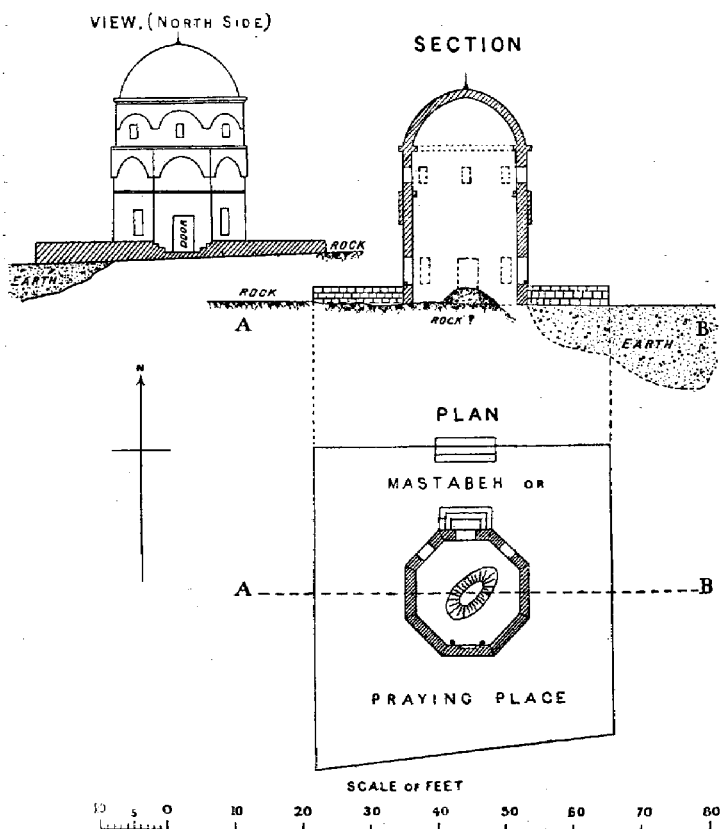


## REPORTS AND PAPERS BY DR. CONRAD SCHICK.

## I.—THE KUBBET "SHEKFEE SAKHRA."

Also called the "Little Sakhra," in the Haram es Sherif, Jerusalem.

In the plan of the Haram es Sherif—scale  $\frac{1}{500}$  of the Ordnance Survey of Jerusalem—appears in the north-western part of the Area, just where the rock surface ends towards the east, a building standing on a *mastabeh*,



PLAN, SECTION, AND SIDE VIEW OF THE "KUBBET SHEKFEE SAKHRA."

or place of prayer, which is entered in all the plans hitherto seen, and also in Sir Charles Warren's portfolio. The Rev. J. E. Hanauer also, when speaking on some things in its neighbourhood, has entered it in his

little plan (*see Quarterly Statement*, 1891, p. 206), just north of the little arrow.

This building has some interest, and as I have hitherto not met with any account of it, it may be well to say something in explaining the accompanying plan and section of it, &c. The building is eight-sided and covered with a dome, so that one is reminded of the large dome of the "Kubbet es Sakhra," both by its form and also by its name. I was always told that it is called the dome of the "Shekfee," or piece of the Sakhra; but some call it the "Little Sakhra." Also I was told that when Nebuchadnezzar had destroyed Jerusalem and the Solomonic Temple, he took off a piece from the holy rock (the Sakhra) and carried it with him to Babylon, and that the Jews when returning from Babylon to Jerusalem brought it with them again to the temple place, and that it is now kept in this dome, and hence its name. All my endeavours to examine it were in vain, as I always found the door locked, and the people making the excuse of having no key to it. So I was not sure whether the tale is true or not, as I found no notice of it in any book, whether guide-books or the works of scholars, German or English. This dome is not even mentioned, although all the other domes, large and small, have their history. Recently I visited the Haram with a party, and coming in the neighbourhood of this building, I saw that the shutter of one of the windows was broken, and also the glass panes inside, so that one could look into the interior.

