

8. The southern slopes of Sion were thus inside the "First Wall" of Josephus, outside those of Hadrian, inside those of Eudocia, for about 500 years, since which period they have been outside the walls again for about another 800 years.

9. From the foregoing considerations the practical conclusion would appear to result that it is of paramount importance not to be content with merely tracing the Byzantine wall, but that we should use every endeavour, during the present excavations of the southern wall, to follow most carefully both the inner and the outer rock scarps of the ancient rampart, whether we individually are inclined to believe them to date from "Phœnician," Davidic, Solomonic, post Exilian, or Herodian times.

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## REPORTS FROM HERR BAURATH VON SCHICK.

1. *Muristan*.—In digging foundations for the new piers it was found that the rock shelves down towards the east, as one of the *western* shafts is 9 metres deep from the flooring of the church, which is several feet lower than the street outside, and the *eastern* shafts 11 metres. It was clearly seen that there had been once a quarry here. On an average the level of the rock at this church is 2,438 feet, whereas 70 feet to the north-east it is about 2,477 feet, and cropping out from the ground, the difference being, therefore, 39 feet, proving also from this side the existence of a rock platform, which I mentioned in *Quarterly Statement*, 1890, p. 20, as "Akra," and described as forming a kind of rocky knoll, with perpendicular sides.<sup>1</sup> As nearly all the cisterns had to be cleared and repaired for gathering as much water as possible the channels to them had also to be made, and by this *tombs* were found, or rather re-found, in the "cloister." These were detected many years ago, so that in Sir Charles Warren's plan the word "tombs" is inserted in the northern and eastern cloister. But I had not myself seen them at the time, and, as far as I know, they have not been described in any record, so I think it to be my duty to describe them now. The tombs are built of masonry, one close to the other, lying across the cloister. One of them on the eastern side was thoroughly cleared out, and afterwards the bones put back again. The skeleton was found undisturbed; it was that of a tall man, the head lying in the east 8 inches higher than the feet. The bottom of the tomb is throughout a regular slope. It is covered with slabs of stones 5 to 6 inches thick, and forms a long sunken grave 2 feet deep. One gets the impression they were economising with the place, putting as many tombs as possible into the cloister ground. The grave is only 20 inches wide, and if all are so, which is really very probable, then 30 graves would

<sup>1</sup> Similar to the present Skull Hill outside the town, on'y not so large in extent.

be found in one side of the cloister. In the western cloister similar tombs were found, but have not yet been cleared out, and, as everywhere on all sides of the cloister it sounds hollow, there is little doubt that all round there are such graves, in number probably about 80.

2. *A Stair and Postern in the Old Wall.*—In the *Quarterly Statement*, 1889, p. 63, is inserted a plan of the City of Jerusalem, in which with red ink are introduced many of the results of excavation, and north of the present city wall, west of the Damascus gate, the line of the old wall, marked D, forms towards the west a large projecting angle like the present wall, only situated further out; and the notes in the text explain this on p. 63. The ground of this angle outside the wall came recently into the possession of the Latin Convent, "St. Salvador," situated there inside the wall. The Convent intend to make a large cistern in the hollowed out part of the newly acquired ground, and are removing the accumulation of earth and *débris* in front of the rock scarp, which proves to be there 16 feet high; finding in the *débris* and earth many large hewn, and even some bevelled, stones, and near the outer (northern) corner in the old wall and scarp a flight of steps going from west to east, very likely down to the bottom of the trench, if it may be called so, for it has no counter wall or scarp. The stair stones are now removed, and are about 3 feet long. On the top of the steps was still *in situ* a *threshold* with the holes in which once the pins or hinges of the door were turning. The lintel also was found in the *débris*; so we see there was here once a *postern* about 3 feet wide, and  $5\frac{1}{2}$  to 6 feet high, leading to a flight of steps going down to the foot of the wall, or rather of the rock scarp. By this postern one was able to go outside the town, although it was not a regular gateway.

3. *An Addition to the Report on the Recently-found Mosaic outside Damascus Gate.*—As I went once more there I saw a stone with plaster on its surface, and in it engraved by a sharp-pointed tool some figures and writings—the latter damaged and no more fully legible. I made a copy of them, which I enclose here. I found that a short distance north of the mosaic, and close to the (northern) road, there are other rock-hewn tombs, but not emptied, so I could not see the inside of them. All these tombs seem to me a proof that the ancient city never extended so far north, and that this neighbourhood has always been outside the walls.

