

Schools of Archæology. I had several valuable walks with Mr. Dickie, taking many interesting notes of things which throw light on points in our own excavations. We left Mr. Dickie to study in Athens, and arrived here last week, when I at once began this report. Though we had been followed by good weather, during our absence there had been hardly one clear day in Syria and Palestine. My sixteen days' trip was very beneficial. It took me away from the Arabic language, which I had heard every day for two years and a half; it took me off into Europe, if not into a full Western civilisation; it took me into a colder, more bracing atmosphere; and it brought me back feeling as if I had been away for six months.

BEYROUT, *March 3rd*, 1896.

ERRATA : JANUARY "QUARTERLY STATEMENT."

- P. 12, line 15 from top, *for* "establish" *read* "substitute."
 P. 16, ,, 20 ,, ,, "separation" ,, "reparation."
 P. 17, ,, 3 from bottom ,, "course" ,, "corner."
-

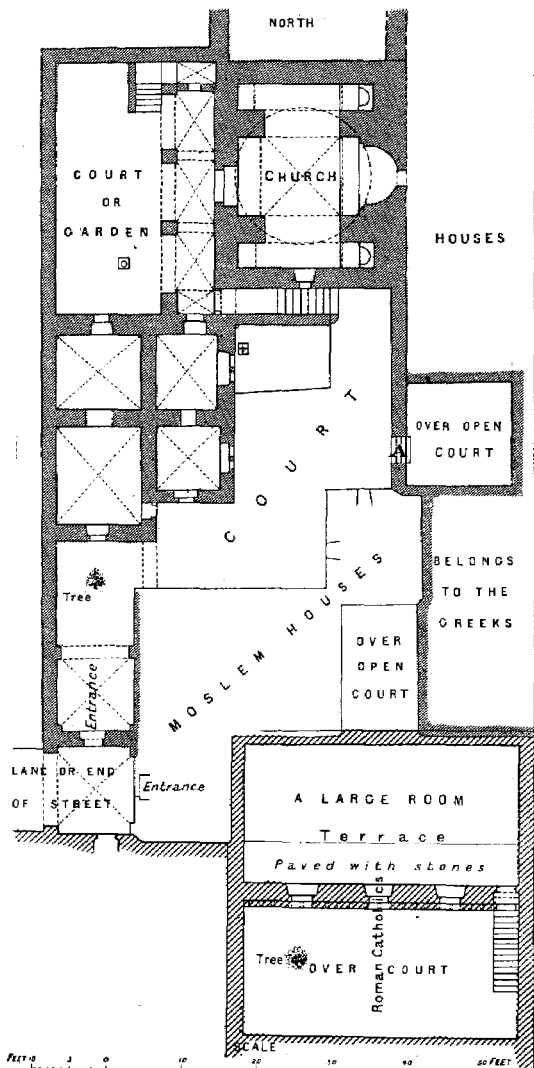
REPORTS FROM HERR BAURATH VON SCHICK.

I. *Deir el 'Adas*.—For several months I have been searching for churches and similar buildings in the Holy City alluded to in old records, and to find out under what name the churches may have been mentioned in various writings. So I came also to the so-called "*Deir el 'Adas*." Its small but nicely shaped dome I had often seen from a distance, but never had a near view of the building itself. As it stands not on any road or street one does not easily come to it, but can see it from a distance, projecting above the roofs of the houses. So I knew very little about it, especially as it is not mentioned in the many books on such subjects,¹ nor entered in plans or maps of the city. I found it only mentioned in Tobler's "*Topography*," I, p. 445, as a "deserted mosque," and as near to the so-called "*Medinet el Hamra*" (the Red Minaret), so I had always the idea that both belonged together, and that it being a Mohammedan ecclesiastical place it would not be easy to go there and examine it; but when recently making some enquiry I learned that they are two different places, and that "*Deir el 'Adas*" was in possession of the Greek Convent, so I went there to examine the matter.

When passing along the eastern part of the so-called *Via Dolorosa*, and coming east of the *Ecce Homo Arch*, to the corner of the barracks,

¹ In the *Quarterly Statement*, 1889, p. 10, Dr. Chaplin remarked that the Church of "*St. Peter ad Vincula*, from the situation indicated on the plan, can hardly be other than the *Deir el 'Adas* now in possession of the Greek Church."—(ED.)

