

LETTERS FROM HERR BAURATH VON SCHICK.

I.—TABITHA'S TOMB AND ST. PETER'S CHURCH AT JAFFA.

IN my last communication I spoke of "Tabitha's Tomb," at Jaffa, and other rock-cut tombs there, illustrated by drawings, plans, inscriptions, &c. To-day I wish to speak fully of Tabitha's Tomb and St. Peter's Church, at Jaffa.

We read in the Acts of the Apostles ix, 36-43: "At Joppa was a certain disciple named Tabitha. . . . This woman was full of good works and alms deeds which she did. And it came to pass . . . that she was sick and died. . . . The disciples, hearing that Peter was at Lydda, they sent unto him two men, desiring him that he would not delay to come to them. Then Peter arose and went with them. When he was come they brought him into the upper chamber, and all the widows stood by him weeping and showing the coats and garments which Dorcas made, while she was with them. But Peter put them all forth, and kneeled down and prayed, and turning him to the body said, Tabitha, arise. And she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand and lifted her up, and when he had called the saints and widows, presented her alive. And it was known throughout all Joppa; and many believed in the Lord. And Peter tarried many days in Joppa with one Simon, a tanner," whose house was situated on the seashore, as it is afterwards stated (chapter x, 6, 32).

Now in this history we have the house of Tabitha situated somewhere in the place which was then called Joppa, and the house of the tanner, where Peter had his abode for many days, situated by the seaside, in the same town.

When Tabitha finally died she was no doubt buried, not in her house, but, as the custom of the time was, outside the town. Thus we have three distinct places which would be kept in memory and venerated by the early Christians. As places where such events took place afterwards became places for worship, and often had churches built over them, we may expect that this was the case in Joppa. As Jaffa is now a small city, until recently confined within a wall, and extensive gardens, with many houses in them, where also people are dwelling, the whole being called Jaffa, so I think it was in ancient times, and this seems to be indicated by the words (chap. ix, 42) "and it was known throughout all Joppa," implying the city and all outside dwellings belonging to or making up altogether the place "Joppa." This state of things must be kept in mind when one speaks of the traditional holy sites, and also, further, that the configuration of the ground is now in some degree changed from what it was in ancient times.

Since Robinson, the Nestor and originator of the opponents of

doubtful traditions, many writers have followed in his steps, and in quoting what is stated by pilgrims during past centuries, do this in such a way that one seems to contradict the other, or that it at least appears that these sites were shown in various ages at different spots, and hence no reliance is to be placed in what is shown to-day. For instance, the writer of "The Land and the Book" gives the Jaffa sites in the following words (p. 520). On the self-uttered question, "Did you find Tabitha's house?" he answers, "No!" and adds: "Well, our Consul discovered *her grave* in one of his gardens, and gave it to the Armenian Convent of Jerusalem. I examined the sarcophagus in its original bed, and there was the *negative* evidence in favour of Tabitha that there was no counter claim whatever. If not Tabitha's, whose tomb was it, pray?" And with regard to the house of the tanner, "it is certainly by the seaside, and that is something, but, then, so is all Jaffa." Other writers speak similarly, but one may remark that the author of "The Land and the Book" asks for the house, and answers with a tomb, as if Tabitha had been buried in her own house. Tradition speaks of three different points.

Antoninus, A.D. 600, mentions the *tomb* of Tabitha, and, A.D. 728, Willibald says: "Joppa is a maritime town of Palestine where St. Peter raised the Widow Dorcas," and again, when coming from Lydda to Jaffa, "one comes to the Church of St. Peter the Apostle, and there he raised the widow," at the time in the suburbs.

Sæwolf, A.D. 1103, speaks of the larger Church of St. Peter as being *near* Jaffa, and hence outside the walls; and to speak of the *larger* implies that there was also a *smaller* one, which was very naturally erected on or near the house of Simon the tanner. We have therefore the three places. The smaller Church of St. Peter, probably in the town, at the tanner's house; the larger St. Peter's Church, in the suburb, at Tabitha's house; and the third was her tomb.