I saw a rock cropping out from the paved flooring about  $2\frac{1}{2}$  feet high, about 4 feet wide, and from 7 to 8 feet long, the corners not sharp, but rounded, and in elevation also not perpendicular, but of an arched or round shape, as shown in the accompanying diagram. It is plainly not a separate stone, but part of the living rock, worked down to this shape at the east end of the rock, which is here levelled down to the present surface of the Area. For what reason it was originally made is difficult to say. Was here in former times some holy site? or had it any other meaning? We cannot tell. But I think it was inside the castle of Antonia built by Herod, and very likely under this projecting rock may be the entrance to the hidden underground passage made by Herod, to go from Antonia to the eastern gate of the Inner Temple (Josephus, "Antiquities," xv, 11, 7), of which no trace hitherto has been found; for the construction of which certainly the old masonry of the ancient city wall and the sheep-gate (Neh. iii, 1) were utilised. On those, according to my idea, the north-western cloister or porches stood (Josephus, "Wars," vi, 2, 9), not on the western embracing wall, nor on the northern, but more east, about the end of the very tower of Antonia (not its courts), and hence was properly called "north-western" (*see my plan, Quarterly Statement*, 1893, p. 191).

With regard to the dome or building erected over the "Little Sakhra," it is striking to find that the rotunda of the large Sakhra is four times larger and higher, and that even the various parts of it are to some degree represented on the outside of the little Sakhra

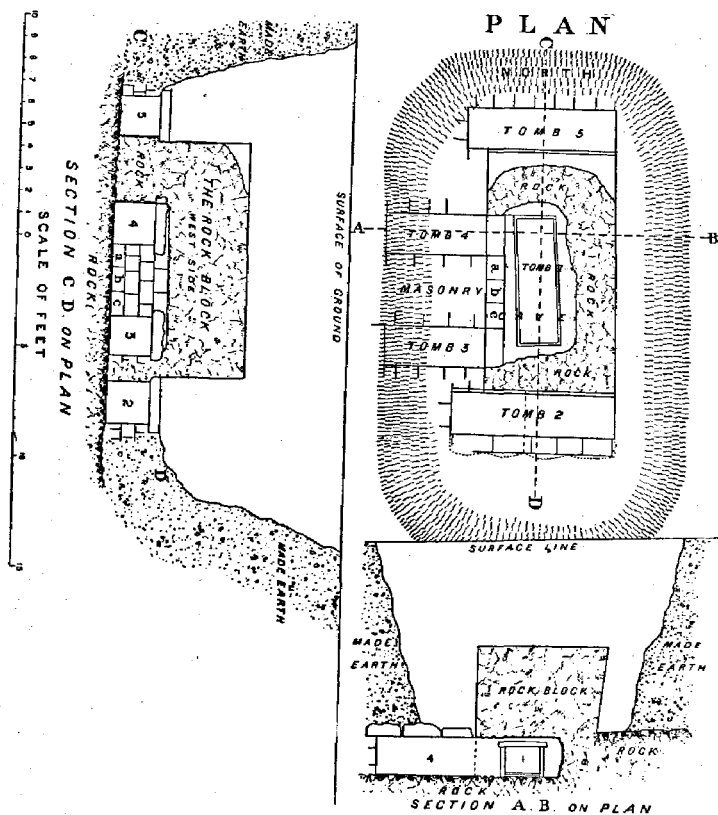
building. From the arrangement of the entrance to the Little Sakhra, it can be seen that it was erected before the *mastabeh* or elevated prayer-place was added to it, and that the shape of the dome is similar to that on St. Sophia at Constantinople. According to Tobler, "Topographie von Jerusalem," i, Berlin, 1853, p. 598, there stood once in the north-western part of the Haram Area on the living rock a dome, where Solomon prayed when the Temple was completed, and was called the Kubbet Solomon. May this perhaps mean the dome of the little Sakhra?

Wild, in 1608 A.D., writes: "On the side of the Temple (the platform with the Kubbet es Sakhra) stands a small chapel, in which is a stone like an altar covered with a fine carpet. In it are burning a few lamps, and there one can get cool and good water from a place (near) which the Moslems call *Sebli*" (Tobler, *ibid.*, i, p. 396). Such a *sebli* is west of it near the "Bab en Nazir." Perhaps Wild meant this dome of the little Sakhra, as there was a stone in it.

