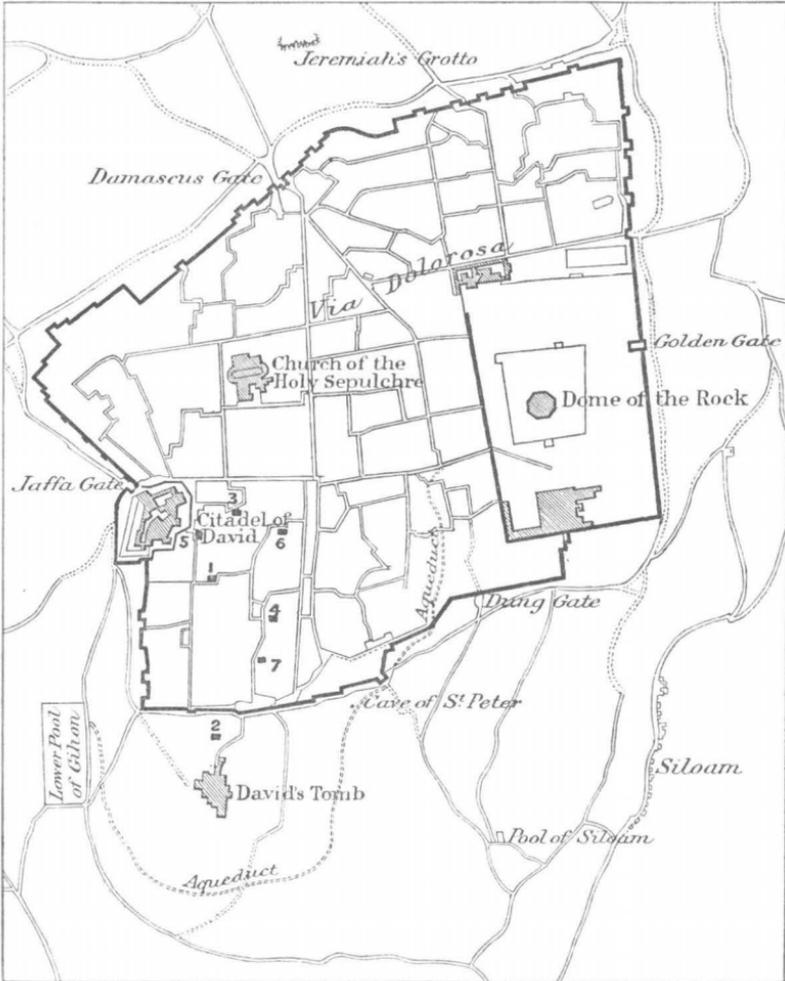


PLAN OF JERUSALEM SHOWING THE SITUATION OF THE CHURCHES.



SCALE

100 0 500 YARDS

REPORTS FROM HERR BAURATH VON SCHICK.

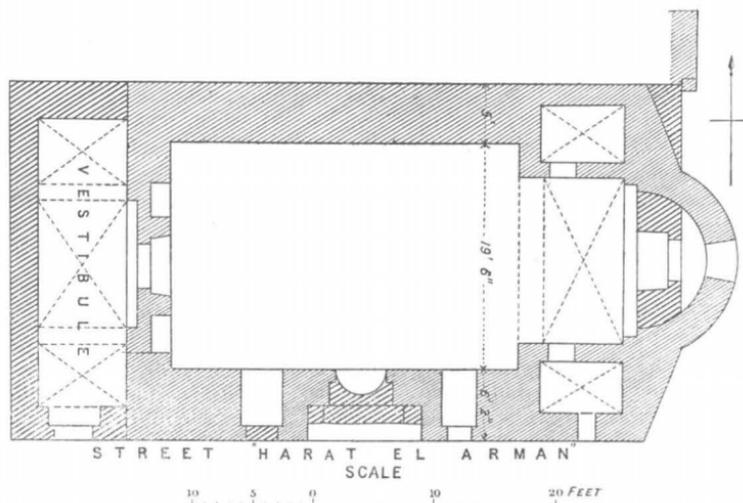
1. *Old Churches in Jerusalem*.—A good many of the old churches in Jerusalem, described by various authors, and existing in the time of the Crusades and the Christian Jerusalem kingdom (of which many date back into the fourth century), are still well-known; but some of them are not yet discovered or no longer exist. The Bordeaux Pilgrim speaks in the fourth century also of seven synagogues which once existed in the neighbourhood of the tower of David, one of which at that time still existed.¹ So the six others were then destroyed, or, what is more likely, had become converted into churches or used for other ecclesiastical purposes. Now, as in the quarter in which the tower of David stands there are several half-ruined buildings, some once used as prayer places for the Mohammedans (mosques), and some in good preservation still in use as churches, I thought it would be of some interest to examine all of these closely and to compare them one with the other, as, even if the proofs of their having been once Jewish synagogues could not be discovered, yet the better knowledge of them might at least throw some light on the time when they were built. So I examined seven such places, and have already reported on one of them, namely, the church in the Armenian "Convent of the Olive Tree." I will now describe the six others, and append plans of them, respecting which I have to make the following remarks :—