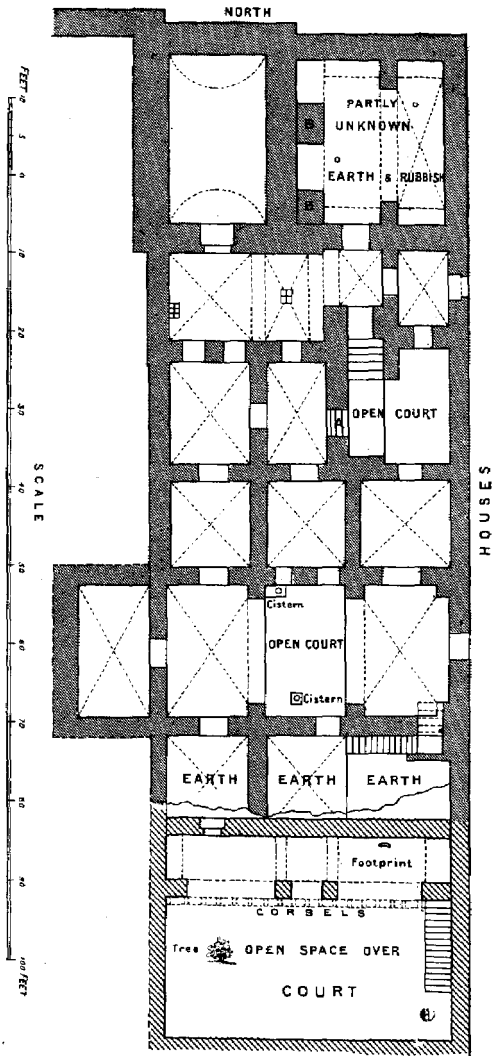
my guide took me northwards up the road between the Convent buildings of the Sisters of Zion, ascending the hill to where the next side roads



I.—PLAN OF GROUND FLOOR OF DEIR EL 'ADAS.

branch off crossing the one by which we came, we entered the eastern one, or the *Hosh Bakir* (see Key Plan or Ord. Surv. Map, $\frac{1}{2500}$), and went

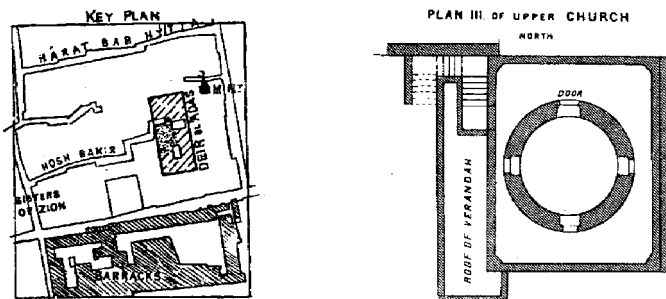
to its end. This end part is covered with a cross arching, and the walls of the three sides have each a door; the southern leads to rooms and



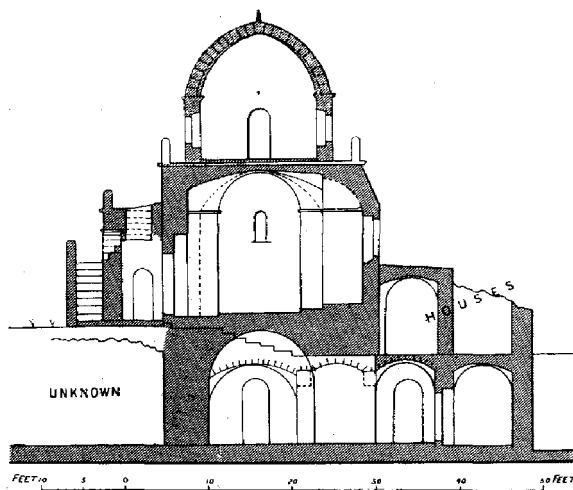
II.—PLAN OF UNDERGROUND FLOOR OF DEIR EL 'ADAS.

ruins belonging to Roman Catholics, the eastern to rooms inhabited by Moslems, and the northern to the place which I wished to examine,

the Greek place of "Deir el 'Adas." Although there are many rooms in the latter, yet only one family is living there, and we found it entirely empty, as the family was gone to reside during the summer in a house outside the city. The neighbours had the key, and opened the house for us. On entering we found the place is first covered (see



