring their stubborn and rebellious son to the elders of his city and unto the gate of his place (Deut. xxi, 18–21) to be punished and killed, could not be done in Jerusalem, as the Scripture says : to bring him

to the elders of his city and the court of his place. Now Jerusalem was not his, or anyone's, city or place, but of the whole nation.

Again, in Deut. xiii, 12-16, it said: "If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, Certain men, children of Belial . . . have withdrawn the inhabitants of their city, saying, Let us go and serve other gods . . . then shalt thou enquire . . . and if the thing is certain that such abomination is wrought amongst you, thou shalt surely smite the inhabitants of that city with the sword, and destroy it utterly, and all that is therein . . . and all the spoil and the city itself burn with fire . . . and it shall be a heap for ever; it shall not be built again." The city of Jerusalem was exempted from this law, as it was not their own city, but the city of the nation; this could be right if there were no private houses; if there had been private houses, why should they then be exempted from such a law. And yet Jerusalem was the city which stoned and killed the prophets (Matthew xxiii, 37).

Several other things could be mentioned proving that Jerusalem was in every respect an exceptional city, the property of the nation, and no part of its private property; but I think I have quoted enough.

II.—ST. MARTIN'S CHURCH AT JERUSALEM.

Many of the buildings and churches which existed in the crusading time at Jerusalem are known, either still in a fair state of preservation, or lying more or less in ruins, but a number of them are hitherto not found or recognised. Dr. Tobler, in his "Topography of Jerusalem," I, p. 422, enumerated the following, mentioned in old reports, but whose sites were not yet discovered:—

"House of Zebedaus;" Church of John the Damascene; Agidius Church; the St. Martin's Church; the Church of Resting; Chariton's Church; Julian's Church; Cosmos, Elias, and St. Thomas Church; St. Paul's; House of Joseph, &c. And the Comte de Vogue, in his book, "Les Eglises de la Terre Sainte," Paris, 1860, p. 304, says, that of some churches he can say nothing as to their site, amongst which is mentioned the "St. Martin's Church," which most probably has now been found.

Dr. Tobler, in his "Topography," says, A.D. 1853, "In the time of the crusading kingdom, the Church of St. Martin was situated most probably in the modern Jewish quarter east of the street, somewhere near the Mosque Omari. The church was surrounded by houses, and in front was a bakehouse." In his "Dritte Wanderung nach Palestina," Gotha, 1859, on p. 299, he says: "In the Mosque el-Omari, it is said by Barclay, p. 453, that traces of a Christian Church are existing—and, indeed, at the time of the Latin kingdom there was the Ecclesia St. Martini. Hence I have written to Mr. C. Schick, begging him to go there and inspect the mosque, he has done so, and answered: 'that

he had not seen in the mosque anything indicating a former church—only an arch seems to be older than the rest.”

When about 1862, I am not sure of the exact year, the large synagogue (57 on the Ordnance Survey plan) of the Ashkenazim, north of el-Omari, was built, no traces of any church were found, as I expected according to a report in Schwarz's "Das heilige Land," Frankfort-am-Main, 1852, p. 234, *et seq.*, where he speaks of a place, "El-Maraga," having been a synagogue in former times, and taken away by the Moslems, but finally



FIG. 1.—INTERIOR OF SUPPOSED CHURCH OF ST. MARTIN.

given back to the Jews in a ruinous state, which, as I know, was generally called "Khoorby," *i.e.*, the Ruin. So the matter stood till recently, when one day the Rev. J. E. Hanauer went into one of the Jewish houses there and saw some pillars, which seemed to him to have belonged to a church. When told of this, I went there and examined it, and took measurements, on which I constructed the enclosed plan. Mr. Hanauer tells me now that he has already reported this to the Palestine Exploration Fund, and that photographs were made, of which he gave four to be enclosed with my report.

It is without doubt either a portion, or perhaps even the whole Church of St. Martin, as I should think. There are four pillars of hard stone, about 21 inches in diameter, still *in situ*, their height is now only 4 feet, but it was apparently more, as the flooring is now, by the accumulation of earth and rubbish, higher than the real flooring, which I suppose is $1\frac{1}{2}$ feet or 2 feet under the present floor. No basement is visible. The capitals are plain and not alike. In the adjoining drawing I give three of them, and the fourth can be seen in the photograph. The eastern pillar, or the fifth, if there was one, is no more there. But a kind of a pillar shaft not fully round stands on the southern wall, and is higher than the others, so it is a question whether it is still *in situ* or not. If *in situ* we have before us the whole church, as a glance at the plan will convince. The width of the building corresponded to the distance of the two centre pillars from each other, and formed a square on which there might have been a cross-arch vaulting, or rather, as I think, a dome. Rabbi Schwarz's report speaks of a "fine cupola." There is still one there, but a very plain one, and a restoration of the broken roof, as the section will show. If my supposition is wrong, and the present remains are only a part of the former church, it was then as I have pointed out in dotted lines, and very likely had three aisles ending in apses.¹ The idea that this was so is to some degree supported by the present minaret, standing on the south-western corner of this larger church, the old masonry of it used as the foundation for the minaret (see Photograph, Fig. 1). But then the drum of the cupola had a diameter of 24 feet, like those of St. Anne, St. John, Mar-Saba, St. Croix, &c., but all of these rest on much stronger supports than such pillars, except Mar Elias, which has exactly the width of this church if it had three aisles. It is remarkable that the walls of St. Martin are very poorly built, almost without hewn stones, only rubble.