No. 1 (*see Situation Plan*), forming the corner in the street *Harat al Arman*, is a mosque, but out of repair, and no longer used as a prayer place. About thirty-six years ago a Moslem, fearing lest the building, which was lying in ruins, might one day go into the possession of the Christians, began to repair it, closing it on the east side, and making a new door for the entrance at the western vestibule. But this work has already become dilapidated, and so the place is still in possession of the Mohammedans, but out of use.

Very often during forty-eight years when I passed the road I looked at this old half-ruined building, but had never occasion to see the inside, as it was always locked and blocked up. So when I was in the last eight months about to search for things, I asked a Moslem acquaintance how I could see the inside. After a few days he came and said if I would go

¹ See "The Bordeaux Pilgrim," translated by A. Stewart, and published by the Palestine Pilgrims' Text Society. London, 1887, p. 23.

with him he would show me the inside, but that I must take with me an assistant and a ladder about 12 feet long, as the key of the door was lost and the lock rusted, but he had permission from the administrator of the mosque to go in by the window, taking out the stones with which it was blocked up and afterwards replacing them. This we did, and I was able to measure the inside. The roofing has fallen in, and so I could not see the floor because of the *débris* lying on it; but most probably it consists of flagstones (*balats*). I was surprised that the inside is of quite different workmanship from the outside, which latter is very rough masonry of stones not fully dressed, whereas inside the stones are smaller but much better hewn. A cornice goes round about at the height of the springing



PLAN OF THE CHURCH OF "ST. THOMAS."

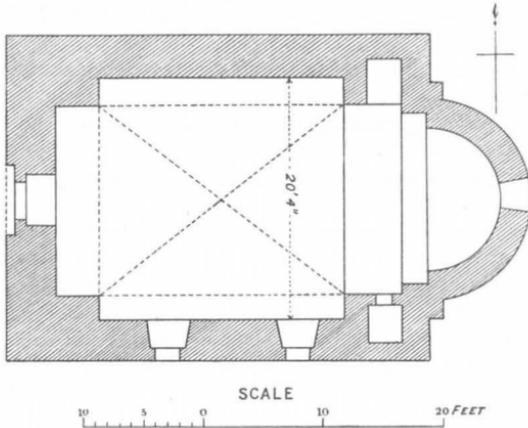
of the arching, which I think is Byzantine; and so seems to be the western entrance with the two windows situated very high up. The little rooms near the apse are filled with stones, so I could only to some degree ascertain their size, but not the workmanship. The eastern wall with a large window is rather modern, but had formerly a regular apse, which appeared when a few years ago the street was levelled and the water-drain and new pavement were made; accordingly, I have put it in the drawing. The building had originally the entrance in the south wall, but this was afterwards blocked up and the western door made—at which time there seems to have been a road or lane in front which afterwards became converted into a vestibule, and when the church was turned into a mosque the mihrab (or prayer niche) was made in the south wall, where formerly the original entrance had been. Besides the modern work there