The Greek Patriarch gave the larger St. Peter's Church with the neighbouring cemetery to the Church of the Holy Sepulchre at Jerusalem, where then the Latins (or Franks) were ruling in the year 1114 A.D., under King Baldwin II. Here is the "Cemetery" mentioned, in which we may fairly conclude was also Tabitha's tomb. This cemetery, as is reported in the *Quarterly Statement*, 1874, p. 3, *et seq.*, was found by M. Clermont-Ganneau, and has since been proved to have been the general cemetery of Jaffa, at the time of the beginning of the Christian era. Here are rock-cut tombs in great number, with epitaphs, so that the whole hill seems to be undermined with them. The city of Jaffa has a long and eventful history. It has been often destroyed and rebuilt; sometimes it was a small walled city; at other times, especially in the more ancient period, large and extensive, as walls and ruins, found occasionally under the surface, show. 1280 A.D. Alexander speaks of a rock near the sea, below which was the church and Simon the tanner's house. Troilo and Ladoire, and also Quaretinius, a few hundred years later, declare "that the house of the charitable Tabitha

had been formerly *within* the city of Jaffa, but the high ground on which it once stood is now *outside* the town, a quarter of a league from the then present city, near the road to Ramleh." This remark proves that it was believed that in the time of the Apostles Joppa was much more extended than in 1620 A.D., either embraced by a wall or consisting of the real city and extensive suburbs. Rauwolf found the city entirely destroyed, and only near the sea extensive ruins, and on the top of the hill some towers, with a small garrison to protect the harbour.

1738 A.D. Pococke speaks also of Tabitha's place, and understands by this, apparently, the ground where her tomb is shown, one mile distant from the then existing town. By the Greeks it was customary once in a year to go to Tabitha's tomb and worship there, so that the place was a kind of sanctuary. As in almost every place where Christians had churches, the Moslems either took away the churches and converted them into mosques, or sometimes destroyed them, or created in the vicinity a Mohammedan site, so here they established the Makam "Sheikh-Kebir," to which the ground round about now belongs. Even a village arose here, the stones for the houses being quarried on the spot, and thus many of the old rock-cut tombs being destroyed. This village is growing every year.

The Russians succeeded in buying a piece of this ground, and made there at first a garden or *bayârah*, and more recently built a nice church, which forms a landmark for the neighbourhood, as it stands on high ground, and can be seen from a great distance. The rock-cut tomb, which is now considered to have been Tabitha's tomb, is like the others, and, if not the real one, this must have been very near, and so the ground there is, with good reason, called Tabitha. But the exact sites of the larger St. Peter's Church and Tabitha's *house* seem to be now lost. The tanner's house is still shown in the town. Certainly it is not the ancient one, as the building is comparatively modern, but it may be not far from its real site. In the Crusading time there was near it a hospice, which now perhaps is the Hospice of the Franciscan Brethren, where many a pilgrim has found lodging and food.

By these remarks it is not meant to say that traditions are always correct, but to show that tradition is sometimes opposed on feeble grounds, and apparently from an inclination to deny all such, without looking properly into customs, legends, and history.

II.—EXCAVATIONS BY THE AUGUSTINIAN BRETHREN ON MOUNT ZION.

Herewith I send you a plan of the whole ground where the various excavations on Mount Zion have been made during the last four years, also detailed plans and sections of the excavations, which I have numbered from 1 to 8.¹

¹ On the plan published, the numbers refer to Herr von Schick's notes, and also to the detailed plans sent by him.

