

REPORTS FROM HERR BAURATH VON SCHICK.

I. VERONICA'S HOUSE.

SINCE the middle of the fifteenth century this has been shown in the modern Via Dolorosa (on the Ordnance Survey Plan $\frac{1}{25000}$ "Tarik es Sarai," at the place where the word "Via" stands). Felix Fabri, A.D. 1484, says when going eastwards from the neighbourhood of the Church of the Holy Sepulchre: "As we went down the hill, we came to the place of Veronica, who is said to have been the woman healed by privily touching the hem of the Lord's garments . . . some say that this woman was Martha; but Eusebius says that she who was healed by the Lord was Veronica,¹ a matron of especial piety and modesty. . . . This woman, together with her kerchief, was brought to Rome at the command of Tiberius Cæsar, who was stricken down by a heavy sickness, of which, as soon as he had seen that sainted woman, and touched the image, he was healed." She remained at Rome till her death, "and by will left the image itself imprinted upon the linen cloth to the Pope, and it is at the present day in the Church of St. Peter. I saw this 'Veronica' at Rome on Ascension Day, 1476." To this I may add, that in our modern time a traveller told me that he had seen this handkerchief at Rome. Fabri goes on to say: "So we viewed this house in a cheerful spirit . . . we kissed the door and received indulgences . . . Some time after we were admitted into that house by the Saracen who dwells therein" (Pal. Pil. Text Soc. trans., i, 443-4).

Fabri speaks of the locality as a well-known site; so that the tradition of it may go back to the early Christian time, although it is not mentioned anywhere, as far as I know, in earlier times. After Fabri, it was always one and the same house. Zuallart remarks that there were two arches crossing the street, and I may say that the one which is resting on the one side of the wall of Veronica's house is a very ancient one. The pilgrims recognised the house by some steps, which were there till recently, when they were removed for the restoration of the house. In A.D. 1586 Quaresimus describes the house as wanting repairs, and 12 years later, according to Cotovias, the walls were repaired, so that 48 years later Surius (448) could speak of new walls, with a double stairway of four steps. The traces of these steps I saw before any restoration was done. Richter, in 1815, speaks of a new house, which was certainly the same built a few hundred years before, and coming down to our days.

¹ Some think it was Berenice, the widow of Aristobulus, who came afterwards to Rome accusing Pilate for his crimes, but if so, then the road our Lord had to go with the cross was quite another one, passing the palace of the Hasmonæan princes, which was situated west, opposite the Temple. I may add that the name Veronica, with *Vera icon*—"the true picture," was used as a quibble in words.

The upper part of the house was built like nearly all the houses of Jerusalem after the Crusaders' time, but the lower part was much more ancient, as the excavations proved. During many centuries it was believed that a church had stood here, although they could not mention any traces of such.

The recent excavations brought to light very old masonry, some very large stones, and showed the rock to be near the surface, but the chief part was a place about 13 metres long, 6 metres wide, and from 3 to 4 metres high; 12 low, or depressed, arches of hewn stones crossed it, leaving spaces between from one to the other, about 0·45 wide, which then were covered up with flat stones. The whole is exactly like the "Credo" on Mount Olivet. The united Greeks, who have bought this house and are doing the excavations and restorations, would have liked that I should say this remarkable place has once been a church. But I saw no *apse* or anything that one may be sure to have been part of a church, although it may have been some sanctuary or place for worship. In the last four or five centuries it had been a cistern, but it is now made into a kind of sanctuary. Over it, and more north, where there stood some rooms, a spacious new church has been built, with rows of pillars, and covered at the crosspoint with a dome. The house has now three entrances—the western one, on the site of the ancient entrance to the house, goes to a passage and some steps up to the new church and the small convent; the next leads into the vaults and old chambers; and the third, or eastern one, into a room situated under the new church, with some figures of life size showing the scene which once took place here—Veronica wiping away the sweat from the countenance of the cross bearer, Simon and Roman soldiers standing by. This room is lighted by two large windows towards the street, and over the two (still existing) arches crossing the street there are a few chambers.

Behind the arches under the main building the Greeks cleared out some other places, intending to make a cistern there; it is towards the hill, and all is full of earth. By this excavation there were found several old ornamented stones, and also one with a Greek inscription of which I have already sent a copy. There were recently found most curious arrangements, built up by bricks, with various pipes, as it seems, for water, and others certainly for smoke, or a kind of chimney, so that it is difficult to say what the place once had been. I think it was a bath, but the Greek priest thinks it was something else. To me it seems these choked-up places at the back have been buried for more than a thousand years. Unhappily the tiles are without any mark. They are not Roman; so I think they may date back to the Jewish time.

This house of Veronica is now the VIth station of the Latin Calvary road or Via Dolorosa.