4. *Tombs, or Remainder of Third Wall?*—Since 1841, when Robinson opened a controversy respecting the lines, not only of the "first" and "second" walls, but of the "third" also, many visitors have tried to find out the place itself, the traces of the latter indicated on his map, but with various and conflicting results. I myself also, when coming five years later to Jerusalem, examined carefully what Robinson had said, but found that only part of the remains which he mentions with "hewn stones" had been really once a strong wall, all the others being merely heaps of earth of no great height. In order to know whether masonry was under these, excavations were required which for a long time were



not made,<sup>1</sup> and so the question was not decided. About 28 years ago Sir Charles Wilson commissioned me to look carefully on the ground for other remains which might indicate a continuation of the line of the wall. Robinson's last-mentioned remains,<sup>2</sup> where his line abruptly ends, were about 225 feet east of the road going from the north-west corner of the city to the large ash heap (the so-called Nâblus road). About 15 years ago a house was built in the neighbourhood, and these stones were removed and used for it, so that at present one may look in vain for these traces of old walls. It was a wall of about 7 feet thick. Further east from this place there is a cistern, and near to it some large stones,<sup>3</sup> not exactly in one line, so that if they once belonged to the city wall the latter must have formed here a kind of corner, as shown in the plan.

About 550 feet east of it, and beyond the main road to Nâblus and Damascus, is a kind of square-shaped pool, marked "1" in plan, sunk into the level ground. The north side of this pool consists of very large and well-hewn stones, with "bevels" round about, so that they may be considered as Jewish, and would also somewhat agree with what Josephus says of the stones of Agrippa's third wall.<sup>4</sup> Hence many brought these stones as proof that the third wall had its course here. Robinson and many others have not observed them. These stones are quite different from those of which Dr. Robinson speaks, but similar to those in the Temple wall, in measure as high as the highest found in Jerusalem, but not so long as several in the Temple wall. Their face is towards the city, whereas if they belonged to the city wall their face would be on the other or outer side; and further, as I have by digging not found any traces east and west of them, I am convinced they have not belonged to a city wall, but to some monument. It is rather remarkable that I could not find in any book any notice of these stones.<sup>5</sup>

About 20 years ago I made excavations there (as already mentioned) to find out continuation on either side, but immediately westward I found the rock, and in it rock-hewn tombs; also in searching the north side of the wall I came soon to the rock, and ascertained that the thickness of the wall is 14 feet. I intended to dig also on the east, but then the proprietor of the ground hindered me. It seems that there is no continuation eastwards. Thinking the matter over and over again, I came to the conclusion that it was *not a wall* in the general meaning, but simply a tomb monument, and this "pool," if we may call it so, simply the court sunk into the ground, like that at the "tombs of the kings," only much smaller. In the immediate neighbourhood there are more similar tanks, as may be seen on the plan. Once a stair went down into them, and in

<sup>1</sup> [See "Ordnance Survey of Jerusalem," p. 72, and Pl. XXVI, 2.—ED.]

<sup>2</sup> Marked "2" in my accompanying plan.

<sup>3</sup> Marked "3" on my plan.

<sup>4</sup> Josephus, "Bell. J.," v, 4, 2.

<sup>5</sup> [They were examined and excavated by Sir Charles Wilson, and described in the "Ordnance Survey of Jerusalem," p. 72, and Pl. XXVI, 1.—ED.]

one of the side walls was the small entrance to the tombs. Afterwards, in the Mohammedan time, these sunken courts were converted into pools for water, the sides being covered with masonry of small stones and then cemented. If this masonry were taken away again I am sure that behind it would be found in each of these pools an opening to rock-cut tombs, and very likely found old relics. About 300 feet north of these stones stood a short marble pillar (at "4"), which is shown in the Ordnance Survey Plan, where always I thought something might be found underneath. Recent excavations made by the proprietor showed that there too are rock-cut tombs, and such are also in the place of the Dominican Brethren, and west of it. So thus we see that in this comparatively level ground are in all directions ancient rock-cut tombs, which speaks against the idea that the city once extended to here.