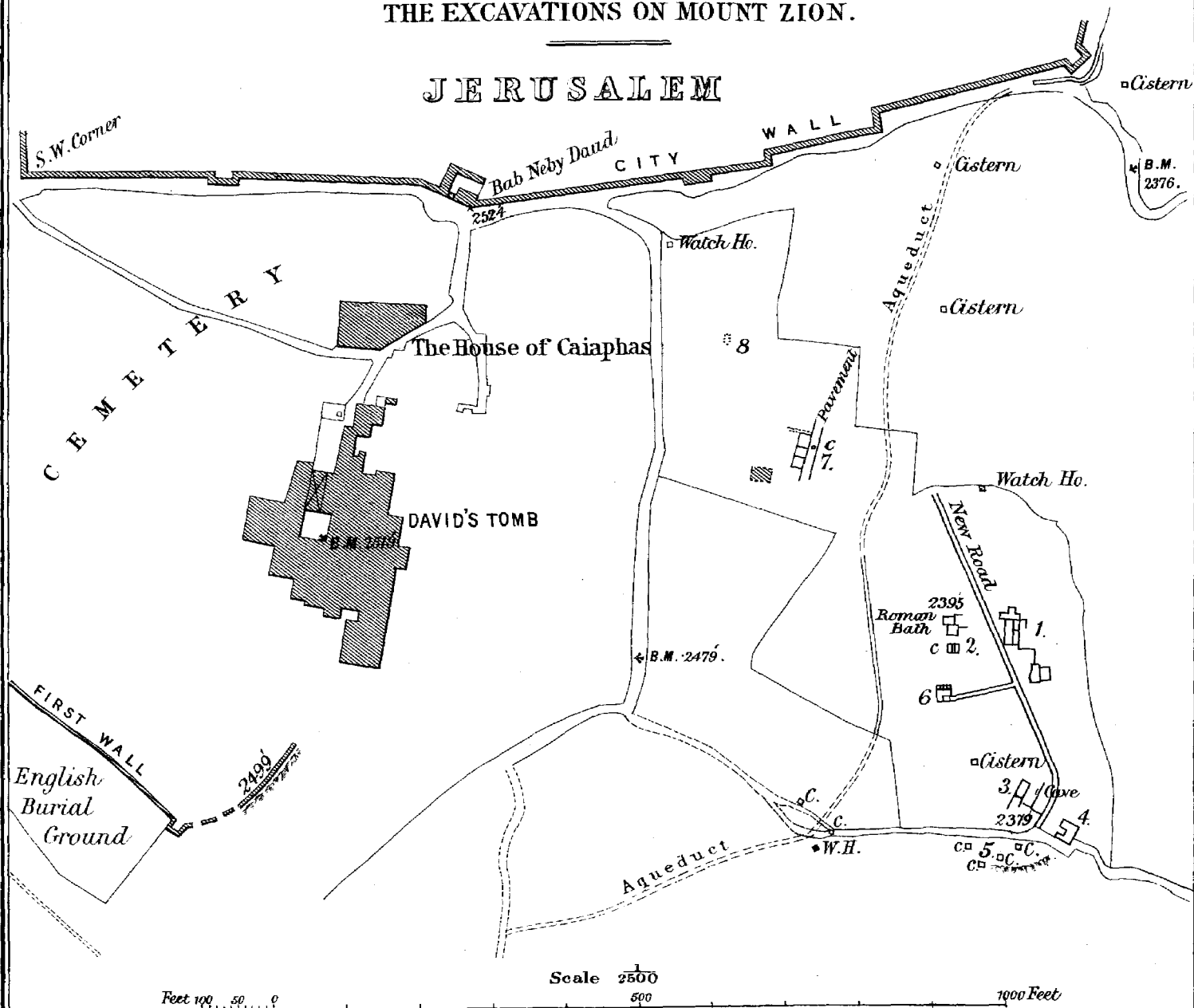
No. 1 was done four years ago, and my report on it was published in the *Quarterly Statement*, 1890, p. 12, so it is not necessary to repeat anything here.

No. 2 was done afterwards. It is some 60 feet west of the first, and higher up the hill. My report on this was published in the *Quarterly Statement*, 1891, p. 19. Now I give a plan of all, with sections. A few feet north-west from the *Mosaic*—as already mentioned in my former reports—the remains of a Roman bath were found, of which I give now a plan and section. It is the lower part or fireplace. Already existing walls on four sides (remainders of a former room) were used, and lined with bricks round about; and in the centre a number of small piers were made, built also of bricks. One row was still standing, the others had tumbled over. On these brick piers of only a few feet high, the flooring rested, and the fire underneath could circulate between the piers and so warm the floor. The walls had side openings for the entrance of air, and on the north side, near the corner, was the door. The channel and the bricks of the bath mentioned were removed in subsequent excavations, and some older masonry laid bare, but of no special interest. South of the little house built up, in order to preserve the *Mosaic* (*Quarterly Statement*, 1891, p. 19), was found one of the very ancient small cisterns with steps leading down, all cut in rock, as shown on the drawings.