Plan I), then further on open, as a kind of court ; a large tree is also there ; passing across the court we came to a short flight of steps, and went through a door into a kind of corridor (or a vestibule), which has before it (westwards) a neglected garden. From this vestibule a door-



IV.—SECTION OF OLD CHURCH IN DEIR EL 'ADAS.

leads eastwards into a church of small dimensions, built curiously, and dark, having only two little windows, one over the large apse and the other in the south wall. It is used as a store. It was built as a lower and an upper church, for, outside in the court, a stair leads up, as one-

would think, to its roof; but on going up there is found to be a platform with a parapet wall round about it, and in the middle stands another round church, and covered with the above mentioned dome. (*See Plans III and IV.*) On the northern side is the entrance door, and on the other are windows. The workmanship is good, and the dome is made up of stones, carefully cut, so that it stands without the use of mortar. If this were not the case the dome would have fallen down long ago, as I could not see that repairs had ever been made.

By this double church, one above and one below, one is reminded of the ancient Church of Zion, with its upper room (*Acts i, 13*); and, besides Mar Hanna in the south-west corner of the block of the Muristan, I know no other in the present Jerusalem. The Red Minaret stands near, on the north. It is now a single isolated tower, and is no longer in use, as I found the stair in it blocked up, and was told that it is dangerous, and anyone who goes up will soon die! The mosque once belonging to it is fallen down, forming a heap of stones and rubbish. The entrance to it is in the little lane there.

On coming down I wished to see the underground part of this double church. In the eastern wall of the court a door leads eastwards into another, but smaller, court (*see Plans I and II, A*), and there a flight of steps leads northward into a number of old vaultings, dark and disagreeable, vaulted chambers in which nothing is kept, but the water of the cisterns is used. These chambers existed long before the church was built, and were built without its being intended to erect a church on them. When the church was designed, the old strong tunnel-like vault was selected, and the piers B B put in to make the foundations. This state of things accounts for the curious shape of the church. Southwards the vaults are filled with earth, so that I could not go through, but only take measurements with a long rod. By another flight of steps, more to the south, we were able to go down again, and came into an open court, with two cistern mouths, and to the west and east strong arches, forming large halls or chambers. These parts are very nicely built, of finely dressed stones, and seemed to me to be Byzantine. The vaults farther south are full of earth. Over these parts are rooms, inhabited by Mohammedans, and we had to go back the whole way we had come into the street or end of the lane. Knocking there at the southern door, the people, who are Latins, showed us also that southern part (*see Plans I and II*). Passing some vaults and passages of no interest, we came through a door into an open court with a large tree and some shrubs in it. On its northern side there is a kind of cloister or vestibule, exceedingly nicely built, with various coloured stones. On its floor the woman, removing the dust, showed us the print of a left human foot, not natural, as it seemed to me, but chiselled in a large slab or flag-stone—she said it was a “footprint of our Lord!” (*Plan II.*) Then we went up a flight of steps, which are also very nicely made, and came upon a large terrace, which apparently had been once a large room (*Plan I*), as parts of three windows in the southern wall can still be seen. This wall projects about

10 inches, resting on nicely shaped corbel stones, which are connected one with the other by small decorated arches. The jambs of the windows and the door on the top of the stairs are rather narrow, and the whole looks elegant and nice.

If what I have described was once a convent, as people say, it was not built all at one time, but was enlarged at various periods. The part last described seems to fall in the best period of the Saracens. I think at that time the building extended southwards to the street "Tarik bab Sitte Maryam," opposite the present barracks, where there were then very fine buildings, of which the "Scala Santa" is said to be a relic.