## II.—NEWLY-DISCOVERED ROCK BLOCK WITH TOMBS.

Outside the Damascus Gate, the made earth lying there in great quantity is being gradually removed, and carried off by donkeys to places where building is going on or gardens are being planted. Five hundred feet distant from the gate, in a N.N.E. direction, a remarkable rock block connected with some tombs was recently discovered. It is about 50 feet south of the cistern marked No. 2 in the plan in the *Quarterly Statement*, 1890, p. 9, in the open field, or south-west of the house marked in the map in the *Quarterly Statement*, 1895, p. 30, about 300 feet north of the city wall. About  $4\frac{1}{2}$  or 5 feet under the present surface of the ground, the rock—or, as was first thought, a large stone—was met with, quite flat and horizontal, on its upper surface; when clearing the earth away the workmen found an edge or the end of it, and afterwards also the other end. It is of an oblong form, 10 feet 6 inches long, and at the south part 6 feet broad, at the north 5 feet 9 inches. Working down on its sides there were found, at a depth of 3 feet 10 inches, covering stones, 8 inch thick and 3 feet long, and, on an average, nearly 2 feet broad; these were four in number, and on lifting them up a tomb was found (No. 2) underneath, the sides towards the south and west consisting of masonry, with mould and some bones, amongst them two skulls. On the east side were found only several hewn stones mixed with the earth, and at a depth of 4 feet the levelled rock. On the west were found two tombs, which, in order to be long enough for a body, enter for more than one foot into the rock block at their eastern ends. The greater part of their long sides (Nos. 3 and 4) is masonry, so that the space between them is a block of masonry, the upper layer of it consisting of hewn stones, against which the covering stones (of the same size as at No. 2) were put; in the north a similar tomb was found (No. 5), its sides towards the north and west being masonry, towards

the east and south rock. Under the rock block itself is a kind of cave, completely empty, except for some mould and bones. It is only 2 feet high the bottom and the three sides are rock (as shown in Plan, No. 1), but the fourth or western side is masonry. So the space was once a kind of cave open on the west side, and when the body had been put in it was walled up in such a way that spaces for parts of the tombs (Nos. 3 and 4)



PLAN AND SECTIONS OF ROCK BLOCK, WITH TOMBS, OUTSIDE THE DAMASCUS GATE.

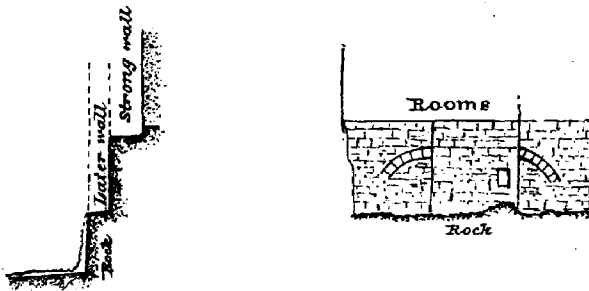
were left. In the mould of the cave several articles were found, from which it is quite clear that the body of No. 1 was put there in a wooden coffin, for there were found four angles, of copper or brass—I cannot tell which, for they are nearly corroded through, and fall to pieces when handled. I send drawings of the articles found. Besides the four angles, once nailed on the corners outside the coffin, there were found

four brass rings still hanging in their fastenings, which latter were riveted, and by this it was seen that the wood of the coffin was only from half to three-quarters of an inch thick. Each fastening had a rosette, which had been fastened to the wood with six nails. All the nails had high and ball-like heads, as well on the rosettes as those of the angles. The shape of the coffin we cannot tell, only that on account of the low space in the cave its cover must have been flat, and that it must have been for the body of an adult. Also a ring fit for a large finger, which was found, proves the same. The hope that the ring was gold proved vain; it is of bronze, hard, and of a whitish-red colour. That this tomb (No. 1) was the principal one is quite clear. But of what person? We cannot say. To me it appears that these tombs are Christian, and probably not so very ancient, falling in the Middle Ages, as also the articles found would indicate. We did not find any writing, nor any mark of a cross. That the rock was cut as the *pedestal of a monument* is quite clear, and that there was such a monument was proved by the many hewn stones found round about, but the best ones, with mouldings, were missing; probably they had been used at a later time elsewhere. What kind of monument it may have been one cannot say. At the northern end of the upper surface of the rock block the two upper corners have been taken away, and so rounded; the building on the surface cannot have extended to there, but must have stood just over the cave. There are some indications that more tombs may be found, especially towards the south—perhaps also in the north, but there is still much earth to be removed before anything can be stated definitely. Under the earth in this field, which the proprietor wishes to sell, many other things may be found. These tombs are only about 400 feet south of the so-called Gordon's Tomb, or the new Holy Sepulchre; and the mangers of the former *Asmerie* are just between them, in about the middle. As the contour of elevation is here 2,509 feet above the sea, the top of this rock block will be about 2,504 feet, or about the same level as the old surface of the ground at the foot of the scarp of Gordon's Tomb.