No. 3. Situated close to the southern road which goes down to Siloah (see Plan of Jerusalem, *Quarterly Statement*, 1889, p. 62). There the rock (scarped down) looked out from the ground, showing an opening, and hence, in the Ordnance Survey plan, scale $\frac{1}{2500}$, is put the word "cave." This cave was cleared from all earth, &c., and proved to have been once a room (not a cistern or a tomb), hewn entirely in the rock. On its west side a door leads into another room of great interest. Three sides of it are formed of rock walls; the fourth or northern side is built up with masonry of very nicely hewn and squared stones. The roof also is formed of a semi-circular vault of nicely hewn stones, thirteen in each row, put together without mortar (unless this has been washed away). The room is now $8\frac{1}{2}$ feet wide and 12 feet long, and in the centre 12 feet high. It seems that the place was once longer, and that when the arching was made, the northern closing-up wall was made. On the south side there is, hewn into the rock, an *apse-like niche*, in the centre of which is standing a round pillar 3 feet high, giving the impression that the place was once used as a chapel. This apse or recess takes up more than half the southern wall, and on the western or remaining portion of this wall is cut into the rock, at its upper part, another but much smaller recess of a similar kind, its bottom being about 5 feet above the flooring of the room, which is of rock. This smaller recess, if I am not mistaken, ends above as a sky-hole. Over this room the earth was removed and a strong wall of hewn stone of moderate size was found, built good and strong and parallel with the line of the western side of the room below, as may be seen on the plan. There is some other masonry, but I could not make much of it. This wall was laid bare for a length of about

PLAN TO ILLUSTRATE HERR SCHICK'S NOTES ON
THE EXCAVATIONS ON MOUNT ZION.

JERUSALEM



30 feet, and seems to go further north, and also further south, even through under the surface of the present road, where (east of it) opens the mouth of another cave, or rather, as I think, a cistern, which is not yet cleared out, being, for the greater part, under the road. At the sharp corner, projecting into the road, the rock stands up with perpendicular sides; and this is the reason for such a corner. On the eastern side of the rock, and inside the Augustinian Brethren's ground, there is an old cistern, now restored and containing water; and here is the chief door to the ground of the Brethren, and a new road, which was made northwards, after it had been ascertained that nothing of much interest is underneath. On the top of the projecting rock a flight of steps is cut into it, formerly—when a building stood on the rock—leading down into the two above-mentioned rooms. This spur of rock is visible southwards, also in the road itself, and runs on to the neighbours' ground in a curved line, forming there a scarp.

No. 4. East of the latter, lower down the slope and 45 feet distant, is a similar rock, forming a sharper corner and causing a sharp bending of the road. In this rock is also hewn a somewhat double room, in a line from south to north. The entrance is from the road, and so outside the Brethren's ground, and this is the reason that it is not thoroughly cleared, and I cannot say more about it.

No. 5. Opposite, or on the southern side of the road, the ground belongs to a Moslem; he tried to cultivate it, and made excavations, laying bare the rock scarp there (the continuation of the one described above on the Augustinian Brethren's ground), and found two cisterns, both cut into the rock, and with steps cut in rock leading down to them. The eastern cistern is nearly square, each side measuring about 13 feet, and of considerable height; the steps going down are very steep. The western one is much larger, and the steps not so steep. On its southern side, besides the door, it once had an opening, like a window, very likely broken in when the place was used as a lodging for men, and afterwards for cattle. The proprietor has built on the side of the steps a kind of pool, and over the cistern itself, a little house. West of the latter is the opening or mouth of another cistern, the size of which I do not know.

No. 6. North of the last described place, and 80 feet north of the main road, is, on the Ordnance Survey plan, scale $\frac{1}{2500}$, inserted a "cistern" (which I show also on the large plan). Now 90 feet further north, and in a line towards a corner (not tower) of the city wall, was found another and once very large cistern, square in form, about 30 feet on each side, and about 20 feet high, entirely cut in the rock. The roofing is also rock, and without any support in the middle. Where the rock roof was thinnest, at the eastern part, is a large opening, now left as a sky-hole. I found the place already greatly changed. First there was made a trench or road to it, starting as a side branch from the new road mentioned above, and going westwards 70 feet wide to the entrance. The sides of this road are first only earth, then rock, at first not high, but becoming higher and higher to about 7 feet, as the rock is there rising.

The surface of this road is 7 feet wide, and rises gently so that rain-water will quickly run off and not fill the trench. At its end an opening is broken into the wall of the cistern and built round with masonry and furnished with a door and lock, inside which a flight of steps leads down to its bottom. Along the north wall I found also new masonry of white hewn or squared stones, forming a row of eight *loculi* or places into which the coffins of deceased brethren may be put, and then walled up. One of the brethren is already lying there, and his place walled up. These *loculi* are about 3 feet above the ground, 2 feet 8 inches high and wide, and 8 feet 6 inches deep, so that there will be left room enough before the head of the coffin for a closing wall to be made flush with the building. The man who opened the place for me said there will be a second, and perhaps a third, row of such *loculi* built when the time comes that they are wanted. The large opening in the roof gives light to the place below. The annexed plan and sections will explain all this. About 100 feet north of this place, and nearly in the same line, excavations were also made, and old masonry and a cistern found, but they were so far covered up that I cannot describe them separately or give drawings of them, but, if God will, I will do this at some future time when more is cleared up.