To the question what this house and "Deir el 'Adas" may have been in ancient times, we may say that the name "Convent of the Lentils," *i.e.*, of the lentil eaters, throws no sufficient light, indicating only that there was here in the Christian time a convent whose monks were lentil eaters. But looking into Felix Fabri's wanderings, we come to the conclusion that in the Middle Ages this place was considered to be the house of the Pharisee who desired that Jesus should eat with him (Luke vii, 36), for Fabri, when he had visited the house of Pilate (the present barracks), went further along a side street up the hill to the "house of Herod," where Jesus was mocked and scoffed at by Herod and his servants—a house north of the Sisters of Zion—and getting no admittance, "went down again to the former street, wherein they stopped before the door of a house. In this house it is said that the Pharisee dwelt who desired that Jesus should eat with him We prostrated ourselves before the door of this house and received indulgences Rising from our prayer at the aforesaid house, we hurried forward on our way and came to another large house which house adjoins the courtyard of the Temple of the Lord. This house is said to have been the School of the Blessed Virgin wherein she learned her letters."¹ This is apparently the building east of the present barracks there. He goes on to say:—"Going a little further on from thence, we came to a place where on the right hand was a vaulted passage. This passage was whitewashed, and in it hung lighted lamps. We stood outside this passage and looked through it into the Temple courtyard, and saw, too, the Temple itself, which is called Solomon's Temple."² This is apparently the present Bab el 'Atm, for through it one can see the Dome of the Rock (*i.e.*, Solomon's Temple); it is also dark, requiring often lamps to be hung up. From here they went (eastwards) to the Church of St. Anne. Thus we see that a little west of Bab el 'Atm, the School of the Virgin was, in Fabri's time, regarded as having been where the schools of the Saracens then were, and a little more west, but on the other side of the street, the house of the Pharisee in which the Christians made the footprint which I have mentioned. Dr. Tobler ("Topography," I, p. 445) speaks of two foot-like impressions there, which were shown to him in front of the door to the church (or mosque). These were not shown to me.

¹ "Felix Fabri," vol. i, part 2, pp. 451-454, Palestine Pilgrims' Text Society, London, 1892.

² *Ibid.*

Higher up the road, Sikkit Deir el 'Adas, and already near Bab es Zahiré (or Herod's Gate), is the "Mamuniyeh," the former Convent of Maria Magdalena, where generally the scene of Luke vii, 37-50, is located, though some place it at Bethany. This is not the place to bring all the discrepancy right, I wish simply to state that in Fabri's time (1484) the Pharisee's house was apparently considered to be the Deir el 'Adas.

II. *The Quarter Bab Hytta, Jerusalem.*—Recently I visited this quarter, and found it greatly changed and improved. It is the north-east part of the present Holy City, and when I came to Jerusalem, in 1846, was in a very lonely condition, inhabited by a few Mohammedans, with small insignificant houses, and between them many empty and waste places. Only in the chief street, that of Bab Hytta, were a few shops. The Church of St. Anne and its compound were in ruins, as also were the "Mamuniyeh," or Maria Magdalena Church and Convent, the latter site being used by a Moslem family as a brick manufactory. All these have undergone great changes. The "Mamuniyeh Ruins" have been entirely pulled down and a grand new building erected on the spot for a school, the rest being made into a nice garden. This new school building is not only large and very high but also of a very nice shape, so the quarter has here quite a new and much better aspect than before. And so it is with St. Anne; not only has the church been restored, but round about large new buildings have been erected for the Algerian Brethren as a kind of convent, and with a large school, which is frequented even by many Moslems. There are besides many new houses built by Moslems, some covered with tile roofs, in the main street, where many shops have been made, and the whole quarter has now a large population, some being Jews. The waste and empty places have had their rubbish removed, been surrounded with walls, and had new houses built upon them. The streets are levelled and paved, and drainage made as in the other streets of the city, and the whole quarter is kept clean. The two gates leading from outside the city to this quarter have, as I formerly reported, been improved, and a watch of soldiers placed at them. I was told that an underground city had been found, so I went there and found the following:—