With regard to the large stones, which are only four in number, and make a wall 30 feet long, I think that over them were some layers more, forming a monument. I think, further, that if the pool in which trees are now standing, which proves that there is a good layer of earth, were cleared out, and the cement masonry taken away, the entrance to rock-cut tombs would appear under this wall and north of it, as there I found the rock near the surface of the ground.

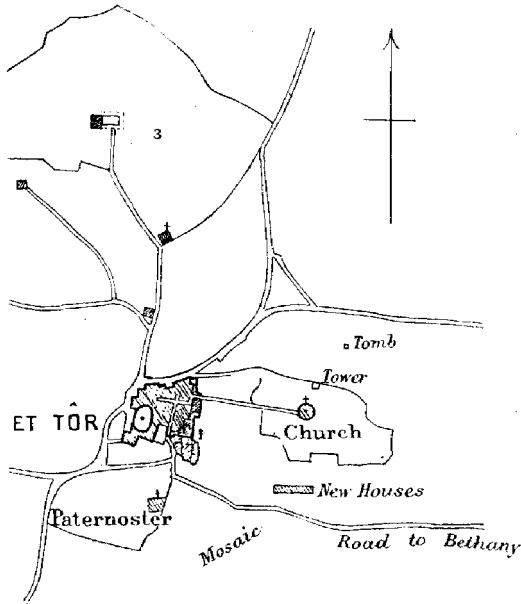
Jews are now residing in the neighbourhood, and cast their rubbish into this pool, so that in a few years it will be filled up and disappear.

I mention all this in the hope that excavations may be made. The proprietors would probably give permission.

5. *Recent Discoveries on the Mount of Olives.*—Having heard that some excavations were being made on the Mount of Olives, I went there and visited several places. First I went to the place of the recently-discovered *mosaic flooring with an inscription*. It is situated on the southern slope of the middle top of the mountain, on the road to Bethany, which goes over the top of the mountain, passing between the village Et Tôr and the place of the *Paternoster*. Going eastward some 500 feet, one comes to the place. It is about where on the Ordnance Survey plan  $\frac{1}{100000}$  the number 2553 stands. Compare also my plan and description of the mountain in *Quarterly Statement*, 1889, p. 174, where I have pointed out that the central part of the Mount of Olives has three distinct tops, which I show also in the enclosed plan of the locality marked 1, 2, 3.

Here as well as in the village itself the people are erecting new houses, and have built seven rooms on this spot. When digging the foundation they found old masonry and mosaic floorings. The layer of earth from 6 feet to 10 feet deep is very hard; it consists of an accumulation of earth, rubbish, pieces of pottery, small stones, &c., which have in the course of centuries become like rock, so that when the people work down and remove detached pieces the rest remains standing like walls. On going down to see the present state of things where they have worked here and there, it looks rather strange and like a ruined city. By closer examination one can soon decide between this *débris* and the real walls,

which are standing everywhere from 1 to 5 (or even 6) feet high. Rooms, courts, cisterns, pools, &c., were discovered, which I will now describe. There is first an extensive flooring 32 feet long and most probably 19 feet wide, all of white mosaic, with no coloured cubes, and very well preserved. The walls round about are 3 feet thick, and on an average of the same height. The stones are squared but small, and placed in good mortar. The northern wall I could not see, as earth is still lying on it; but the proprietor pointed out to me the situation, as *he* had seen it, when



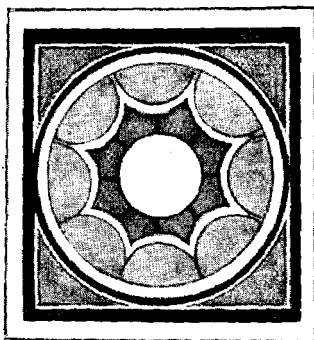
2

SCALE.