### III.—THE WEST WALL OF THE POOL OF HEZEKIAH.

On the west side of the so-called "Pool of Hezekiah" or "Birket Hammam el Batrák" is a very high wall without any window, to a considerable height, and on it there are rooms in three storeys, one above the other. This wall, especially the solid lower part of it, has not been repaired for more than 50 years. The houses upon it are divided into three separate tenements with different proprietors; the southern part belongs to the Greek Convent, and has the entrance from the south, the two northern to Roman Catholic families, and these have the entrances from the crooked road on the west. Some months ago the proprietor of the middle house made some alterations and repairs, removing old bad portions of masonry and inserting new ones. During this work cracks

already observed before in the vaultings became larger and wider, so it was necessary to provide some remedy. Cracks opened also in the other two houses in the three storeys, and the wall in the middle storey showed a considerable bulge outwards as if the whole would soon fall down into the pool. As the neighbours brought an accusation against the man who had done the repairs, I was called to give my opinion on the matter, and I advised them to break down the rooms, at least the outer half of them, and the wall also, and build them up again in a good and lasting manner. But they, or their workmen, were wiser, and put up in the pool scaffolding in order only to repair the wall; but one night a great piece of the wall, not the rooms over it, fell and smashed the scaffolding, so they were obliged to break down the rooms of the top storey, and half of the two others, and the wall till they came to firm ground, which was *rock*. The level of it was about 6 feet above the surface or bottom of the pool, then it had an offset  $2\frac{1}{2}$  feet backwards forming again a scarp, and on it a very strong old wall; so the rock is elevated about (on an average) 13 feet<sup>1</sup>



above the surface of the pool. The wall standing on the lower scarp was apparently built later and with much smaller stones than the higher one. If this latter had not existed the wall would many years back have fallen by the weight and pressure of the many vaultings. The old one gave strength to the whole. The outer and weaker one was most likely built when the rooms were erected, and this middle part is the oldest; for when the other rooms in the north and south were built there were, at a height of about 24 feet, half-arches built striking the already existing middle wall, as above.

And hence this middle wall, being the oldest, was much more decayed than the others. I observed that the middle wall had once a door; very likely steps were coming down here, as the rocky flooring of the pool is here higher than the main level, forming a kind of hillock. As far as I could ascertain, there is behind the old wall (which is not very high) and upon it a layer of earth about 10 to 12 feet high, on which the rooms are standing. The level of the crooked street on the west is, according to the  $\frac{1}{2500}$  Ordnance Survey map, 2,536 feet above the sea, and the level of the

<sup>1</sup> Say, with the levelling masonry, 15 feet.

pool about 2,494 feet, a difference of 42 feet. Of this the lowest storey takes 14 feet, steps leading down to their floorings; the pavement and layer of earth is from 12 to 15 feet; or, say, rock basement, 15 feet; earth, very likely formerly a row of rooms which have become destroyed and their space filled up with the *débris*, 13 feet; the new storey which was erected on the old one, and is now the lowest of the three, 14 feet, making up the 42 feet. The two upper storeys rise above the level of the crooked street. So we have here a specimen how matters were arranged when building on *débris* or ruined rooms. It was a mistake that the people erected such a high wall perpendicular and on different bases. The upper roofs of these buildings are more than 70 feet above the bottom of the pool.

#### IV.—THE CHURCH AT THE POOL OF SILOAH.

A few weeks ago Dr. F. Bliss came to me saying that he had by his excavations at the Pool of Siloah recently found the traces of a church, and that I should come down to see it. Accordingly I did so, after a few days, and saw there the traces of a regular apse of a former church. Dr. Bliss will, of course, report in full on this matter, and what I wish to do is simply to speak of the church from an historical point of view. That there was once a church here is mentioned, as far as I know, in all the guide-books. It is generally called a *basilica*, connected with a monastery. In the "Survey of Western Palestine," Jerusalem Volume, p. 13, it is said: "The Pool of Siloam appears also to have been at one time covered by a building, which is called a church by Antony of Piacenza, about 600 A.D." Professor H. Lewis, in his book, "The Holy Places of Jerusalem," London, 1888, p. 123, says: "There was once a church over it or near to it, but that has long since been swept away. No Moslem mosque or place of prayer has succeeded it, and the place is left solitary and unguarded, lying so quietly hidden away in the narrow valley, aside from the road, that the traveller would pass it unnoticed were he not directed to it." Dr. T. Tobler in his "Topography," vol. ii, p. 26, and Dr. Sepp in "Jerusalem und das heilige Land," Schaffhausen, 1873, vol. i, p. 336, mention "that in 600 A.D. there were here a church and baths connected with it for both sexes, divided by a partition."