can be recognised, even on the outer surface of the walls, two building periods. The oldest part goes up to the height of the narrow windows; higher up is restoration of smaller and a little better cut stones. At the entrance is a new arch of well-dressed stones. It is difficult to fix the time for each of these restorations and alterations. My impression is that the oldest parts are Jewish, the new entrance arch, the cornice, and some windows Byzantine, and that in the Crusading time a restoration took place, whilst afterwards in the eleventh century the building was converted into a mosque. From the thickness of the walls I made the conclusion that the arching was always, even in the time of those restorations, tunnel-like. Opposite the southern wall, the wall of the Armenian Convent seems to stand on an older wall, as far as this church goes, but what is further east has no foundation at all, which was proved recently when the drain and the pavement of the street were made. So that in ancient Jerusalem there was no such corner, but the street went straight eastwards. Taking all things into consideration, I am inclined to think that we have in this building that one of the seven synagogues which the Bordeaux Pilgrim saw in the fourth century. As a church it is by later writers mentioned as the Church of St. Thomas. Tobler says that the first notice of a "St. Thomas Church" is given about 1520, and it is stated that Christ appeared here to this Apostle. Later on, it was said that the Apostle Thomas had here his house, and that no Jew or Moslem could go into the church without risk of dying the same day; and as it had no more a roof, so if something had fallen in no Moslem or Jew, but only a Christian, could take it out. In the year 1651 the eastern part had fallen, and twenty-two years later it is stated that the church was a ruin. In the year 1681 it was already converted into a mosque,¹ but, as it seems, not used as such, or very seldom, just as it is now. This circumstance, together with the fact that for some centuries it was not used even as a church, but permitted to fall into ruin, seems to indicate that there must have been some bad sayings respecting the place, and that it hence was superstitiously avoided.

No. 2. The chapel, called the "Prison of Christ," in the small Armenian Convent outside the town, near the Neby Dauid buildings, is only interesting in this line of study so far as it bears resemblance to the others of this kind, and is very nearly of the same size. It is now in good preservation, and seems to have undergone some alterations in course of time. To me it seems that originally it had a half-circled arched roof, and that afterwards, in order to get more room, the side walls were made thinner, and arches erected over the space so gained, like those which were in the west and east, and that on these a cross-arched roof

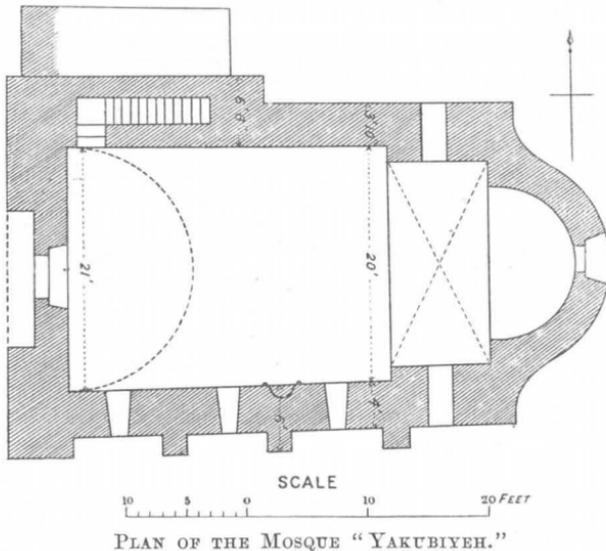
¹ Maundrell also says, 1697, "About 150 paces further (from the Church of St. Mark in the Syrian Convent) in the same street is that building which they call the house of St. Thomas, converted formerly into a church, but now a mosque."

was erected, as it is now. Here also are small side chambers, as at No. 1, but much smaller, such as are found in several other churches.



PLAN OF THE CHAPEL OF THE "PRISON OF CHRIST."

No. 3. The mosque "Yakubiyeh," behind the English church. Although very seldom used and still more seldom repaired, this building

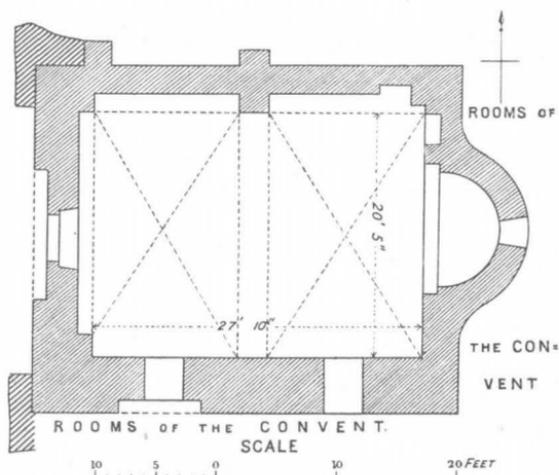


PLAN OF THE MOSQUE "YAKUBIYEH."

is in comparatively good condition, has no marks of restoration or alterations, and seems to be intact just as it was built. Most probably it

is Crusading, and was once connected with a convent, as it is even now connected with a house. In former times it was the prayer place for the soldiers in the castle, but for about fifty years they have very seldom used it, as there is another place of worship in the citadel itself. At the time of the Crimean War the building was for a short time used as a barrack. In front of it (west) is a small court. This building has nothing to do with the seven synagogues, and is more modern than No. 1. It has no little rooms near the apse, but is roofed with a half-circled arching. As its name indicates, it was dedicated to St. James.