FEET 1000.  1000 FEET.

building the new house there. On the southern wall are two piers, and very likely there may be similar ones on the northern side. Probably they were intended to bear long wooden beams. In the south and east walls are openings or doorways. If formerly roofed it was a nice large hall, or when not roofed a fine open court or area. Of windows I could see nothing, as the walls are not high enough for that. East of this chamber is a smaller room, situated a little lower, and with a similar

mosaic flooring, the little cubes being all white. In front of both runs a very well made water-channel. Further east is another room or court, of which the southern wall is missing, and the pavement is like the others. In its north wall is an opening or door leading to a flight of steps, and in the eastern wall is a shallow, door-like recess, with a round hole going through the wall, as if a cock had once been fixed there for letting out the water from the adjoining cistern. For east of this place is a small but very nicely-built *bir* or cistern, with a square mouth in its vaulted roof, which is rather flat and made of hewn stones. On the top of this cistern there is round-about a low parapet wall, and also round the mouth—so that even this upper part might have been filled with water to a height of 10 inches or a foot. North of this cistern is a little pool or *musfai* (*i.e.*, a filtering place for the water coming down the hill-side), and on its eastern side is a pool of much larger size ( $12\frac{1}{2}$  feet long by  $7\frac{1}{2}$  feet wide), which has an outlet or channel in its south-western corner. This channel, as I suppose, was once connected with that mentioned above, but this is not certain. East and south of this pool and the cistern are still layers of earth like thick walls. Proceeding still further towards the east I came to more interesting remains.



PATTERN OF MOSAIC ON MOUNT OF OLIVES.

A very nice mosaic pavement made with cubes of different colours, of which I made a drawing, and at the same time procured a photograph showing the inscription. This pavement is 15 feet 2 inches long and 13 feet 10 inches wide, surrounded by a low wall about 15 inches thick, without indication of a former door. The western part of the north wall, which is still about 6 feet high, is plastered and formed into a kind of door-like recess. In the southern part of the pavement is a Greek inscription,<sup>1</sup> so placed that anyone wishing to read it must stand on the mosaic pavement itself with his face towards the south.

I suppose that under the pavement are some tombs of celebrated, or

<sup>1</sup> See p. 86, where the inscription is reproduced, with translation by Dr. A. S. Murray.

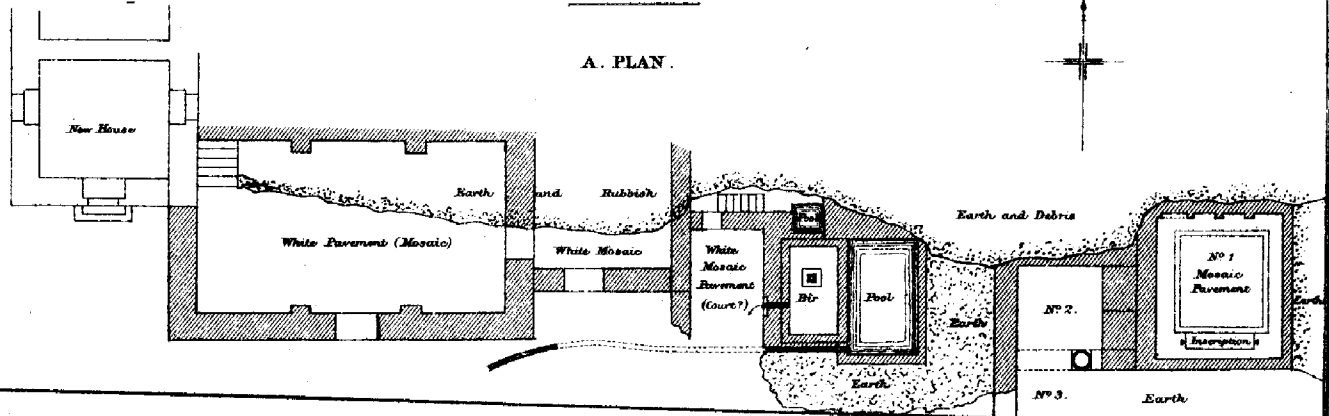
# EXCAVATIONS MADE ON MOUNT OLIVET.