A further curiosity is, that the walls have no windows, or signs of such, so the building must have got its light from the dome, or by holes in the roofing. There are two holes now in the roof near the northern wall. When the church was complete it was surrounded by houses, as it is still, but between them is also a moderate court, as shown in the plan. The mosque is small and plain, and behind, on the east, is a house inhabited by Jews; very likely the mosque had once an entrance from the court, but I could not ascertain whether this were the case. The entrance is now from the west by a short lane, forming a little court in front of the mosque. A similar entrance leads to the church, which seems still to be called "El Maraga," of which Dr. Schwarz speaks in his book, and which I had considered to be the place of the now large synagogue. At the entrance to the little church are, in one line with another in the

¹ It is hoped that excavations and a more thorough examination of these old buildings may be made at an early date, and the publication of Herr von Schick's plan is postponed until further information is received. Professor T. Hayter Lewis, who has kindly examined the plan, remarks that the suggested dome could not have been supported on the two single pillars.—[ED.]

church itself, two mouths of cisterns—indicating that even in ancient time the entrance was from here, but by a wider road.

There is standing on the floor of the church a round stone basin, of which I give a drawing, plan and section ; probably it once formed the font. I found also a short pillar shaft, which might have been its support. The basin is very smooth inside, as it was used for a time to grind things in. I could not see any marks, or cross, or inscription, which, for a font, is rather strange, and makes it doubtful. The place is now used by Jews as a granary.

III.—TABITHA GROUND AT JAFFA.

In the year 1874, M. Clermont-Ganneau examined and briefly described this place (see "Memoir of the Survey of Palestine," vol. ii, p. 276.) It is a sort of district in the garden east of the city, about 5,200 feet from the Gate of Jaffa, and is called Ard Tabitha. It is high ground, and close to it is an Egyptian village called Saknet Abu Kebir, as there is east of it a Sheikh's tomb so-called. The village grows every year by new hovels, or houses, if they may be called so, being erected, the stones for the new buildings are quarried on the spot, and in so doing ancient Jewish rock-cut tombs are destroyed, as the place (although now gardens) was once a large burial ground. The Russian Archimandrite many years ago bought a piece, and since another piece, and wishes to get the whole, but on account of the Sheikh it cannot be done. However he has a large and just the highest piece, which is now called "Bayâret El Markob." He has there a fine house, and has recently built a church on the highest point. I heard that they had found some antiquities there, and so last February I went down to Jaffa with his recommendation to the gardener and housekeeper, and will now report what I found.

1. *Altar Stone*.—On the first day was shown to me a stone which they call "Altar stone," about 3 feet long and broad, and 7 inches thick. On the top it is hollowed out to some depth, and very smooth, with a few grooves round about it, so that it looks like a kind of ornamented frame, as shown in Fig. No. 2. It is apparently an imitation of the skin of an animal spread out for drying. On one of the sides of the stone is a long inscription in very small letters. I was told that many gentlemen have made squeezes of it, so that I had no need to make either squeeze or copy. I was also told that scholars are of very different opinions as to its reading. Baron Ustinoff, who was with me, said he thinks it is simply the names of those who had offered on this stone, and that all endeavours to bring out a meaning will be useless.

2. *The New Church*.—I was informed that this was built exactly like one existing in Greece, but they could not tell me the name of the place. I forward plan and elevations, and I have only to add that between the many piers and the walls about are cross vaultings at the half height, forming, except in the choir, two stories, whereas the central

square part under the dome goes up without break to the top, from where angels and saints look down. The chief entrance is from the west, and that part forms the belfry. As this church is situated so high, and is itself also high, it is visible from a great distance. From the top of it I enjoyed a grand view all round, which I need not describe.

