

The largest number of men employed at one time was 25, they are all from within an area of a few hundred yards of the pool, the majority having been employed in the work last season. They are a most efficient lot, and go about the work in a workmanlike manner, under the able management of Yusif, whose intelligence and interest in the work, together with his untiring attention to duty, was a matter, I must admit, of surprise to me on my first initiation into the mysteries of excavations.

By the kindness of the Augustinians, our camp was pitched on their property, in a charming position overlooking the Valley of Hinnom and the Hill of Ophel, with the Mount of Olives as an immediate background, the picture being flanked by the walls of the Haram area on the left, and on the right by the ragged village of Siloam, scattered irregularly over the face of the hill, each little square block, with its tiny dome, rising from the solid rock in a rude simplicity, producing a peculiarly natural and charming effect. Towards the middle of May, the heat, however, became so oppressive as to be almost unbearable, our surroundings shutting us off from the wind in every direction. This continued for three weeks, the temperature in the tents for three days being at 96° F. It was at this time that Dr. Bliss's illness reached its climax, which necessitated his removal from camp, but it is to be hoped that ere long he will be back in Jerusalem, with a fresh store of health, fit for the completion of the season.

The relations with the owners have been most harmonious, chiefly owing to the presence of Ibrahim Effendi, whose judgment and tact in such matters are of much value.

During the season we had numerous visitors at the works, the ecclesiastical orders being strongly represented.

REPORTS FROM HERR BAURATH VON SCHICK.

1. *The Muristan*.—In the year 1889 I reported on a large newly discovered cistern, near the Church of the Holy Sepulchre, and immediately north of the Muristan. My report was published in the *Quarterly Statement*, p. 111, illustrated with a plan. Afterwards I sent sections, &c., of this remarkable building, which were also published in the same volume, p. 210. At that time I could not possibly say whether the southern wall of the cistern was rock or masonry, as the old cement covered it still. I had an idea it might be a rock scarp, and then the second wall might have stood on it. But recently I became convinced that it is not a rock scarp, but consists of masonry. It came out in this way:—

In the rebuilding of the former church at the Muristan, just opposite this cistern and south of the road there, the foundation work is even now, after sixteen months' labour, not yet completed. The southern wall of the church goes only from 6 to 10 feet down into the ground, and has to be provided with new foundations. The architect wishes to preserve the old

wall, and is underpinning it bit by bit, but notwithstanding, I fear he will finally be obliged to take it off, like those on the other sides—on which sides the new building is brought up about 4 feet above the surface—all of it new and fine masonry. The deepest point where the rock was found is in the north-east of the church, $16\frac{1}{2}$ metres, or about 52 feet, below the surface. The architect told me that he found the rock in high steps, so that the new masonry for walls or piers stands, in some parts, 4 to 5 feet higher on the rock than in other parts. When they made the diggings for the foundations of the northern wall of the church, notwithstanding much propping with strong timber, it was feared the mass of *débris*, over which the road runs, might fall down and smash the supports, as the ground had broken all along the northern line of the road. Even the new Greek building standing over the large cistern had become cracked, so that they became afraid lest it also might become injured or fall, which certainly would have been the case if the road had actually given way. The work was therefore carried on very quickly, and the whole trench filled with new masonry, all the propping being left unmoved and buried. The danger was then over, and no further cracking took place. This state of things proves that the southern wall of the great cistern under the Greek building is not rock, but masonry; otherwise it could not have given way. This foundation for the church is said to require about 135,000 cubic feet of new masonry, all underground. Although the old entrance on the north side will be built up again with the old stones, the new church will have also an entrance in its centre on the west side, in the new road there—running from north to south into David's street. A few steps will lead up to the threshold of the church gate. The cloisters in the court of the former convent are now restored again.