BY

BAURATH VON SCHICK

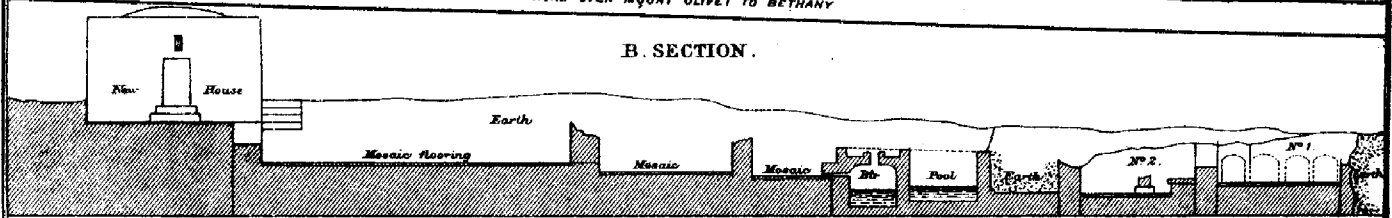
Sept. 1894.

## A. PLAN.



ROAD OVER MOUNT OLIVET TO BETHANY

## B. SECTION.



Scale. 0 10 20 30 40 50 60 70 80 90 100 feet



at least clerical, men, but an opening to them I could not find. Very likely it is under the broad stone bench (in part No. 2), although when one of the three large stone slabs there was removed by the proprietor, no opening appeared. Very likely the passage is filled with earth, in order to conceal it. Or may the opening be in the plastered recess in the north wall? No one can tell before the plaster is removed.

If this place was once roofed this can only have been done with wood, as the walls would never have sustained a vault. Very likely it was not roofed in, or only partly, which certainly was the case with place No. 2, on the west of the place of the pavement. Between the two is a stone bench, and near to this, the basement of a marble pillar still *in situ*. The flooring of this place (No. 2) consists also of mosaic, in white, black, and red marble cubes, in a pattern shown in No. 2 on Plate II.

In front of this ante-room with its pillar, is another mosaic flooring in a pattern shown under No. 3. It is not made of small cubes but of pieces of marbles, shaped so as to form the pattern. As I could see only a small part of this flooring, the rest being covered with earth, I cannot tell whether the pattern is repeated again and again throughout the whole pavement or only a few times in the middle of the room or court.

It is quite clear that these buildings, pavements, tombs, and inscription have to be assigned to the earlier Christian period, and that in the Crusading time they were already lying waste and *covered with earth*, as no pilgrim in any of the many ages speaks of them. Even Felix Fabri, more than 400 years ago, who mentioned everything, and who passed here, does not mention them. In his "Pilgrimage" he describes, in Vol. II, Part I, p. 78,<sup>1</sup> *seq.*, just this road from Bethany to Jerusalem at full length, and says, amongst other things: "On this road," on which the Lord Jesus went on Palm Sunday, "we found scattered about many small pieces of squared and polished marble of divers colours, and a friar led us out of the modern road to a place where we found a field all paved with polished marble of divers colours," which he thought was the old road paved in this manner throughout its whole length by St. Helena. He does not say anything of buildings, and one might think he may have seen those now recently discovered. But that this is not the case is clear from his having come to Bethphage and further on to the Mount of Olives *after* he had seen such a paved field. Now in the neighbourhood of Bethphage there are several places where mosaic pavements are found, especially north of it, where there was once a large village or town, and very likely the friar brought the pilgrims to this site, as it is some distance from the road. That this was the case seems to be shown by the further words: "From hence we went forward and come to the place where once stood the village of priests, Bethphage . . . . climbed up the ascent of the Mount of Olives and came to a region up which there is a steep ascent of nine


<sup>1</sup> According to the English translation issued by the Palestine Pilgrims' Text Society.

steps." This place is still recognisable, and about 700 feet east of the place of the new-found mosaic. Felix goes on to say: "When we had gone higher up from this place the tops of the towers of the Holy City began to show themselves." So he must have passed the very place, but does not mention the mosaics, which proves that at that time the remains were not only underground but unknown.

As this inscription is in Greek, and as those found by the Russians higher up on the top of the mountain are Armenian, it appears that the Armenians had in the early Christian time some of their many possessions in the Holy Land, on the top of the Mount of Olives, whilst the Greeks had theirs on the slope.

When I had ended my investigations I wished to see the tomb of the late Russian Archimandrite Antonin; so they brought me into the new Russian church (built on old foundations, as I have reported in *Quarterly Statement*, 1889, p. 176) and in its northern apse said, "Here, under this pavement lies the body of the late Archimandrite." A monument with an inscription will be put there later. Outside, north of the church, in the yard of a small convent, I saw another new tomb which has already a monument. Of the high tower and the Russian place in general, I have spoken at some length in one of my former reports, so I may go on to another subject.