I could cite more, but this is enough to show that all writers, as it seems, grounded their statements on Antoninus's report or copying one from the other. Now Antoninus Martyr, par. 24 (Pal. Pil. Text Soc. Trans., p. 21), gives the following report: "Descending from that arch—'where was the ancient gate of the city'—down to the fountain of Siloam by many steps, we saw the round church from beneath which Siloe rises. This church has two baths, made by the hands of man out of marble; between the two baths runs a partition, in the one men and in the other women bathe for a blessing. In these waters many cures are effected, and even lepers are cleansed. Before the atrium of the

church is a large pool formed by the hands of man, in which the people bathe continually." And par. 25: "The fountain of Siloe is at the present day within the walls of the city, because the Empress Eudocia herself added these walls to the city." For about 500 years after Antoninus we hear nothing of this place or of a church, till the times of the crusades, when a church was again built or the former one, which had fallen into decay, was restored, and is mentioned by many pilgrims. We wish now to ask: Who built the first church which Antoninus saw? In answering this question, one must contemplate the general history of Jerusalem. According to the Paschal Chronicle, the Roman Emperor Hadrian built at the rebuilding of the city wall, etc., also a "tetranymphon," which I think clearly refers to Siloah—the ancient bathing place of the Jews, and means perhaps nothing else than the restoring of the baths and romanising them—but the church there he did not build. Two hundred years later, 333 A.D., the Bordeaux, or anonymous pilgrim, when visiting the holy sites, remarks: "As you come out of Jerusalem" (by the so-called Dung-gate, situated in Hadrian's city wall, where it stands even to-day), "to go up Mount Sion" (the present Neby Da'ud), "on the left hand, below in the valley, beside the wall is a pool which is called Siloe, and has four porticoes, and there is another large pool outside it" (Pal. Pil. Text Soc. Trans., p. 21). A church he does not mention, so it could not have existed at that time. Eusebius and Jerome speak of the waters of Siloah, but they also do not mention a church. Eucherius about 427-440 A.D. mentions Siloah and its waters, but he also says nothing of a church (Jer. Vol., p. 18), and as some 160 years later, or 600 A.D., there was a church, it must have been built within this time. Now, as about 450 A.D. the Empress Eudocia built city walls, at least on the south side, to bring in all the holy sites and also the waters of Siloam, we may justly suppose that she at the same time built also this church. The name of it is not mentioned, but very likely the old name "Siloah" was retained. This church Antoninus calls a round one, although the word *basilica* is more properly applied to a square-shaped building. As it was not actually over the pool, but over the source of the wall, and so somewhat north of the pool and in a higher position on the rock itself, in which is the cleft which forms the spring or fountain, I think there was left an opening in the floor of the church, that the water might be seen below, and drawn up with buckets when wanted. So a round church was not unreasonable, with the well mouth in the middle, like the tomb in the Anastasis Church, which had been built about 100 years before, and like the round Church of the Ascension on Mount Olivet, which has the last footprints of our Lord in the middle, or the present Kubbet es Sakhrâh in the Haram es Sherif, which has the holy rock in the middle beneath it. Still it seems to me this round Siloah Church was not large but rather very moderate in size. It was not intended for large assemblies, but for daily visitors; so a small one answered as well as a large one, and the bathing places were in front—south of it, at the pools.



Now what Dr. Bliss has found points not to a round but to a square church. So I think that after it had stood for a century, Justinian, perhaps, restored it, making it perhaps also larger, for Procopius (Pal. Pil. Text Soc. Trans. of "Constantine's Buildings," London, 1886, p. 138 and following), after speaking of the Church of Theotokor, or the buildings on the Haram es Sherif, goes on to say (in chap. ix): "In Jerusalem he (the emperor) restored the following monasteries: St. Thalelæus, St. Gregorius, and St. Panteleemon, in the desert of Jordan; the Hospice at Jericho; the Church of the Virgin at Jericho" (all these seem to me to be places in the wilderness and in the Jordan plain, Elisha's fountain not being mentioned. The account now goes to Jerusalem); "the Church of the Iberians at Jerusalem; the Church of the Lazi in the desert of Jerusalem" (meaning the Church of Lazarus at Bethany); "the Church of Mary in the Mount of Olives; the Church of the Well of St. Elisæus" (this means certainly the church on the fountain of Siloa, as there is no other church on a fountain or well at the holy city, except Siloa. It may be that Procopius did not know any saint with the name of Siloa, and, not knowing the well itself was so called, mentioned a name in some degree similar to Siloa, viz., "St. Elisæus");<sup>1</sup> "the Church of Siletheus; the Church of the Abbot Romanus." So I am convinced that Justinian restored, and perhaps also enlarged, the church and monastery at Siloah, in the middle of the sixth century, and this was the church seen by Antoninus in about 600 A.D. as described above.