SUPPOSED ANCIENT
ALTAR STONE

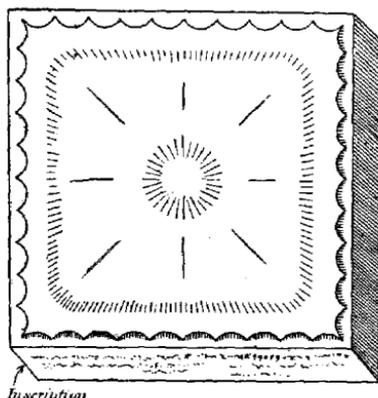


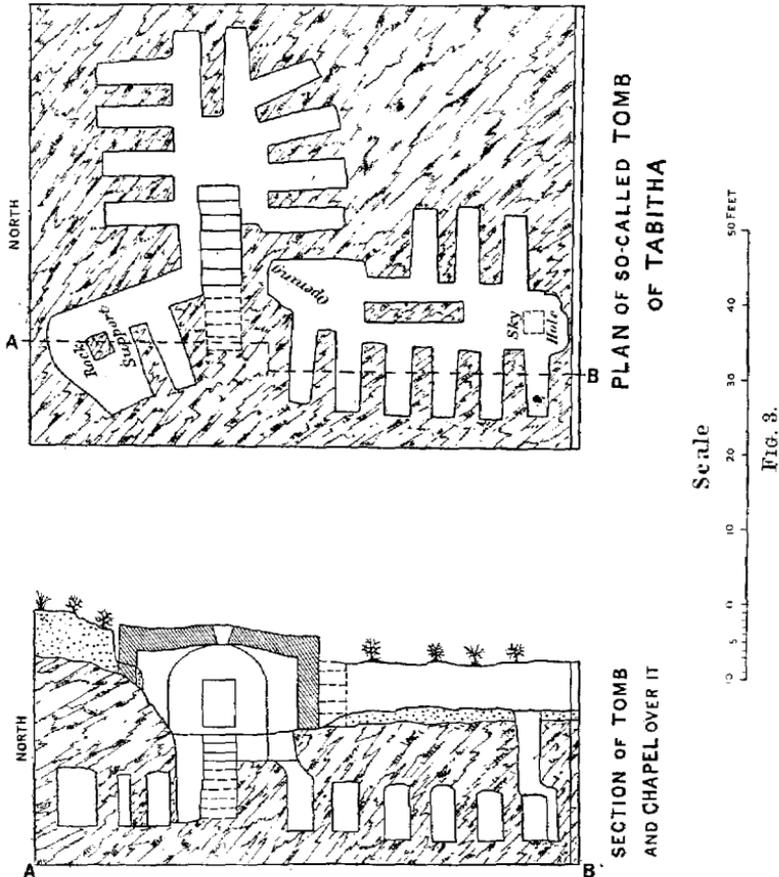
FIG. 2.

3. *The Rock-cut Tombs.*—Wherever they dig they find rock-cut tombs. The rock is not hard, but rather brittle, so the tombs do not look so nice as those in the harder rock at Jerusalem, and also in style they differ in some degree. The Russian Archimandrite has cleared out several. The most important one he has converted into a kind of chapel, which people now call the tomb of Tabitha. On coming to the spot one sees a small modern building, not very high, partly sunk in the ground, with a door on the west side provided with a lock. On entering there is first a moderate sized cruciform chamber, covered with cross archings with a hole for light in the centre. On the right and left is a narrow pavement of marble, and in the middle a flight of steps leading down to the tombs. On the east is a similar pavement with a small altar, over which is a window in the eastern wall. Going down the steps one comes to a small chamber, partly roofed with the eastern flooring on which the altar stands. Round this room the *kokim* go into the rock (*see* plan and section). They are in general about 8 feet deep, $2\frac{1}{2}$ feet wide, and 3 to 5 feet high at the entrance, but further in they become lower and more and more narrow. They were closed with masonry, and this is the reason that they are so unusually deep and high.

On the Northern side of the stair a narrow passage leads to another collective tomb, a chamber with a rock support in the middle. On the

flooring on the South side, half way up the steps, is a large opening, which is the entrance to other tombs, the chamber of which has a sky hole in the rock-roofing.

In these and other tombs and in the ground were found several antiquities which were shown to me.



4. *Inscriptions.*—In the rock-cut tombs mentioned, especially in those which were cleared out recently, were found large and small epitaph stones with short inscriptions. I made squeezes from a good many which seemed to me the most interesting; but when I got home, and was studying the subject, I found that some of my squeezes were those which Dr. Euting, of Strassburg, has already published some years ago in "Sitzungs Berichte der Akademie der Wissenschaften zu Berlin," 1885, xxxv.

Those which are not yet published are—

Fig. 4. With 5 lines.

ΘΗΚΗΖ
 ΟΥΥΙΟΥΚ
 ΠΤΕΛΕΙ
 ΣΕΝΤΟΛΙ
 ΛΦΙΣΑ'

FIG. 4.

Fig. 5. On a very rough and large stone, it seemed to me it had a preceding inscription when this was made, which had not all been chiselled away before, so some of the letters are partly still visible.

X V γα'

ΝΙΣΙΔΟΤΙΥΑΗΙΣΤΙΟ
 ΝΟΣΙ ΧΡΗ.ΣΤΙΙΗ
 ΧΑΙΡΗΝ " γ ΙΥ

FIG. 5.