No. 7. Higher up the hill, and nearer the city, a piece of ground has been cleared away at a place about 180 feet east of the western road, 50 feet north of the new boundary wall, and about 400 feet south of the city wall. It was found to be a rock scarp extending north and south. It has been laid bare for a length of 18 feet and to a depth of 10 feet. As it is not cleared to the bottom I cannot say how high the scarp may be, but it reminds one of the scarp at the Bishop Gobat School and the Protestant Burial Ground. A little more north, and only $7\frac{1}{2}$ feet more west, a similar scarp rises out of the ground, not so high but in the same direction. Along the latter are the remains of former rooms, consisting of walls cut out from the rock to a height from 4 to 8 feet. There are three rooms of different sizes; the partition walls were left here rather stronger than those in No. 1. The northern room is the largest, and had, towards the east, two openings with a piece of rock between them. In the wall of the southern room is the mouth of a cistern which seems to be of large extent. In front of the rooms (east) is a nice pavement, partly of rock and partly of flagstones, which at the first view appears to be the flooring of a church, or of some similar large building, as it is of equal width (of about 20 feet) for a length of about 50 feet. But on closer examination it seems rather to have been a street of the ancient city, for no bases of pillars, or marks of such, or of other supports, are recognisable, and then the surface, although from west to east horizontal, slopes from south to north to the extent of about 18 inches.¹ At first I thought it might in later time have sunk, but as everywhere the rock is visible, that cannot have been the case, and as no steps were applied to

¹ I had no levelling instruments with me, hence I cannot state the exact decline, but simply estimate it as it appeared to my eye.

level the decline I think it was *not* the flooring of a building but of a street, or rather a piazza, or open place, in front of the houses, for as a street it could not have extended far towards the south, as the high scarp is there. On the east side of the pavement is the mouth of a cistern, and along the edge of the pavement remains of a former wall, not thick, which I think formed the parapet of the paved square, which, if this were so, may perhaps be the roof of a row of rooms below. At the northern end things were different, but it is not uncovered enough to form an opinion of it. Coming from the west is a water channel cut in the rocks. Forty feet east of the large rock scarp a trench was made into the ground about 20 feet deep, when an opening appeared¹ which was closed up again until the work of excavation is resumed. West of this site No. 7 stood formerly a building of rather modern date, inserted in the Ordnance Survey Map $\frac{1}{25000}$, but about 15 years ago it was removed, when the Nebi Daúd people took the stones of it to build new houses. When I arrived in Jerusalem in 1846 this building was shown to me as standing on the place where St. Peter, after denying the Lord, wept bitterly, and, as I understand matters, it may really be the right place, and probably the brethren may find traces of the Cock-crow Church there. I cannot say the reason why they have not digged there, but in so many other places without result, in so far as it concerns this church. Perhaps they do not know of the former existence of the building.

No. 8. Nearer to the city they also made some excavations, but without result, as in no place did they reach the rock.

Along the western main road they made a boundary wall only as high as the surface of the road—the surface of their ground being situated about 3 feet lower. At its end, where the road begins to bend towards the Nebi Daúd gate of the city, a new entrance door is made, and the former watch-house removed. Eastwards a higher boundary wall is made, and also a piece below from the sharp angle corner southwards. The rest is enclosed by poles and iron wire grating.

I am sorry that the ground belonging to the brethren does not extend so far that there is hope of being able to dig at the site where very likely the old city gate might be found ; I am also sorry to say that from the mode in which the work is done many things escape observation, and will be buried again for centuries. If the brethren dig at a place they have to remove the earth, and often they put it in places which were not thoroughly examined before, and then plant vines and other plants or trees there, and give up further excavation.

III.—NOTES OF CHANGES IN JERUSALEM BUILDINGS, &c.

1. A minaret of the "Haram Esh Sherif," the one standing on the western wall and near the Mahkama and Bab es Silsileh, was hitherto

¹ It seems to be a cistern as I have noted it in the drawing.

surmounted by a spire made of wood and covered with lead. On its middle stood an upright strong beam, on which the rest was fixed, and this beam having become rotten had to be replaced by a new one, or some other top to be made to the minaret. The spire was entirely removed, and a dome-shaped stone top put on. The appearance from some distance is rather different now from what it was before, and one feels as if something were missing. Existing photographs have now to be altered in order to give a correct view.