Having shown that this early church at Siloah was originally built by the Empress Eudocia, and probably afterwards repaired and perhaps enlarged by Justinian, the statement of Nicephorus, in his "Ecclesiastical History," ascribing this building to St. Helena, has no value, as he wrote about 1,000 years after, and ascribed to Helena so many other ecclesiastical buildings which it can be easily proved that she did not build, as is the case with this one. Not many years after Antoninus had seen this church it was destroyed in 614 A.D. by the Charasmiens, under Chosros II, who destroyed all the churches outside the city wall, and certainly this one, as they had to come often there for water. It was not built up again soon, and we hear for 500 years nothing of a church, although the Pool of Siloa is mentioned by Bernard the Monk, 865 A.D. Saewulf, 1102 A.D., visited Siloa, and says: "The fountain which is called the Pool of Siloe, where, at our Lord's command, the man born blind washed his eyes, our Lord having first made clay with his own spittle and anointed his eyes" (Pal. Pil. Text Soc. Trans., p. 19), not mentioning any church there, so it is clear that at that time it had not been rebuilt.

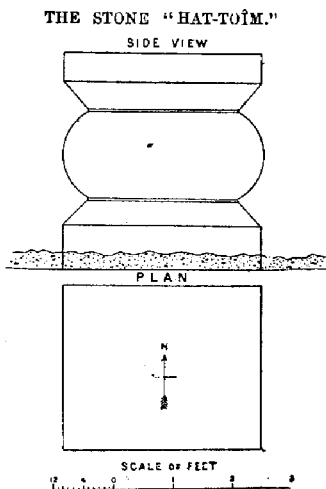
<sup>1</sup> Dr. Bliss has suggested that as Elisha cured the spring at Jericho (2 Kings ii, 19-22), very likely in the early Christian time he was looked upon as the Saint and protector of the Spring of Siloah, and so his name, Elisæus, applies to the church erected over it.

Four years later the Abbot Daniel, 1106 A.D., says : "Further south, at the foot of the mountain, is the Pool of Siloe, where Christ opened the eyes of the blind man" (Pal. Pil. Text Soc. Trans., p. 38), mentioning no church. Carmoly, 442, according to Tobler ("Die Siloahquelle und der Oelberg," p. 26), mentions later that there was a square, convent-like building, in which in the night a small rivulet of water was gathered, meaning apparently the pool with its side buildings, the porches formerly mentioned ; and Benjamin of Tudela, 1160-73 A.D., says that over the Spring of Siloah, which runs into the brook Kidron, "is a large building erected in the times of our forefathers." About 10 years later Phocas speaks of "arches and numerous columns," but does not describe the place or mention a church. This was near to the end of the Christian kingdom, so it seems that the Crusaders had not done very much here, nor built a new large church, as they had done elsewhere. The place had been already for centuries outside the walls again, and so not properly protected, and it was on low ground. They had built, as appears from Fabri's report, a kind of convent, in which they had certainly a place of worship or a church, but it was soon neglected, and probably uninhabited, keeping in repair what they have found and adding bye-and-bye some more. Fabri, in 1483 A.D., says : "The Christians who came after them (the Romans) built them" (the walls which embraced the pool and its neighbourhood) "up again, and devout men built themselves dwellings round about them, and built a sort of monastery above the fountain, as may be seen this day, for in front of the fountain there is a pool like a bath, and it is set about with walls and vaults like the passages round a cloister, and the arches of the roofs rest upon marble columns. This building is partly in ruins, and the remainder threatens to fall into ruin also. It would be an easy task to restore the ruins of this holy fountain, but no one touches them or puts his hand to them, and so the place grows day by day more ruinous" (Pal. Pil. Text Soc. Trans., vol. i, p. 529). Twenty years later the place was described as surrounded by a wall with an entrance, and there were still pillars, arches, and even some paintings. The latter can have been only in the ruins of the former church, and indicate that it came down from the Byzantine time. I do not think that the Crusaders had time enough to make paintings here. In 1519 A.D. Tshudi also says that there was once a convent, of which the cloister is still standing, and many walls. This cloister, or at least some part of it, Dr. Bliss has now found, and some walls also, especially those of the church. At the end of the sixteenth century some masonry could still be seen, which in the following 300 years became fully buried under the made earth and rubbish, until to-day the noble Exploration Fund looked for it by the spade. Although it was covered up, yet Della Valle in 1614, and Troilo in 1666, and others, supposed that there was once a church close to the pool ; also Maundrell, 1697, says the same, that the pool "was anciently dignified with a church built over it" ("Early Travels in Palestine," Bohn, p. 469).