Fig. 6. As the stone is broken the last letter seems to be not complete, and perhaps others are missing.

M N H W
H N O Y

FIG. 6.

Fig. 7. Appeared to me the most interesting, having on it the seven-branched candlestick.

Τ Ο Π Ο Σ
Ε Ι Α Κ Ω
Κ Α Τ Α Δ Ο Κ Ο Σ
Κ Ε Α Χ Ο Λ Ι
Α C C Y Ν Β Ι Ο Υ Μ Α Υ
Τ Ο Π Ρ Ι Μ Ο Υ Κ Ε Α C Τ Ε

FIG. 7.

Fig. 8. I have nothing to say to this one.¹



FIG. 8.

5. *Glass Articles* were found in these rock-cut tombs, or catacombs. (1) A little bottle. (2) A kind of needle or ornament of white glass with a green spiral wound round it. (3) Green glass, a double lachrymal bottle, with a holder to hang it up on a nail in the wall. (4) The same, but larger and more richly ornamented.² (See next page, fig. 11.)

6. *Various Articles*.—(5) A head of a man in hard white stone. (6) Head of a horned animal of earthenware. It was once the upper or side part of a vessel, for it is the spout or nozzle put in the mouth when one was drinking from the vessel, similar to the native "Ibriks" of the present day (fig. 9).

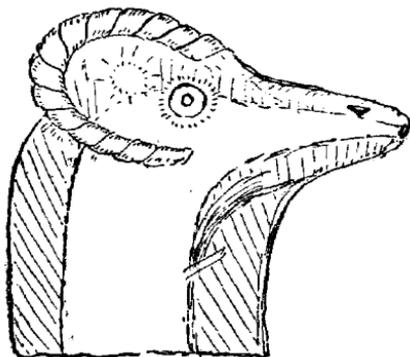


FIG. 9.



FIG. 10.

¹ See Note on these inscriptions by Dr. A. S. Murray, of the British Museum, at p. 300.

² Mr. Franks, of the British Museum, who has kindly examined the drawings, states that the articles are of the Græco-Roman period, and that Nos. 3 and 4 (fig. 11) are Stibium vases (used for holding *kohl*, with which the eyelids are painted).—[ED.]

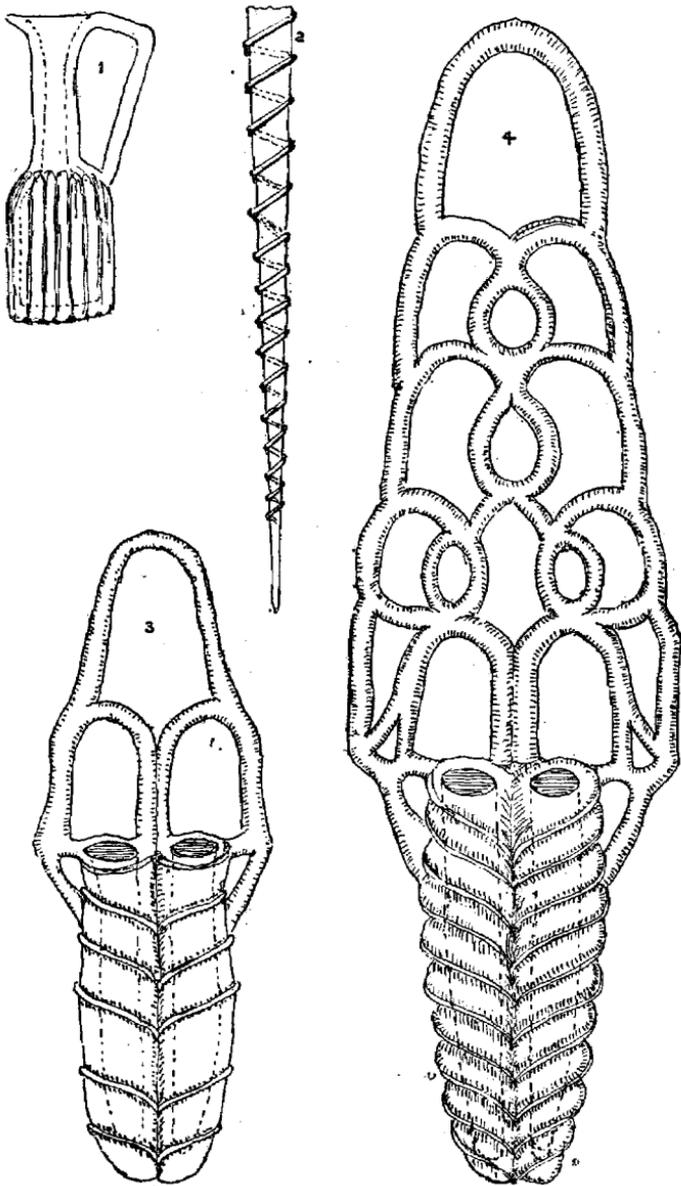


FIG. 11.—STIBIUM VASES FROM TOMBS AT "TABITHA," JAFFA.