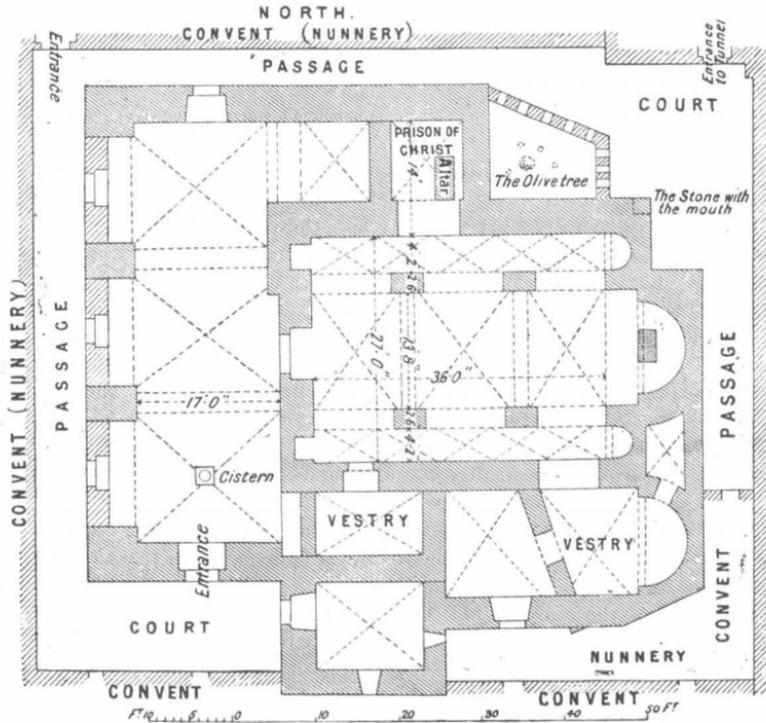
2. *Church at Deir ez Zeituny.*—This is an Armenian Convent for Women, situated east of the large Armenian Convent of St. James, and about 300 feet north of Bab Nebi Daud. In the Ordnance Survey Plan, scale $\frac{1}{25000}$, it is marked as "Convent of the Olive Tree." As there is no entrance from the south, and in the east are other houses, and in the west the large convent, a narrow lane leads to it on the north only, so travellers very seldom come to it, unless they make special enquiries for it. Hence, in itinerary books it is seldom mentioned. Baedeker says: "Near it (the great Armenian Convent) is the Deir es Zeitūn or Armenian Nunnery, with thirty inmates, which is said to occupy the site of the 'house of Annas,' the father-in-law of Caiaphas." In the *Quarterly Statement*, 1889, p. 9, Dr. Chaplin says: "The house of Annas appears to be now included in the precincts of the Armenian Convent, and is probably part of the nunnery and girls' school known as Deir ez Zeituny." Robinson mentions the place, but does not describe it. The fullest account of it I found in Tobler: "Top. Jerusalem," I., p. 364, *et seq.* (Berlin, 1853). Recently I have examined the place, and found a convent of various and irregular buildings, large and small, and of no special

interest. In its centre is a rather nice church of some interest, and connected with it several sites. It is believed, as already said, to occupy the house of Annas, the father-in-law of the high priest Caiaphas. Tradition says that when Jesus had been arrested at Gethsamane by the servants of the high priest, they brought him first to this place, which was the house of Annas, and bound him to an olive tree standing in the courtyard, and from hence he was taken to the house of Caiaphas further south, the site of which is now outside the wall. As I found the church of some interest I made a plan, which I enclose. It is inside 27 feet wide and 36 feet long, without the apse, divided by four piers into three parts, a nave and two narrow aisles, which end in the east in regular apses, the middle one much larger than the side ones. At the first glance one is struck by the very narrow side aisles, 4 feet 2 inches, whereas the nave is more than three times as wide, viz., 13 feet 8 inches. The reason for introducing the piers seems to have been that the building might have the basilica form, and that windows might be made in the central higher part, as round about the lower part were other buildings, and hence no place for making windows. In the walls standing on the arches connecting the piers one with the other, are on each side three windows, so the central part or nave has full light, whereas the aisles are somewhat dark, and still more so the rooms attached to the church on the north and south. On the south side there are three apartments used as vestry, &c., the eastern of which is closed up by a large apse similar to that of the nave, but, like it, without any window, having a little side chamber east of the small southern apse. At the middle of the northern side there is a recess with an altar, which is called the "Prison of Christ" (like that at Nebi Daud). And east of this recess is, in the open air, the "olive tree," now renewed by branches sprung up from the remains of the old tree or its roots. To this tree, according to tradition, Jesus was bound when he received from the high priest servant the stroke on his cheek. It is now surrounded on two sides with a modern wall having many windows, so that visitors can see the tree through them. On the other two sides it is protected by the church walls, where there is at the outer corner a stone (Jewish dressed) with a cleft somewhat resembling the open mouth of a man, or rather of an animal, which was opened when our Lord was here ill-treated, and uttered some praise to the Lord and rebuke to the evildoers. One can put his hand in the cleft. Perhaps I may here mention that the Greeks have also such a stone on one of their convents north of the Khankeh (No. 23 of the Ordnance Survey Plan $\frac{1}{25000}$), which has this form, and which also cried out when the disciples were silent.