No. 4. Church of Mar Jerias, in the little Greek Convent of the same name, in the Armenian quarter, and east of the large Armenian Convent. This is in good repair, and much frequented by pilgrims. The rooms of

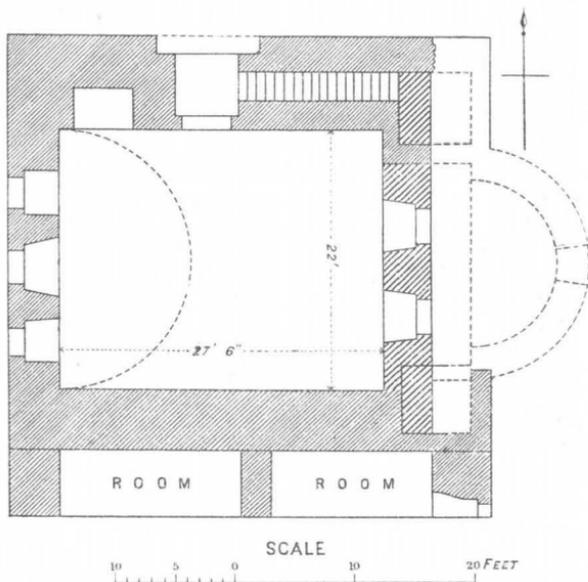


PLAN OF THE CHURCH OF "MAR JERIAS."

the convent are built on three sides round it, and joining it, and this accounts for a difference in thickness of the walls. Apparently it has undergone restoration and alterations, but seems originally to have been half-circle vaulted like the others, but later, when rebuilt after one destruction, it was covered with two cross archings. It is remarkable that its original size was like that of the others, 20 feet wide and, on an average, 28 feet long inside space, or 560 square feet without the apse and small chancel.

No. 5. "Dar Disse," or the dwelling-house of the Disse family. Situated opposite the barracks, and on the east and south of David's Tower (*see* plan). It was formerly a church, as not only the inhabitants told me, but as the building itself proves. The walls are very thick, for supporting a half-circled arching, which is still good and *in situ*. The entrance has been and still is on the north side, like the Church

of St. Mary Major by the Muristan. The eastern part of this church, having become ruined, was made into a house, by erecting there a straight wall with the necessary windows, and the room made into two stories by putting in (a little below the springing of the arch) a flooring formed by smaller archings resting on piers and intersecting walls, so that one family may live below and one above. On the eastern wall can be seen (as the plan shows) that there were once the little rooms near the apse, which I have given in dotted lines. The western windows are the original ones. The building has no marks of other alterations or restorations except those already mentioned, so I think it has never been more fully destroyed. The stones are of ordinary size, and there is



PLAN OF "DAR DISSE."

nothing more remarkable in the building than its old appearance. The stones were not nicely cut, but left somewhat rough. May this also have been originally one of the synagogues? If so, then the apse was added to it in the Christian time, and again broken down when it came into possession of the Mohammedans. At the time of Felix Fabri, A.D. 1484, it was already a Moslem house, and he considered it as the site of the Three Maries. Fabri says: "When we had seen the things aforesaid (the Church of St. James and the Armenian Convent) we went further along the street, and on our way we came to a place, where a great stone is set up in the public road. This stone was set up by the Christians of old on that spot, because at that place on that road the

Lord appeared to the three Marias when they were coming back from the Sepulchre, saying, 'All hail!' and they came and held him by the feet and worshipped him (Matthew xxviii, 9). So here we bowed ourselves to the earth and kissed the place which Christ's feet had trod. . . . Once there stood here a great church, which the Saracens have destroyed, as they have done many other churches. Past this stone goes the way down from Mount Zion to the Lord's Sepulchre, so that every day we pilgrims used to pass by this place, and I have sometimes passed by it six times in one day. . . . Whenever we passed by the aforesaid stone we used to kiss it."¹ As they went farther, they came, at a short distance, to the citadel of David—the present Kala, or castle—and when they had seen it, they went back the same way as far as the corner where the blessed Mary stood—which seems to have been more south than the great Armenian church there—nearer to the house of Caiaphas.