2. HEROD'S HOUSE.

About a year ago a German Roman Catholic priest, in a letter to me, put many questions on topographical points, and remarked:—"The

palace of Herod is mentioned by most of the pilgrims in nearly all centuries of the Christian era, but very seldom visited. Count Solms, A.D. 1496, saw it by special favour of the Moslems. It was north of Pilate's house or the site of the former tower of Antonia. As Herod Antipas came to Jerusalem as a pilgrim, he could not use one of the three palaces of his father, as they were now Imperial, so he had another palace where he could lodge during his stay in Jerusalem. Very likely it was not a large one, notwithstanding it would be an interesting building and well worth looking for. Please let me know what you know of it."

In order to be able to answer this gentleman, I went there and inspected the house, which is now in some parts ruined; but when I came here in A.D. 1846 it was still good, and shown to me as Herod's Palace. Owing to its various coloured stones and high situation it is very conspicuous.

According to Tobler ("Top. Jer.," i, p. 649), it is first mentioned in the fourteenth century. Gumpenberg (A.D. 1449) makes the building 200 paces distant from the house of Pilate, on a height, to which a road with steps leads. Fabri (Pal. Pil. Text Soc. trans., i, 451), 35 years later, says:—"Leaving the aforesaid house, we came to another street leading upwards from it. Here we left the street down which we had come from Calvary, mounted up this street, and came to a great house, which was the house of King Herod . . . to which the Lord Jesus was brought from Pilate up this ascent. Herein he was scoffed at by Herod's army . . . We bowed ourselves to the earth and prayed before this house and received indulgences. During my first pilgrimage I was unable to obtain entrance to this house, because there was there a school of Saracen boys therein. In my second pilgrimage we were suddenly driven away from the house because the Governor of the city kept his concubines in it. . . . So we hurried away that we might not offend the Governor." There can be no mistake in taking the very house which is shown to-day as the one seen by Fabri. In examining it I found in the lower story a few very strong arches, but all the rest seems to be Saracenic.

The site was excellent for a palace, and having roads on three sides it stood somewhat isolated. The old aqueduct passed about 12 feet distant from its south side or chief front, and there was there a kind of terrace formed by the rock. Opposite the gate of this house was a round pool cut into the rock, and fed by the aqueduct. The house was a compact one, having no courtyard in its centre. It has still an entrance on the south side, and also one on the eastern, which was made in the time of the Saracens, and is situated between the strong arches mentioned. It has two stories, partly even three, and on the western side there is a mosque, once the largest room of the house. It has also two cisterns; the size of them I cannot tell. One side of the house is inhabited by Christians, the other by Mohammedans. The look-out from the upper windows and the terraces of the roof is very nice, embracing a great

part of the holy city. Pillars and other similar architectural remains I have not found. A little higher up on the hill, and behind this house, stands quite alone and separated from other buildings, the *Medinet Hamra*, or Red Minaret, which is no more in use, and, as it seems, ill-famed by the Mohammedans.

3. MOSQUE IN THE STREET "SUWEIKAT ALLUN."

As some ancient writers speak of convents, &c., near David's tower, and as there is in its neighbourhood, in the street "Suweikat Allun," a mosque (but nearly always locked up), I wished to see it, in hope to find one of those old little churches, but failed. The Moslem who had the key which opens the gate close to the street gave it to me. On passing the door one comes into an uncovered passage, and a few steps further to another door, which I found open. The room inside is large but bare of everything. On the south side is a mihrab, and in the east wall a recess, as if there had been once a door, or rather, as I think, a stair there. Of an apse I could see nothing, and the whole building is not very old. It may have been afterwards rebuilt as a mosque on a former Christian place of worship.

4. CHURCH OF MAR JIRIAS OF THE GREEKS.

Its situation is marked under 19 in the Ordnance Survey Plan of Jerusalem, scale $\frac{1}{25000}$, some distance east of the Latin Convent St. Salvador, in the street called "Harat Deir el Franj." It is a kind of convent and pilgrim-house with a church. There arose in June last a rumour that from one of the pictures in this church water was running out, and many people went there to see it, judging it to be a bad omen. After a few days I also went there to see the miracle, but found the place dry; and the priest said that only for three days water came out from this picture, which represents, as he told me, the Archangel Michael. In the decorated thin wall behind the altar there are three openings: the middle larger, and the side ones narrower. In each of these openings stands a picture in half relief of brass and gilded. The southern one represents the Archangel Michael, and there the water had run out, first in a little stream, and then dropping more and more slowly, until it ceased. I took advantage of the occasion to measure the church, and send herewith a plan of it. The building seems, as far as I could judge, to be Byzantine.