In this church, as in nearly all Armenian churches, the walls are covered inside with white and blue glazed tiles, giving a very clean and nice appearance. The entrance is on the west side, and before it is a rather large atrium or vestibule 17 feet wide and 51 feet long, and arched, without the piers, having formerly in the west three openings, each $12\frac{1}{2}$ feet wide, but now walled up and furnished with windows in the

centres. Under the floor of this porch is a large cistern, the mouth of which is in the centre, near the south end, where there is now the general entrance to the vestibule and to the church. The church, with its surrounding buildings, stands nearly free, only towards the south-east it is connected with the convent. In the north-western corner of the courts and passages going round the church is the entrance to the whole convent and church—a lane outside leading to this gate; and at the north-eastern corner is a gate leading to a vaulted tunnel going in a

CHURCH OF THE CONVENT OF THE OLIVE TREE.



north and north-eastern direction, 60 feet long and 20 feet wide, having only a few sky-holes on the top of the arching, and no other windows, and hence a very dark place. Under it also there is a cistern. The people told me that when the Mohammedans drove away the Franciscans from the "Church of Zion," or Nebi Daud, a few of their brethren took refuge in this tunnel until they could go out again with some safety.

In the fifteenth century Felix Fabri¹ paid a visit to this convent and to the church, which at that time was dedicated to the Holy Angels.

¹ "Pal. Pilgrim's Text Society's Trans.," I, 314.

Armenian monks then dwelt in the place, but 200 years later it was inhabited by nuns, or rather widows, as it is now. To Fabri the olive tree was shown and the place where our Lord was buffeted (John xviii, 22). Bernardino Amico, A.D. 1596, gives a plan of this church, which shows that at that time it was just as now. Marino Sanuto's plan is the first showing the Domus Annae, but puts it erroneously east of the Church of the Sepulchre, whereas it is south of it. The building of this church seems to me to be Byzantine, not Crusading.

JERUSALEM,

April 16th, 1895.

ON APHEK IN SHARON.

By Rev. GEORGE ADAM SMITH, D.D., LL.D.

IT is pretty generally agreed to accept the LXX reading of Joshua xii, 18: "The King of Aphek in Sharon, one." This Sharon Aphek seems to be implied, as Wellhausen has pointed out ("Composition of the Hexateuch," p. 254) in the addition which Lucian's recension of the Greek text makes to 2 Kings xiii, 22: "And Hazael took the Philistine out of his hand from the Western Sea unto Aphek," a description which would seem to imply that Aphek lay close up to the foot of the hills on the east border of Sharon. Further, Wellhausen ("History," Eng. Ed., 39) and Robertson Smith ("Old Test. on the Jewish Church") have argued, I think, successfully, for the identification of this Aphek in Sharon with the Aphek from which the Philistines attacked Israel at Eben-Ezer (1 Sam. iv) and with the Aphek at which they mustered when they marched to the Battle of Gilboa (1 Sam. xxix, 1, which ought to follow on to xxviii, 1-2, leaving xxviii, 3-25, till later). In my "Hist. Geography of the Holy Land" I have suggested that the Sharon Aphek may be Kakon, at which Napoleon was attacked by Arabs from the mountains of Samaria, and which lies opposite the opening of the chief pass into Samaria. A careful examination of the modern place-names in Sharon has not enabled me to discover, either at Kakon or elsewhere, a trace of the name Aphek. But in the list of towns in Palestine taken by Thothmes III, No. 66 is Apuqn. Maspero takes it for the Aphekah of Judah (Joshua xv, 53), and the Rev. Mr. Tomkins also assigns it ("Records of the Past," Second Series, v, 48) to Judah. But W. Max Müller ("Asien v. Europa nach altägyptischen Denkmälern," p. 161) gives good reasons for supposing that in these lists of Thothmes III we have no towns south of Ajalon. However that may be, Apuqn belongs to a group of towns which are divided between South Sharon—62 Joppa, 64 Lydda, 65 Ono: and North Sharon—67 Suqa, probably the modern Shuweikeh, 14 miles south-east from Cæsarea, and