A spoon of brass (or is it some other metal, once gilded? it looks yellow, so I took it for brass). Was it once used at the Communion? Even to-day the Greeks use such little spoons, holding only a little wine (fig. 10).

July 24th, 1893.

1. After several endeavours I am at last enabled to send you a copy of the inscriptions on the Jaffa offering stone you have asked for. As endeavours to make copies from the stone itself had no success, the Russian Archimandrite (to whom I paid a visit) was so kind as to give me a squeeze made (as I understood) by himself. I send it to you by this post in a small parcel. I have made a copy of it, which I enclose herewith, so that if the squeeze should be lost the copy may be preserved.

With regard to photographs, to send a photographer expressly there seemed to me too expensive, and I hoped to get them by chance, but have hitherto failed. The Archimandrite, whom I asked for permission to make such photographs, promised to have the small articles brought up to Jerusalem and photographed, and to give me copies.

2. Hitherto I have not been able to excavate at Martin's Church in the Jewish quarter, as the proprietor asked too much money for permission.

3. The Greek Convent (the Archimandrite Ephthymius) is building shops and lodgings as a continuation of the "New Grand Hotel," between the latter and the western city wall. About twenty new piers are already erected, all not founded on the rock, but on earth (like the western city wall) at a depth of from 12 to 15 feet. A large cistern will also be made in a similar way, not going down to the rock. So we see that in this quarter the rock lies very deep. It is also remarkable that on no part was old masonry met with, so it is clear that the ground here was never occupied by houses, though there may have been sheds or similar things. Small water-channels or little pools are met with, but all in the earth or rubbish, near the surface of the ground, and of no special interest. In order to show the exact place I enclose a small plan, copied from Sir C. Wilson's map, scale $\frac{1}{25000}$.

4. At present there is much illness in Jaffa; people speak of 9,000 sufferers. Many come up to Jerusalem for change of air. Here it is as usual, with no special illness, although great heat has prevailed the last fortnight. Beyond the Jordan the Bedouin tribes are quarrelling, and the Government have had to interfere. The effect has been that robberies occur even on this side of the river, and the marvel is that only natives are attacked; no Europeans hitherto.

IV.—BARON USTINOFF'S COLLECTION OF ANTIQUITIES AT JAFFA.

When I was at Jaffa I made a visit to Baron Ustinoff, and he was kind enough to show me his collections of living parrots, of which I counted twenty different kinds, brought from various countries, and much differing in size; also various kinds of fowls, and some flamingoes and pelicans. But the antiquities arrested my attention more than all of these. He has many interesting things, and many inscriptions; but he told me that most of them had been copied, and some published in the French paper "Revue Biblique," published by the Superieur of the Dominican Brethren here (Paris; London, Burns and Oates, 28, Orchard Street), so it would have been useless to copy them again. But there are still articles not yet published, and so I measured and copied some, of which I will now report, and speak first of the many Sarcophagi which he has placed in his garden at convenient points, with many pillars, capitals, &c.

1. A large and heavy one, outside 7 feet 7½ inches long, 3 feet wide, and 3 feet 3 inches high, the legs included. The sides are 5½ inches thick, so that it is inside 6 feet 10 inches long and nearly 2 feet 2 inches wide, and 2 feet 6 inches deep. Its lid is complete, and its form is shown by the annexed side-view and the section. Its upper surface represents a kind of cross with a high ridge across, from which it shelves down towards the sides, having at the four corners upright ears.

This sarcophagus was found several years ago at the small hamlet Danial, near Ramleh. It has no inscription, and no one can say to whom it belonged, nor exactly state its age.

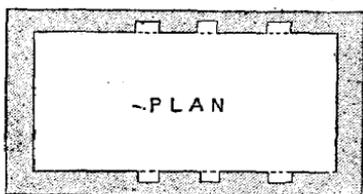
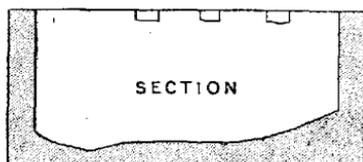
2. Is much smaller and less massive, but has no lid. It is worked very nicely, and has on the side three fine different ornaments, which inequality looks rather strange. It was found in the neighbourhood of Jaffa.

3. Lately found at "Kefr Jinnis," a ruined place between Lydda and Yehoodyeh. It is rather short—inside only 5 feet long by 2 feet 3 inches wide, and, as may be seen by the section, the bottom not horizontal but declining, which indicates that the body was put in a half-sitting position. On the inner brim, on each side, are three cuttings, one opposite the other, into which apparently pieces of wood were put across. There was no lid or cover with it. On the outside, on one of the long sides, are two (or three?) crosses and a short inscription, very likely only two words. The Baron thinks it was the coffin for a Christian Bishop, as bishops are often buried in a sitting or half-sitting posture. The workmanship is somewhat rough, and the whole rather massive. The measurements are shown on the drawings.