The Greeks have another Church of Mar Jirias outside the city, opposite the castle, and there is the place for curing persons who are insane. When brought there these poor people are bound to iron chains fixed in the wall, so that they cannot move much. At El Khüdr, near Solomon's Pools, the Greeks have another establishment of the same kind.

5. THE COPTIC MAR JIRIAS CHURCH.

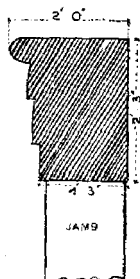
Marked 12 in the Ordnance Survey Plan $\frac{1}{25000}$, situated west of the Birket Hammam el Batrak, or Hezekiah's Pool. There is a Coptic

convent and pilgrim-house with an old church. But they are now about to make great alterations, to abandon the old, partly-decayed buildings, and erect new ones in a much better manner. I have examined and measured the old church, of which I enclose a plan. It is rather a dark place, having no proper windows. The entrance is on the north side. The outer walls may once have had windows, but I could see nothing of them, and very likely before the upper building was put on. The central part may have been covered with a dome (?) At the north-western corner of the whole building is a dark, small room, which seems to have once been also a kind of church, and there, between the latter and the main church, is a little dark cell, where insane people were brought and bound to the iron chains—which are still there fixed in the wall—to become cured by Mar Jirias or the El Khüder (St. George). The modern hospitals have made these procedures with insane people unnecessary; so that the holy Saint Jirias has less to do now than before. Jirias, or El Khüder, is held in great esteem by the natives, not only by Christians but also by Mohammedans. (*See Quarterly Statement, 1888, p. 69; 1894, p. 36, note by Dr. Chaplin.*)

6. SOME OLD REMAINS.

(a) *Abraham's Convent.*—Under the Greek Convent of Abraham, which is part of the Church of the Holy Sepulchre, or rather at the south of it, east of the churchyard, is, behind the Armenian Church of St. John, a kind of a cellar or magazine. The lowest part of a former church building with clumsy thick walls, the southern part of it can be seen as a ruin in the Abyssinian Convent. This underground place seems to have been a crypt. The Greek Archimandrite Ephthemius has altered and much improved Abraham's Convent, and also some light was brought into this dark underground place, so that I could more closely examine it. I found there rock-cut tombs, not Jewish, but Christian, *i.e.*, a kind of trough, cut into the rock, also the walls of this place are partly rock. Over the entrance door, which is about 8 feet wide, is an interesting

SECTION OF LINTEL.



lintel, upon which I hoped to find some marks or inscription, but found nothing. It is an immense stone, about 12 feet long, and in section as shown in the accompanying drawing. These cuttings, like steps on the

face of a lintel, I have observed also on a lintel at the Bethlehem Church, and broken pieces of such I found on Mount Olivet, which apparently once belonged to the Ascension Church, which would suggest that this church, which is so curiously added to the Holy Sepulchre Church, was built in the same age as the Ascension Church.

(b) *An interesting stone basin.*—When examining the underground places round the Church of the Holy Sepulchre, I found under the northern part of the house called Dar Isaac Beg a long tunnel-like vault, in direction from east to west. It is 16 feet 4 inches wide, 10½ feet high, and 75 feet long, with 8½ feet thick walls, and covered with a semi-circular arch. The northern wall had two windows (by which I could measure the thickness of the walls), but closed, as they are now underground. In this tunnel-like place is a rock-hewn cistern, and near its mouth stands a nice round stone basin, still good and sound, although worked rather thin.

(c) *An old pillar.*—In the court of the Charalambos Convent there is lying on the ground a fine stone pillar, 14 feet 2 inches long, and 2 feet 3 inches diameter; it was originally somewhat longer, and thought to have once stood in Constantine's Martyrion, or it may have been the brother of the one still standing in a former shop (now a Latin Sanctuary) at the so-called "Gate of Judgment," near the Russian Hospice, at the cross-roads there.

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CHISEL-DRAFTED STONES AT JERUSALEM.

By JOHN BELLOWS, Esq.

IN the sixth of Viollet le Duc's "Lectures on Architecture," he goes into some interesting details of the masonry of the wall at Jerusalem, particularly of the remains of the bridge that connected the temple with the palace; and of the southern face of the south-east angle of the retaining wall. His object is to show that the stonework here is Phœnician, and not Roman of the time of Herod. Speaking of the chisel-drafted blocks forming the abutments of the arch, he says: ". . . these blocks are not hewn conformably with the method in use under the Empire; the faces are coarsely dressed, and around the beds and joints may be observed a wide chiselling like that which is found on the few remains of Phœnician masonry. The beds and joints are beautifully dressed, perfectly true, and without mortar. . . . If this arch and the walls that serve for its abutments do not date from the primitive construction undertaken by Solomon, and carried on during several centuries after him, it must be admitted that they belong to the restoration or reconstruction undertaken by Herod under Augustus."