*New House on Karm Es Sajad, or the viri Galilæi Hill* (see Plan C on Plate I).—In *Quarterly Statement*, 1889, p. 176, I explained that the northern top of the central part of the Mount of Olives is called so, and belongs to the Greek Bishop Epiphanius.

Now about ten days ago, when looking over to the Mount of Olives, I observed, to my astonishment, a new house on the northern top or *Karm Es Sajad*, near where I always hoped something will one day be found. So I went there in order to see and hear what had been found when the foundations for the new house were laid. There is an elevated platform of large size, and in the middle of it a cistern, inserted also in the Ordnance Survey plan , where the word "cistern" is put to it. At the west end of this platform the new house has been built, not upon but in front of it. It is two stories high, and through the windows one has a splendid view of the Holy City. The wall of the platform was on three sides laid bare and a trench digged, but although some old masonry was found it was of no importance, being simply the remains of small houses. No large or costly stone was found, except a few hewn stones; all the others are unshaped and small. Yet a few tombs sunk into the rock were found. As some writers and the pilgrims say that there was once on the Mount of Olives a fortress—some putting it on the southern top, some on this the northern—I had the hope that in this platform will one day be recognised the old fortress or castle, which is now *not* the case, and we must look for some other site. The workmen and also the Bishop said some more interesting things may be found east of the platform, as no digging has been done there until now. But I think the "castle" will not be found, as it would be too far back. Felix Fabri, over 400 years ago,

describes this platform as being at the time the same as now (Vol. I, Part II, pp. 481 to 483, English). He says that many think there was here a village called Galilee, "And it is a place suitable for a castle, and indeed there seem to have been some buildings there once; moreover, upon the top of it there is a cistern, and the whole place is delightful."

6. *Bethzur*.—In Joshua xv, 58, is mentioned as one of the royal cities of that time, Bethzur, in connection with Halhul and Gedor. These three cities still retain their names after more than 3,000 years. Bethzur was fortified by Rehoboam (2 Chron. xi, 7), and after the captivity people of Bethzur worked at the rebuilding of the walls of Jerusalem (Neh. iii, 16). In the Maccabean struggles Bethzur is repeatedly mentioned as a strong position of the Jews, and the boundary castle towards Idumea. In modern times the site is known, and was always known, even in the Middle Ages, and in the "Memoirs of the Palestine Exploration," vol. iii, pp. 311 and 324, its present condition is fully described, so that I have, as the result of my own visit to the place, nothing to add, except that I found the site so insignificant. I had expected extensive ruins of such an important place, but what exists to-day is comparatively rather modern. So I became convinced that the Bethzur of the time of the Maccabees occupied not only the hill on which the tower now stands, where the citadel may have been, but extended eastward, and stood partly on the high ground towards Nebi Jonas and the village of Halhul, so that the many springs, especially the copious ed Dhirweh, were *inside* of the fortifications, and that these fortifications shut up entirely the road to Jerusalem for those coming from the south, upon which circumstance rested the importance of the fortress. Owing to the many valleys going out from this height it was not easy for a military force to go round it, as the Jews could effectually hinder it. In so far the history of Bethzur is clear.

But in 2 Maccabees xi, 5, it is said that Lysias (the Commander of the Syrian troops) "came to Judea, and drew near to Bethzura, which was a strong town, but distant from Jerusalem about 5 furlongs, and he laid sore siege unto it." Observing this, Judas, with a number of Jews, went out of Jerusalem (v. 6—11), "marched forwards in their armour, having an helper from Heaven . . . and giving a charge upon their enemies like lions, they slew 11,000 (footmen) and 1,600 horsemen, and put all the other to flight," and Lysias fled away. Now in 1 Macc. iv, 29, *seq.*, we are told of a similar attack and siege of a Bethzur, situated (near Hebron) on the boundaries of Idumea, so both places are generally taken as one and the same, and the statement of Bethzur lying 5 furlongs distant from Jerusalem is regarded as a textual error. Schwarz<sup>1</sup> says (p. 78), one should read 15 miles and not 5. But the 5 mentioned are not miles but furlongs, and hence 15 has no value, the more so as the Onomasticon gives 20 miles from Jerusalem to Bethzur. According

<sup>1</sup> "Das Heilige Land." Frankfort-on-Main, 1852.

to the "Memoir of the Palestine Exploration Fund Survey" (p. 312), it is in reality 14 English miles—or 112 furlongs.