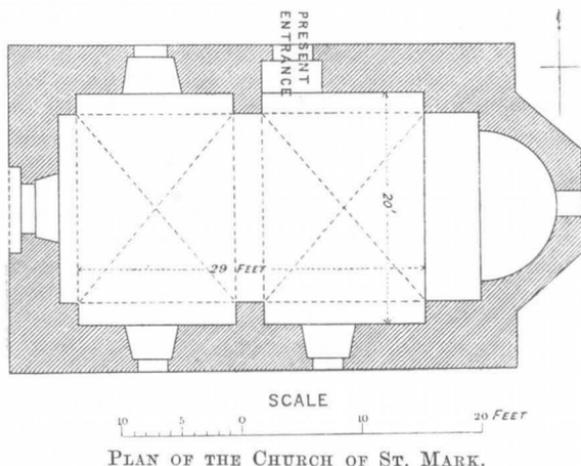
The stone mentioned as being in the public road of course no longer exists there, but in 1517 it was still there, as Tschudi bears witness; and about 100 years later a Mohammedan "house" was considered to be the place of the greeting, which house had a corner projecting into the street, and this corner was kissed by the pilgrims. This house in question (Plan No. 5) has just such a corner (*see* "Quaresimus," ii, 71, *et seq.*).

Maundrell, A.D. 1697, alludes to this place, saying, after he has mentioned the house of St. Thomas: "Not many paces further is another street crossing the former, which leads you, on the right hand, to the place where they say our Lord appeared, after his Resurrection, to the three Marias. . . . The same street carries you, on the left hand, to the Armenian Convent." So there is little room for doubt that the present Dar Disse is the old site of the three Marias, and most probably originally a synagogue, then converted into a church, and later into a dwelling-house. In the court of this house is now a kind of cemetery, containing several Mohammedan tombs, at one of which a light is burned at night. Close to this tomb is set apart a place for prayer, or a kind of mosque. The house itself escaped the fate of becoming a mosque, such a praying place being made on its outside.

No. 6. The Church of St. Mark, in the Syrian Convent. This is an old building, and apparently somewhat variously restored. The gate leading from the street, first into the convent, and about a dozen paces further to the church, has some remarkable decorations. It is said to be the gate at which Peter knocked (Acts xii, 13). The rooms of the convent are situated round the church, so the inside was always rather dark, as the pilgrims state, until the latest restoration, when, over the former western entrance, a large window was made, so that it now gets more light. Its roof is now formed of two cross archings. The font is shown as a very old relic, even as coming down from the times of the Apostles. Blackburn says of this church: "It is supposed to have been the first ecclesiastical building of the Christians." Although this assertion

¹ Palestine Pilgrims' Text Society's Translation, I 328.

cannot be proved, still it is probable that the erection of all these small and simply formed churches at Jerusalem falls in the early Christian time, before Byzantine art became flourishing.



There are more similar buildings in Jerusalem, which I will, if the Lord permit, examine and describe.

2. *Cross at the Russian Ground near the Church of the Holy Sepulchre.*
 —The ancient arch in the Russian ground near the Sepulchre Church has long been known, and was described by me in the *Quarterly Statement* of 1888, p. 58, and plans Nos. 2 and 3. On the capital of the pillar is a cross in relief, about $\frac{1}{2}$ inch high, the bars 2 inches broad and 9 to 10 inches long, which has either been made recently or which I think to be the case is old, but had not been observed, or if observed people paid no attention to, as it is roughly done like the capital on which it stands. I think it was made when in Crusading times the arch was restored. The new building over the whole is marvellously well done. It forms a very high church-like hall, very plain but exceedingly well lighted, so that the pictures hanging at considerable height round about the plain walls can be very well seen. The broad steps are restored with reddish and polished stones, and on the top of them is a screen, so that the upper level space is fit for divine service. The stairs leading up to it are not for use, but simply in remembrance of the old ones. A lodging for the attendants and a small hospice for pilgrims have been added.

3. *The Village of Silwan* has in the last ten years become much enlarged and extended by the erection of new houses. Nearly all of them are either above the village higher up the hill, or on the slope of the mountain south of the village. Formerly there was a free space

more than 1,000 feet long between the last southern house and Bir Ajoob. This is now dotted with new houses, and so the village extends southwards even a little lower than Bir Ajoob! On the eastern slope of the hill there are the two lepers' houses, and a cluster of dwellings of the Yemenite Jews.