4. Was once a very fine sarcophagus of the usual size and not massive-looking. It is strange that there is no ornamentation on the sides, which are simply smoothed, whereas the flat lid is very much ornamented. In one of the squares, which are framed with mouldings copied from wooden

panellings, is a four-leaved rosette, in the other an animal (a gazelle or roe?).

SARCOPHAGUS WITH
SLOPING BOTTOM FOUND AT
KEFR JINNIS



✠BIK + PAV ✠

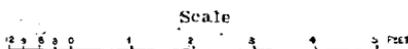


FIG. 12.

In the middle of the lid must have been a large square, and in it very likely a cross or an animal, and then again a five-sided panel like the one which is preserved, and at the end again two squares similar to those preserved.

5. Is a slab with a Latin inscription. The Baron got it recently from Askelon, and translated it to me: "Magister Philippus of" (or member

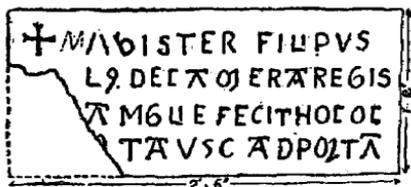


FIG. 13.

of) "the Chamber of the King of England—he built" (or made) "from gate to gate." The student of history may easily assign this stone to its

proper date. This stone proves that the King of England did some work on the fortification of Askelon. I will humbly add that the tombstone in front of the Church of the Holy Sepulchre here, on which I reported in the *Quarterly Statement*, 1887, p. 76, belongs also to some English knight of that time also named Philip. Might perhaps he be the same of which this Askelon tablet speaks?

6. Was brought to the Baron from the land of the Philistines. It is a block of reddish-looking hard stone, on which is carved the figure of a human female with two wings in a recumbent position. The hands

Place of Figure.

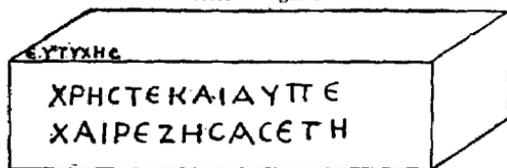


FIG. 14.

and feet, instead of ending in fingers and toes, end with fish tails. Close to the feet, on the top side, stands **ΕΥΤΥΧΗC**, and on the front side is a longer Greek inscription.*

7. Is a stone disc found also in the maritime plain, with the sun emblem on both sides. According to the Baron's explanation, it was used at the worship of the sun god or "Baal." It is of hard stone, but smoothed a good deal by having been much used.

8. The Baron has about half-a-dozen creatures made from white-looking metal, not silver, but harder than pewter or zinc. They were



FIG. 15.

found by the peasants in the land of the Philistines, and represent mice. When I saw them, at once I Samuel vi, 4, 5, came into my mind. These

* See Note on these inscriptions by M. Clermont-Ganneau at p. 306. A photograph of this interesting object is expected to be received shortly, and therefore the inscription only is here given.

figures are not solid, but half relief, and pressed out from a flat piece of metal. They are without a tail, but have a hole into which a string could be fixed by which to hang up the figure as an amulet. The five golden mice which the Philistines put as an atonement with the Ark of the Covenant when sending it back, as related in 1 Samuel vi, 4-11, were perhaps such amulets.

9. An earthenware jar, only interesting for its ornaments.

10. A very curious figure, a kind of serpent with a dragon's head, with two long ears, and in its sharp, beak-shaped mouth a falling ball, very

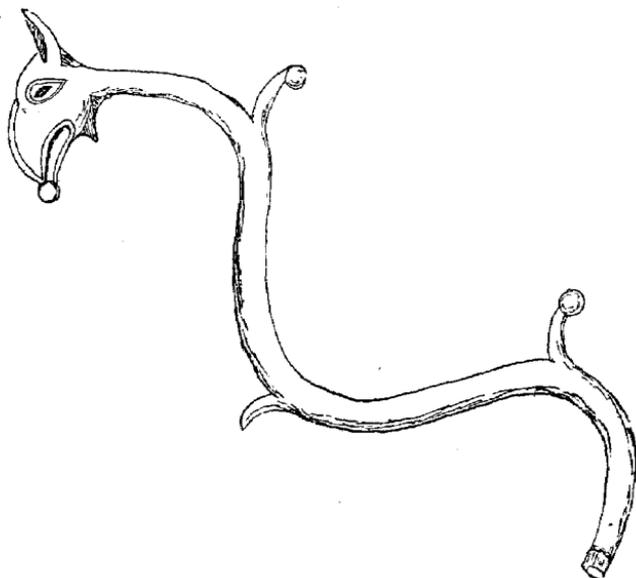


FIG. 16.

likely signifying a drop of poison. The figure is made of copper, and hollow inside. It is cast, not beaten work. The Baron has half-a-dozen, all of the same shape, but varying a little in size, so they were not cast in one form or model. This gives the idea that the ancient people must have had plenty of them, and used them perhaps as talismans. Baron Ustinoff thinks they are imitations of the serpent which Moses made in the wilderness (Numbers xxi, 9), and King Hezekiah destroyed. Whether the Baron's suggestion may be correct or not, the figures are certainly remarkable, and had some deep meaning.