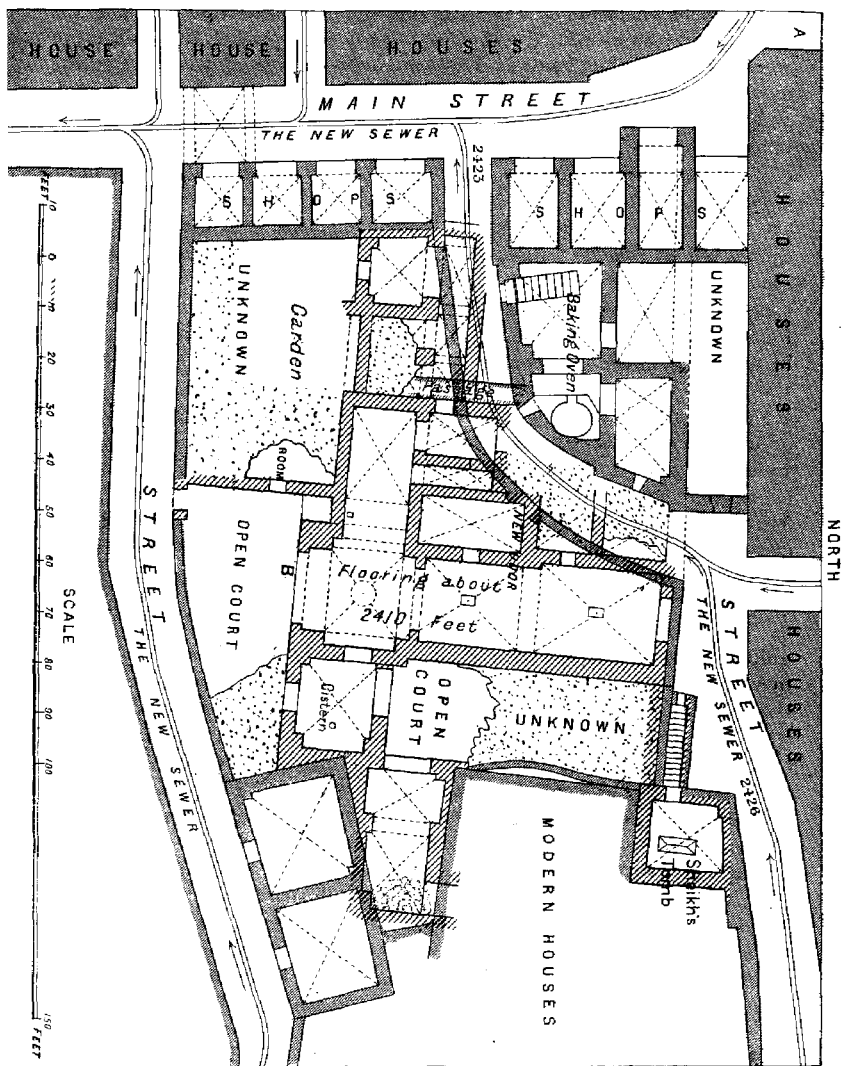
New Discoveries in Harat Bab Hytta.—Entering by Herod's gate, I was brought to the new school, where I had to wait till the key was fetched, then I was led down the hill in the Harat es Saadieh (see Plan II) to the main street of this eastern quarter. At A, hitherto a ruined place with some trees, I saw new building going on; further south are new large buildings, and the row of shops begins here, but all on the eastern side of the street; on the western are only a few, but houses instead. I was brought to the place B, hitherto an empty field. Not long ago a hole broke in, and on examination it was found that there are arches and vaults below. So the proprietor began to remove the rubbish (see Plan), first making a door in the dry, rough, and low wall along the southern street. Here a kind of open court was found, and

towards the north a very nice (Byzantine) arch appeared, leading to a high hall 72 feet long, and on an average 16 feet wide, having at the top of the vaulted roof some sky-holes. The round one shown on the plan is the same where the hole in the ground had broken in, indicating the underground buildings. In the first, or southern part of this hall, there were openings on both sides. Eastward a room was cleared, having the mouth of a cistern on its floor. North of this an open court was found, and eastwards vaults were cleared until they came to the mire of the house above, the vault having been used as a sink. Returning to the hall it is remarkable that there are not any doors or other openings in its eastern wall, but in its western wall there are such. In the northern part are two doors leading into rooms, the extent of which towards the west I cannot tell, as there is still earth in them. The third, or more southern room, is fully cleared, and is 20 feet long by 10 feet wide. More south there is no door, but a tunnel-like opening, 12 feet wide, going westwards for 28 feet. In the northern wall of this tunnel there is first a passage, 3½ feet wide, going northward, having most probably stairs going downwards, but not yet uncovered, as the rubbish is not removed to the flooring of the passage. More to the west is a wide opening leading to a kind of ante-room, which has doors or openings on all four sides—one by which we came in, one in the eastward to the passage, one northwards to a room (or court?), still full of earth, and westward to a passage 6 feet wide, 34 feet long. South of this passage are also rooms not yet completely cleared. The north wall has no openings except at its eastern end, a low arch through which one can look into a tunnel-like passage of a lower story, only partly cleared out.