The Old Large Pool of Siloam, for a long time used as a garden, is now filled with filthy fluid, as the chief sewer of the city pours out its contents there, so that people working in the neighbourhood are much annoyed by the bad odours, and suffer in their health.

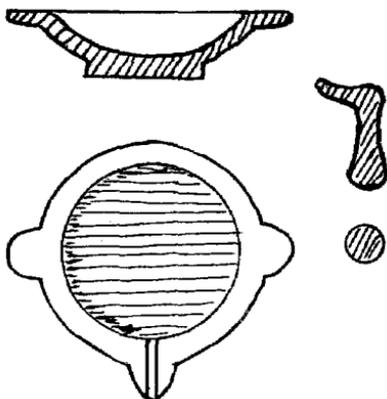
4. *Another Tomb at the Muristan*.—As I have already reported, the whole face of the northern wall of the northern cloister—formerly forming the south wall of the large church—being found to have no proper foundations had to be taken down in order to dig for new foundations. About its middle, some 8 feet below the surface, a tomb was found of some interest. It was walled in like those which I formerly reported, lying in a direction from west to east, but single, and the body had been put in a solution of lime, which had in the lapse of time become hard and in it was a cavity of the size of the body, now nearly empty, as even the bones had nearly all become “earth.” The architect thinks that the person very likely died of a contagious sickness, and hence was buried in lime. Many years ago I found on the Mount of Olives, a little higher up than the tombs of the Prophets, a tomb in which the bodies had been laid in lime. The skeletons were there still preserved, and there were large cavities in the mass of lime. Respecting this tomb newly found in the Muristan there arose in the city a rumour that it must be the tomb of a very eminent person, as it was found an unusual one, to which people added that the lid was gilded, which is not true, nor were there any carvings or writings on it.

5. *Perpendicular Rock-cut Tomb and Stone Basin in it*.—His lordship the English Bishop of Jerusalem, Dr. Blyth, has bought a large piece of ground and intends to build a church, schools, and bishop's residence on it, for which a firman has been issued and the work already began.

The ground is near the “Tombs of the Kings.” On the Ordnance survey plan, $\frac{1}{25000}$, it is the triangular piece between the two roads, extending from about the middle of the Tombs of the Kings at their west side towards the town (or southwards) for a length of 550 feet.

When the digging for the foundations of the church was being done, some tombs were found, the one I have seen is cut perpendicularly into the rock, like those described by Sir Charles Wilson in the “Ordnance Survey of Jerusalem,” p. 76, and sketch 7, Plate 26. The direction of this newly-discovered tomb, or grave, is from north to south: it is distant about 140 feet due south from the Tombs of the Kings. The rock-cutting is rather rough, and at its southern end the grave is about half a foot deeper than at the other part, forming a pit intended for the accumulation of water penetrating into the tomb. The most interesting thing is

a stone basin, or bowl, found in the grave. It has a diameter of 10 inches, on two opposite sides ears, or handles, and on one side between these a beak with a groove on its upper surface, so that when the basin was taken by the two ears, or handles, and tilted sideways towards the beak, its fluid contents would run off (*see* the drawing). As



SKETCH OF A STONE BASIN.

there was found with it a stone rubber or grinder, I think the basin was once used for rubbing paint, and that the implements were put into the grave of their owner who had used them in his lifetime. The basin is of ordinary Jerusalem stone, and the rubber of the red Jerusalem marble, so called.

NOTES ON DR. BLISS'S DISCOVERIES.

By Major C. R. CONDER.

THERE appears to me to be no doubt that the line of wall and scarp discovered is that of the ancient Jewish Wall of Nehemiah and of Herod. The direction is that in which Dr. Robinson drew this wall, and which appears on most of the later maps, including those which I have made at various periods since 1879.

As regards the masonry, two periods seem now to be clearly indicated: 1st, the rubble and rough masonry on the rock; 2nd, the hewn masonry of three kinds—smooth, drafted with smooth face, and drafted with bosses. The two walls are not, I understand, exactly on the same line.

The whole of the hewn masonry, as described and drawn by Dr. Bliss, resembles, in the proportions, the finish, and the wide irregular drafting, as well as in the admixture of smooth and drafted stones, the masonry of the Byzantine monasteries throughout Palestine with which I am