V.—EXCAVATIONS ON THE ROCKY KNOLL NORTH OF JERUSALEM.

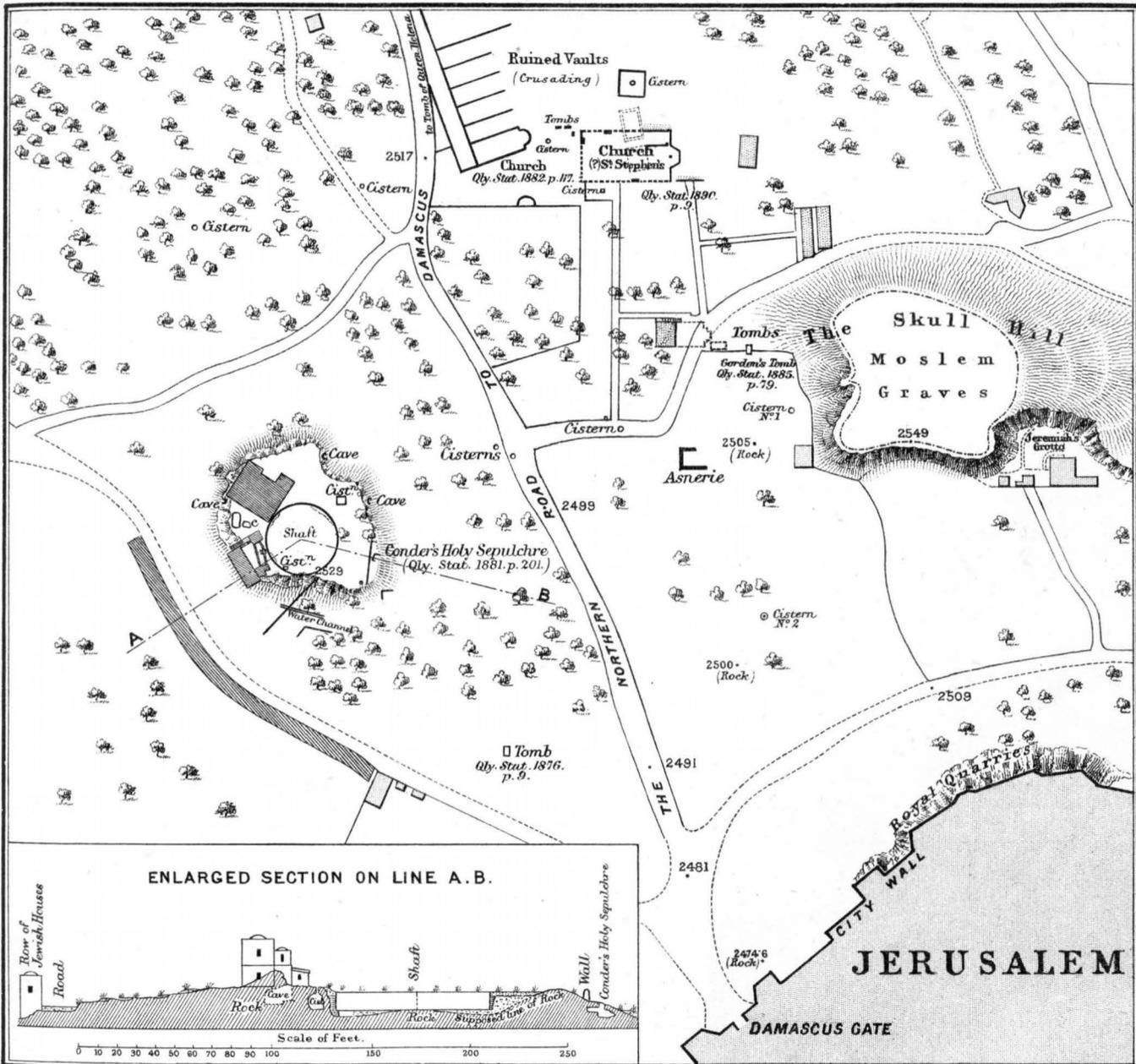
Outside the city of Jerusalem, on the north, are two remarkable rocky hills. The larger one is the so-called "Skull hill," recently so often spoken about as the probable Calvary; the other is west of it, and about 600 feet distant, a much smaller hill and comparatively of little height.¹ Its centre is 850 feet distant from the Damascus gate, in a north-western direction. This hill is represented in plan on p. 332 of the Jerusalem volume of the "Survey of Western Palestine," London, 1884, and on p. 381 it is said, "The site in question is an irregular rocky plateau rising about 5 feet above the surrounding surface, and apparently scarped on all sides. The scarp is indeed plainly traceable, and evidently artificial, except towards the south-east. The area is about 60 yards either way. The top of the plateau is sown with corn, and has a few olive trees. At the south-west corner a part of the rock rises in a kind of natural wall about 5 feet² higher than the rest. A modern cottage is built against this scarp, on the east face of it, with a paved court in front. To the south of the cottage is a small cistern, and a cave in the south scarp now closed." To this description I have to add: This last-mentioned south scarp is at least 20 feet high, and formed a pit of an irregular form, but was simply a quarry, not a pool. In the western higher part of the rock is a considerable cave, and against that the wall of the cottage was built, and so an excellent stable procured. In this cave there were traces of former rock-cut tombs. One had an entrance from the west, and even two preserved loculi, since destroyed and walled up. The cottage stands on the rock knoll itself. When the proprietor built it and was digging for a foundation for the wall with which he intended to close up the cave, he found some fine hewn stones and architectural remains, which I have described and illustrated with drawings, which were published in the *Zeitschrift* of the German Palestine Society, 1879, p. 102. The man detected further a kind of wall in a curved line, built of small square stones laid diagonally, a manner strange to me, and the only one of the kind I know at Jerusalem. ("Survey of Western Palestine," Jerusalem Volume, p. 382.) I thought further excavations should be made, but it was not done. In the meantime, Major Conder described a rock-cut tomb on the south-eastern brow of the plateau as likely to be the "Holy Sepulchre" (*see* Jerusalem Volume, p. 432). So the Roman Catholics bought the place—not the platform, but the lower ground—and so far up the brow that the opening to the said tomb came into their possession. The plateau itself remained the property of the former Moslem owner. The latter died, and his son was the heir. An impulse took place