The space between these apartments and the southern street is still unknown, being covered with earth. In the east wall is a door leading to a room still full of earth. North-east of the whole, in the northern street, there is a narrow building containing a flight of stairs leading (they told me) very deep down into a room with a Sheikh's tomb, or Wely, over which are modern houses.

I have also shown the new drains or sewers on the Plan, the bottom of which is 5 to 6 feet under the pavement. In a house on the north side of the northern street is a baking oven; the man carrying on the business of baking came out and told me that since the sewer has been made very often water penetrates his oven, and took me in to see the state of things. I had to go down a flight of steps, and found the oven in a small side room with fire in it, and on its east side a little water coming in, so it seems the flooring of the sewer is situated somewhat higher than the flooring of the oven. As I had no instruments for levelling with me I could not fully make out how the flooring of the oven room is situated in reference to those of the described underground story. It is, of course, a good deal higher than the latter, but how much I cannot say. It may be that there the vaults of the underground story were partly broken in when the bakehouse was built; but it also may be that the underground story extends further north and west under the flooring of the bakehouse, a

question which can be decided when the clearing of earth from the underground story is finished. The man told me he could not go on with the

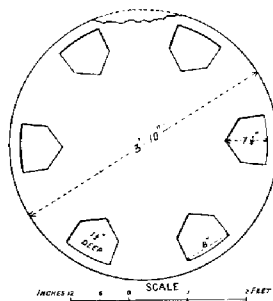


PLAN OF NEW DISCOVERIES AND BUILDINGS IN BAB HYTTA QUARTER.

work as he had no more money for it, and he was obliged to wait till circumstances enabled him to go on. He also told me that the title deed

which he possesses shows that the property has belonged to his family for 763 years, and that it was a waste place when they got it! These remains are not Crusading, but some parts certainly Byzantine, whilst some seem to be even older. Very likely there is still another story below, as the tunnel-like passage shows, and that the hall has sky-holes proves in some measure that this was at that time the upper part of the building, also that the Sheikh's tomb is so deep down suggests this view.

III. *A Remarkable Marble Slab.*—Having been told that there is at Mr. Bergheim's steam-mill an "interesting marble stone" and that it was difficult to say to what it had belonged, I went there and found it lying on the ground. People could not tell me very exactly the spot where it was found when the buildings for the steam-mill were put up. They are of galvanised iron sheeting, and have not required deep foundations, so the stone was found not deep under the surface, and somewhere about



PLAN OF MARBLE SLAB.

835 feet north of the Damascus Gate, a little west of the road going to the "Tombs of the Kings." I measured the stone carefully in all its details, and prepared the accompanying drawings, by which it will be seen that it is a flat circular stone 3 feet 10 inches in diameter, and 7 inches thick. It has on its upper and smooth surface six depressions chiselled of an unequal pentagonal form, on an average 8 inches wide and $1\frac{1}{2}$ inches deep, apparently as receptacles for the heads or bases of pillars, and one thinks at first it may have been a table top supported on six legs. But as these receptacles are on the smooth surface, which, therefore, was exposed to view, and the other surface is rather rough, it was apparently the bottom piece, the pillars standing on it, supporting something else on the top, which I think was a basin and hence that the whole was a font. Similar ones are still existing in Norman churches, for instance in Bodmin Church, Cornwall, built about the year A.D. 1200, in St. Michael's Church, Southampton, A.D. 1150, which have four pillars, and in Dorchester Church, Oxfordshire, from the same period, which latter has six pillars. Fonts were in ancient time regarded with peculiar reverence, and are frequently

preserved, whatever changes the churches may have undergone. And it is not impossible that from St. Stephen's Church, north of Jerusalem, built in the fifth century, and rebuilt in the eleventh century by the Crusaders, a piece of the font, probably of the later church, is still preserved. At the periphery a piece is broken away, but the rest is very well preserved. The periphery is ornamented with three astragal mouldings, indicating (according to my idea) that this round plate rested on a square or six-sided socket.

IV. *On Springs, &c.*—In one of my former reports I stated that the spring of Siloah is very nearly dry. The other day, when I was down there, the fellahin told me that the water must have found *another way to run out*, and very likely goes to an underground channel situated deeper than the well-known one, as a spring in the neighbourhood of Mar Saba, formerly a very small one, has now become copious. Whether this is true or not I cannot tell, possibly it is. Also the new found pool of "Bethesda," near St. Anne's Church, which for many years had always a quantity of water in it, is now completely dry. The spring 'Ain el Haud, on the Jericho road, beyond Bethany, has also become very small, so that the passers-by use up all the water, and the women of the village Abu Dis cannot obtain their supply there.