As there are on the eastern side of the pool some pillars still standing, others lying on the ground, it was supposed that the church had stood over the pool itself, an idea I could never agree with. The span of the arch (or vault) would at least have been 20 feet and 10 feet high. Such a tunnel, arch, or even a cross vault, these pillars could not bear, and a wooden cover or roofing over the pool to be the flooring of the church is not to be thought of. The question is now settled by the result of recent excavations, and when the ancient writer said "over the pool," it meant close by and on a higher level, and the expressions were correct. In regard to the two or three (?) steps or small stone benches going round the apse of the ancient church, I wish to remark that such were also found in other churches, and, above all, in the church of the Holy Sepulchre itself, where there are four such steps (besides those in the thickness of the wall). I have also to remark that during the Christian Kingdom, and for a time afterwards, the church was called or dedicated to Salvator Illuminator, the light-giving Saviour, in remembrance of John ix, 1-14.

V.—THE STONE "HAT-TOÏM."

In the publications of the German Palestine Society, Professor Sepp speaks of this stone as being in the cellar of the convent of the Sisters of Zion, and brings it in connection with the fine pavement there, about a man's height under the present surface of the ground, and a translation of his paper appeared in the *Quarterly Statement*, 1879, p. 195. Mr. J. M. Tenz also, in the *Quarterly Statement*, 1893, p. 330, speaks of it and of the pavement. But in neither of these papers is the stone properly described. Both gentlemen speak of *two* stones, whereas there was shown to me some years ago (also in the cellar) only *one*, and of a form different, as it seems, from those seen by Professor Sepp, who calls them "a couple of stone cylinders of solid rock." What I found was a heavy block put there, of a square form and with some mouldings, as shown in the plan



drawn according to the measurements which I made on the stone. The passages of the Talmud which are quoted speak of the stone in the singular and not the plural, so I think there was only one, and not a "cylinder," but of a square form, more convenient to stand on, and this the more so as it is from east to west wider than from south to north, as

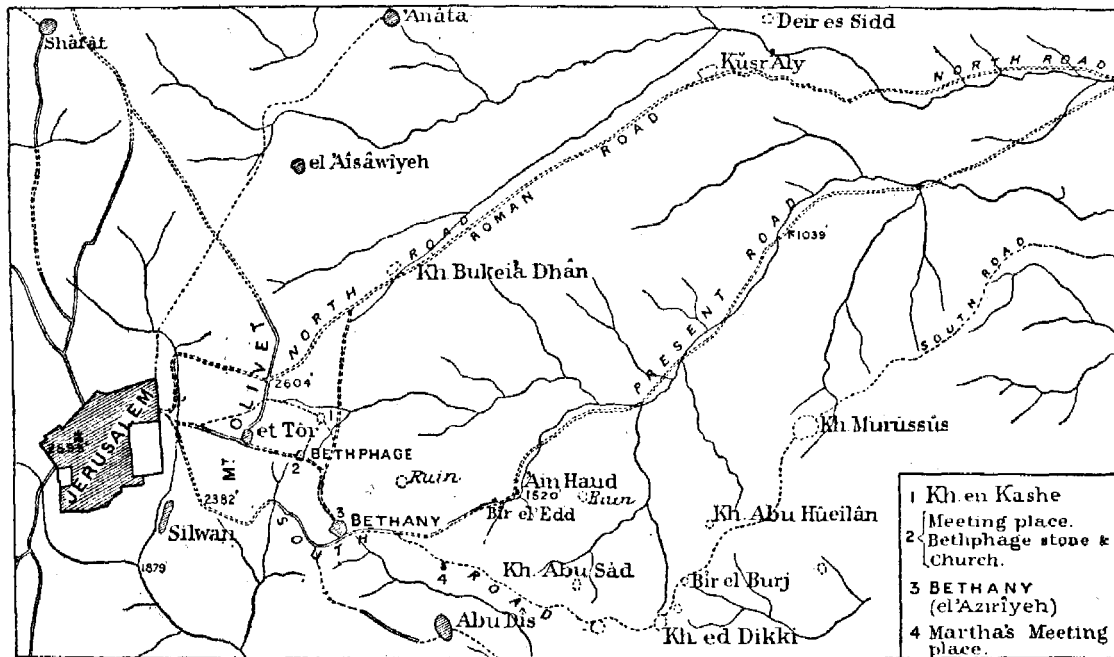
shown in the plan. The upper surface is quite level. Its lower part stands on the pavement, and Mr. Tenz also testifies this, so it cannot be "solid (or living) rock." But perhaps Professor Sepp means by this a piece of rock—solid, and not made up by masonry. What I state is simply that the reader shall not pick up a wrong idea of this stone.