2. In the street El Wad south of the Austrian Hospice, where there are shown the houses of the rich man and Lazarus (according to tradition), there were on its eastern side and close to the lane Daraj es Sarai, some inferior and partly-ruined houses, which were sold by the proprietors to some Jews, who pulled them down and built up a grand new building three storeys high, giving this quarter also a new and much better appearance. No diggings of any importance were made, but the new buildings were erected on old foundations, so that in regard of antiquity nothing of interest appeared. In order not to be obliged to put the new wall backwards to widen the street, they left the old walls, of about the height of a man, so no signs or proofs appeared (as I hoped) that the *second wall* ran through here, which I believe was the case, and hence the crooked line of the lane. If I had known the state of things at the proper time, I would have tried to obtain permission to make a shaft. Since it has become the custom to use iron beams or rafters for covering rooms, there is no need of such strong walls and foundations as when every room was vaulted with stones. The Jew used at the said house such iron beams, to avoid digging.

3. On the opposite side, or western slope of the valley (el Wad) in the Tarik or Sarai al Kadim, generally called *Via dolorosa*, on its southern side, and about the middle of its length, is situated (according to tradition) the House of Veronica. A few years ago it came into possession of the Franciscan brethren, who are since working there, breaking down unsound and Mohammedan masonry and replacing it with new, in a better style and durable, and so giving the building some dignity. Nothing of special interest was found, and as the place is on a slope, stairs take away a good deal of the narrow space. I have visited the place several times in the hope that I might see something of interest; especially as the back of this house leans against the hill, or, rather, the scarp with the second wall, but nothing was moved there.

4. The Rev. J. E. Hanauer thinks he has found one more of the Crusading Churches opposite the Austrian Hospice on the west, the lower part of which was once, for a time, the magazine of the Palestine Exploration Fund. I knew the place for a long time, and never considered it to have been a church, but when the Rev. J. E. Hanauer spoke about it to me I went there and examined the remains, which proved to be Mohammedan, and the building to have been once a small mosque. The place has been somewhat cleared, and people are living there now.

5. I recently examined the barracks at the north-west corner of the

Haram Esh Sherif, in order to find some remains of Antonia; although I have not found what I expected, yet it is an interesting place, and I am now about to draw plans, and to make some remarks and necessary explanations.

NOTES BY THE REV. J. E. HANAUER.

I.

I HAVE ascertained that the name "El Heidhemiyeh," given by the natives to Jeremiah's Grotto and the Skull Hill, is not, as has been supposed, "a corruption of 'El Heiremiyeh,' the place of Jeremiah ("Tent Work," Edition 1879, vol. i, p. 373), but a corruption of "El Adhamiyeh," الأدهمية, which means the place of "El Adham." It is so called because it is a "zawieh," زاوية, or chapel of the dervishes of the Order founded by the celebrated Sheikh Ibrahim el Adham, of Damascus, whose date, according to Hughes' "Dictionary of Islam," is A.H. 161, i.e., about A.D. 777. The "Zawieh el Adhamiyeh" at Jeremiah's Grotto was, according to Mejir ed Din, A.D. 1490 (Uns ul Jelil, Arabic, Cairo edition, vol. ii, p. 412), built by the Emir Maujak, the Nayib (Viceroy or Lieutenant) of Damascus, and was endowed by him and others.

II.

I would ask leave to retract the statement I made on pp. 298, 307, and 308 of the *Quarterly Statement* for 1892 that the mediæval cemetery near St. Stephen's seems, from the inscriptions on the tombstones of the deacons Nonnus and Onesimus, to have been known as that "of the Holy Resurrection (Anastasis) of Christ." That this was not the case is now clear from an inscription recently discovered and published since my "Notes on the Controversy respecting the Site of Calvary" were written. The inscription I refer to was found on the Russian property near Gethsemane. It is the epitaph of two porters "of the Holy Anastasis of Christ." Those whom it interests may read text and translation on p. 568 of the "Revue Biblique, 1892" (Paris, P. Lethielleux, 10, Rue Cassette).

III.

A Moslem is excavating considerably in the open ground east of Christ Church, Jerusalem. This morning he begged me to examine what he considered an inscribed stone, which he had just dug up at a depth of about 10 feet below the surface. To my eye the supposed letters look like tool marks, but I send a squeeze, as it may prove to be something more.

JERUSALEM, September 12th, 1893.