¹ This is the knoll where Mr. Schick "first put Calvary," *Quarterly Statement*, 1893, p. 125, and which was suggested by Dr. Chaplin as its possible site in the discussion which took place in the "Times," *Quarterly Statement*, 1893, p. 85.—[ED.]

² It should be said nearly 10 feet higher.

PLAN SHEWING THE KNOLL WEST OF THE SO-CALLED "SKULL HILL."

PALESTINE EXPLORATION FUND.



Traced from O.S. plan, and additions made by G.A.

Scale 0 100 200 300 400 500 600 700 800 feet

F. S. Waller, lith.

amongst the Moslems to build cottages and houses for summer residences north of the city. So about a dozen were built; and this young man also undertook to build a new and large house on the platform. When digging for foundations, they found the above-mentioned curved wall in two other places on the platform; and as I was passing one day there, the proprietor showed it to me, and said that he had now really found the continuation of the curious wall. A length of 30 feet was laid bare, but not to the bottom, which I wished to examine; so he allowed me to dig wherever I wished. I wanted two things. First, to go down to the bottom and ascertain its depth, and of what the flooring might consist—whether rock, or pavement, or mosaic. The rock I found at a depth of nearly 14 feet below the general surface, and no mosaic nor any sort of pavement, simply the rock surface. The second thing I wanted was to make a shaft in the centre of the circular space enclosed by the wall. Here I found the rock 10 feet under the surface, and as on other places the diagonally-set small stones went down only so deep, and the rest under them were rough boulders and somewhat projecting. I came to the conclusion that 10 feet below the present surface was the general level or the bottom of this sunken round court. The circular wall has only one face (towards the round court); the other side had no face, but was simply of rough boulders; and behind this very uneven face (if it may be called so) was made earth, rubbish, small stones and pebbles apparently once filled in.

I had hoped to find something in the centre—a tomb, a pillar, or at least some masonry; but nothing of the kind was there, only the rock surface. If there had once been something it had been removed. And so it is still a puzzle to me what this place might have been.

I measured the place round about and also the buildings; and submit with this paper a plan and section to illustrate what I have said.

One of my German books says that the style in which the upper part of this wall is built (*opus reticulatum*) is to be found at Hadrian's Villa at Tivoli. So that one might ask: Did perhaps Hadrian build this wall, as he was the restorer of the destroyed Jerusalem? But if so, for what was it used? Such a sunken round court, and very likely not covered, but open to the sky, as the wall is weak and could not have borne a dome or other roofing. It was not used as a reservoir for water, as there is not the least mark of any cement, and the wall was certainly made to be seen. Was it an arena or playground, and so an amphitheatre? If this were the case the seats of the spectators must have been put on the higher rock scarp. Major Conder, in the Jerusalem Volume, p. 434 (a little below the middle of the page): "The platform of rock, in which the tomb is cut, seems possibly to have been the base of a group of towers with a scarped foundation."