V. *A large Stone Basin.*—When examining the *font* stone, described above, and considering what it might have been, it came into my mind that I had last year seen on the eastern slope of Mount Olivet another similar stone, which was not a font, but a large stone basin. Not quite a mile east of the Church of the Ascension on the summit of Mount Olivet, is the site of an ancient village or town, on a low ridge between two valleys, called by the natives "Khürbet el Kashe," i.e., the Ruins of the el Kashe family. I visited the place first nearly a quarter of a century ago, and found these ruins, and much pottery and many pieces of red polished stones and of once polished marble from pavements and from pillars, and many other architectural remains, as capitals, &c. There were also a cave, two pools, and two cisterns, one at the southern end of the ruins and one at their northern end; so that I got the impression that the place had been of some importance. But when coming there again last year, I found it so changed that one can now hardly recognise that it was once a town or large establishment. The cistern, the pools, and also the cave are still there, but all the pieces of marble, pottery, &c., have been removed, and not one piece can now be found there: the people have gathered and used them up; the pottery for *hamra*, the marbles for the new *malteeny*—a Jerusalem cement invented by the late Armenian Patriarch, and used to make roofs watertight—and the hewn stones for building new houses at Et Târ. But one thing is still there, at, or near, the mouth of the northern cistern, namely, a large fragment of what was once a very large stone basin, about $7\frac{1}{2}$ feet in diameter, and a little more than 1 foot deep, of a reddish stone, very smooth, and

polished. One can hardly judge for what purpose it was used. For bathing it was not convenient, for a drinking trough for animals it was too costly; so I think it may have stood in the garden of a nobleman, to keep rare fish in. On account of its weight it could not be removed by the fellahin, and to break it they feared for the evil which comes always when such things are destroyed.

The late Russian Archimandrite thought the place had been a Christian monastery, and made some endeavours to buy it, in order to restore it again, as a habitation for monks and priests. To me it seems that this place was once in the area of the Jewish Bethphage, as a road coming up from Jericho passes near it, going towards Jerusalem, just over the summit of Mount Olivet; perhaps the road which David used when fleeing before his son Absalom. If one coming up this road wished to go to Bethany he had to pass very near this village or town; and when Jesus went from Bethany towards Jerusalem, coming up from Bethany this place was lying over against that from which the disciples could fetch the ass and bring it to the road, where in Christian times the Chapel of Bethphage was put.

ON THE LATIN INSCRIPTION FOUND BY DR. BLISS BEHIND THE GATE OF NEBY DAUD.

I.—By the Rev. Canon DALTON, C.M.G.

i. THIS inscription was probably cut not earlier than the spring of 115 A.D., nor later than the summer of 117 A.D. It runs:—

“JOVI O[PTVMO] M[AXIMO] SARAPIDI
PRO SALVTE ET VICTORIA
IMP[ERATORIS] NERVAE TRAIANI CAESARIS
OPTVMI AVG[VSTI] GERMANICI DACICI
PARTHICI ET POPVLI ROMANI
VEXILL[ARIUS] LEG[IONIS] III CYR[ENAICAE] FECIT.”

(*Quarterly Statement*, 1895, p. 25 and p. 130.) The size of the stone has since been given by Dr. Bliss. He states that its length is 2 feet 9 inches, and its height 1 foot $6\frac{3}{4}$ inches. The letters of the inscription are arranged in six lines. The letters in the first line are $3\frac{1}{8}$ inches long, those in the second line $2\frac{1}{2}$ inches, those in the third line $2\frac{1}{6}$ inches, those in the fourth line $2\frac{2}{8}$ inches, those in the fifth line $2\frac{1}{2}$ inches, the remains of those in the sixth line (the lower portion of these letters having been broken off) measure $1\frac{1}{2}$ inches. The exact arrangement of the letters is shown in the photograph of the stone given in the *Quarterly Statement* for 1895, p. 130.

In October, 97 A.D., Trajan was adopted by the Emperor Nerva, who gave him the rank of *Cæsar*, and the names of *Nerva* and *Germanicus*