To me it seems there were at that time *two* Bethzurs, one in the neighbourhood of Jerusalem—where Judas smote 11,000 men and 1,600 horsemen—and another near Hebron, where Judas fought the next battle with Lysias one year later (1 Macc. iv, 34), in which were slain of the host of Lysias 5,000 men, and no horsemen at all—and after which Lysias returned to Antioch, and the Jews cleansed the Temple. But how could there have been two? It was so with many other cities in the country; for instance, Bethlehem,<sup>1</sup> Bethania,<sup>2</sup> Gilgal,<sup>3</sup> Mizpeh,<sup>4</sup> Ramah,<sup>5</sup> Ataroth,<sup>6</sup> and many others, besides the many Gibeahs, so it may well have been that there were also two Bethzurs, the one near Jerusalem, the other not far from Hebron.

Now, at what place is this Bethzur near Jerusalem to be looked for? A question on which I have often meditated.

As the name Betsur el Atikeh is borne by the ruins of a village situated on a hill in the Wady en Nar (or lower Kidron Valley below Bîr Eyûb), I thought this might have been the place. But it is not a fit place for a castle, and is too much below the Holy City, and also too far distant (between 8 and 9 furlongs), so I doubted the matter, and thought that Abu Tôr (Hill of Evil Council) might be the place, a very fit one for a castle and for the protection of Jerusalem. But it is situated too near, only 2 furlongs from the ancient city. A friend of mine thought it might be the hill further south, where in the large map the word "Arab" stands, and which is marked "Râs el Mukabbir"—the meaning of which is, "hill-top of a proud man"; but it may also be derived from the Maccabeans. Here are cisterns and slight ruins, but the place is too far from the town, about 12 furlongs.

As "Ain edh Dhirweh," near the Bethzur in the neighbourhood of Hebron was, in the early Christian times, considered to be the "water" in which the Eunuch was baptised by Philip (Acts viii, 36-39), and as this site was later transferred to 'Ain-Hanniyeh (south-west), in the Valley of Roses (Wady el Werd), so Bethzur was also brought there. Some pilgrims apparently saw it in the Khirbet el Yehûd at Bittîr, some nearer to the Ain. According to Brocardus, Bethzur was in the thirteenth century considered to be at Katamon, near Jerusalem, in the large map entered as "Kasr el Bramia." But this place is also too far from the city. North of the city we cannot look for Bethzur, as there was Scopus, and the heights there are also too far from the city, so we have, *volens volens*, to look for it in the east, and there is the Mount of Olives, which, according to Josephus ("Antiq." xx, 8, 6), is 5 furlongs from the city,

<sup>1</sup> Judges xvii, 7; Joshua xix, 15.

<sup>2</sup> John xi, 18; John i, 28 (R.V.).

<sup>3</sup> Joshua v, 10; 2 Kings ii, 2.

<sup>4</sup> Joshua xviii, 26; 1 Sam. xxii, 3.

<sup>5</sup> Joshua xviii, 25; Joshua xix, 29.

<sup>6</sup> Joshua xvi, 7; Numbers xxxii, 3.

and ("Bel." v, 2, 3) had a place on it where formerly soldiers had their quarters, and Titus ordered the Tenth Legion to pitch their tents 6 furlongs from the town. So I come to the conclusion that the Bethzur near Jerusalem was situated on the Mount of Olives, and on its middle top, where now the village Kefr et Tôr stands. This idea is further supported by the following considerations :—

(1) The distance from Jerusalem exactly agrees with 2 Maccabees xi, 5, namely, 5 furlongs (*cf.* Joseph., *loq. cit.*).

(2) According to Professor D. Schlatter, "Jason of Cyrene Restored," Munich, 1891, p. 25, the present name, "Kefr et Tôr," is the exact Aramaic equivalent of the Hebrew Bethzur.<sup>1</sup>

(3) (a) Some tower or village was always on the Mount of Olives, as is proved by its having been a Bama, or high place, as stated in 2 Samuel xv, 32, where David used to pray, and at such a place there were always houses.

(b) It is not likely that such a conspicuous and important place should be left unoccupied, the more so as it was

(c) In the district of Bethphage, or the hallowed ground, where the Jewish guests might lodge, cook, and eat, as if it were part of the Holy City itself, if they could not all find room in the City. So our Lord left the City in the evening, and spent the night with his disciples on the Mount of Olives, as there were there houses, huts, and other lodgings (Luke xxi, 37).

(d) The top of this mountain was the first beacon station, giving notice by fire to the country, that the New Moon had begun. Such a beacon station had always houses and other buildings.

(4) Akra, the Temple, and Bethzur, are repeatedly put together as the three strong places of the Holy City, for instance, 1 Macc. vi, 26, and xiv, 7.

(5) When Jonathan made peace with Alexander, we read, 1 Macc. x, 10-14: "Jonathan began to build and repair the City. And he commanded the workmen to build the walls of Mount Zion round about with square stones for fortification. Then the strangers, that were in the fortresses which Bacchides had built, fled away; insomuch as every one left his place and went into his own country. Only at Bethzura certain of those that had forsaken the law and the commandments remained still: for it was their place of refuge." As the Akra in Jerusalem had still a Syrian

<sup>1</sup> "Antiq." xii, 4, 11. Hyrcanus called his palace near Hebron "Tôr," which is equivalent to the Hebrew "Tzur."

[The Arabic equivalent of צור, a rock, is صور, *Sûr*; but the top of the Mount of Olives is called by the Arabs الطور, *et Tôr*, which means a mount. Many places in Palestine are so called; see Index and Name List, "Survey of Western Palestine." *Jebel et Tôr*, or *Tûr*, is also the native name for Mount Gerizim, Mount Tabor, and Mount Sinai.---ED.]

garrison, so they felt in some degree safe on the Mount of Olives, which would not have been the case in the Bethzur near Hebron.

(6) The great victory of the Maccabees over Lysias is much more plausible if he had the strong Holy City at his back when attacking Lysias on the Mount of Olives, and the retreat of the enemy was much more difficult from there than from the Bethzur near Hebron, where they could flee in every direction, but here only towards the east, *i.e.*, towards the wilderness.

(7) After Christ rose false Messiahs, amongst them an Egyptian, of whom we read (Joseph. "Antiq." xx, 8, 6): he "advised the people to go along with him to the Mount of Olives, and said that he would show them from hence, how at his command the walls of Jerusalem would fall down." So he made use apparently of the castle of Bethzur still standing there; but the Roman Governor Felix hearing this, came against them with a great number of horsemen and footmen from Jerusalem, and attacked them, killing 400 and taking 200 alive. But their leader escaped, so I think that on this occasion the castle was destroyed by Felix, and the place lost its importance, or rather gave place to another veneration of the spot, namely, by the Christians, and the building of the Church of the Ascension. But the name Bethzur was still preserved in the village or cluster of smaller buildings hanging round the old wall, and the new buildings.

(8) It may also be mentioned, that when Titus brought the Roman army before Jerusalem, he divided it, and put the Tenth Legion on this important place on Mount Olivet, at once recognising its importance in the siege, and in making the wall of circumvallation it was made use of (Joseph. "Bel." v, 12, 2). It is also remarkable, that the besieged Jews tried one day to break through here (Joseph. "Bel." vi, 2, 8).

In conclusion, I wish to say, that at the present village there are many rock-hewn cisterns, not only in the houses, but outside them, especially on the west side towards Jerusalem, and also on the northern side. These cisterns were of course once *inside* the fortification, and so the castle, if it was a square, may have measured about 600 feet on each side. Wherever one digs in the fields round the present buildings hewn stones are found.

7. *Montefioreh.*—The estate called by this name, lying just across the valley immediately west of Jerusalem, has long been occupied in its southern portion by a number of Jewish houses and a windmill, now disused. Recently, the northern portion has been laid out for the erection of new dwellings for Jews, one part being for Sephardim, and called Beth Yehudith, the other for Ashkenazim, called Beth Nathan. Roads (streets) have been run through the property, and the houses are built resting against one another in rows. An old building which existed there is to be turned into a synagogue.

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