#### VI.—THE SITE OF THE ASCENSION OF OUR LORD.

When last year I examined the little Chapel of the Ascension and its environs, and the whole village et Tur on Mount Olivet, I looked afterwards in many books bearing on the subject, and found that several writers doubt the site on Mount Olivet, thinking the ascension to have taken place near Bethany, as St. Luke xxiv, 50, says: "And he led them out as far as to Bethany, and he lifted up his hands, and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." So they say the site of the departure of our Lord must have taken place near Bethany, and was certainly not on the top of Mount Olivet. But I wish to remark, the very same Evangelist, in telling us again the history of the ascension, gives some details not mentioned in his gospel, as he closes it by saying (Acts i, 12): "Then"—after the ascension and the speech of the two heavenly men—"they" (the disciples) "returned to Jerusalem from the Mount called Olivet, which is from Jerusalem a Sabbath day's journey." This gives the idea that the site of the ascension was on the *top* of the Mountain of Olivet and one Sabbath day's journey distant from Jerusalem. Other parts, especially those near Bethany, are distant more than a Sabbath day's journey. The road from the eastern wall of the city down into the Kidron Valley and up again to the top of the mountain is 3,000 feet or 2,000 cubits, or a Sabbath day's journey. Further, it is not likely that St. Luke contradicted himself, nor has it to be considered so. Both sayings will be right. According to my humble understanding Jesus was the last time in the midst of his disciples assembled in the "upper room" (Acts i, 4, compared with v, 13), as there was the lodging of "both Peter and James and John, and Andrew, Philip, and Thomas, Bartholomew and Matthew, James the son of Alphæus, Simon Zelotes and Judas the brother of James." So we see that the "upper room" was the general assembling place of the apostles and other disciples; "also the mother of Jesus, and his brethren." There Jesus was speaking to them on the matter of the Kingdom of God, going out with them from the city towards Bethany, the very road he passed so often with them before his sufferings, death, and resurrection. Crossing the lower bridge of the Kidron, and ascending the slope of Mount Olivet, went eastwards, taking there the so-called lower (or southern) road, now the carriage road, being even at that time a broad road, not a narrow path, so that his disciples might have walked around him and hear clearly all his final words. Coming to the Mount, on the eastern slope of which Bethany is situated, and hence already in the neighbourhood of the village, or as

St. Luke says (xxiv, 50), "as far as to Bethany," he left the main road, going up the hill by a side road to the place where he, some weeks before, had mounted the ass (the present Bethphage), crossing the Bethany-Jerusalem road there, then went further north and upwards as far as to the Jericho road, going over the top of the Mount of Olives, and for a short distance westwards of it, till the Holy City became visible; when he stopped, stretched "out his hands and blessed them," in the meantime rising into the air, first in a somewhat declining line, so that the disciples could properly see the rising, which would not have been the case when rising from the standing ground perpendicularly upwards. The Lord looking towards his disciples northwards, and the latter towards the departing Lord, southwards, so that when at a greater height, but still well visible, the Lord appeared to be just *over the top of the mount*, where at that time some buildings stood, and afterwards the Ascension Church was erected, a place from the earliest Christian time always considered and venerated as the site of the ascension of the Lord. Now at once a cloud took him up, and the disciples could no more see him, but still gazing to heaven, they heard a voice behind them saying: "Ye men of Galilee, why stand ye gazing up into heaven?" Turning then at once, they saw near them, "two men in white apparel," declaring to them that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts i, 10, 11). Now they fell down to the ground "and worshipped him," no more as their Master but as their Lord and God, and returned with great joy to Jerusalem, assembling again in the "upper room," praying and praising God, and also in the Temple, at the proper hours (Luke xxiv, 53). The two men in "white apparel" I think were Moses and Elias, as may be inferred from Luke ix, 30. By such an explanation both places, Bethany and the ridge or top of the Mount of Olives, come to be right. That Jesus made his last walk with his disciples to Bethany is very credible, and that the Lord went to his eternal glory in view of the place of his deepest humility, is most probable. With regard to the wanderings of our Lord from one place to another before leaving the earth, the same is narrated of Elijah before he was taken up to heaven (2 Kings ii, 1-11). What the Evangelist St. Luke said in few words in his gospel mentioning Bethany, he completed in the first chapter of the Acts of the Apostles. In the first centuries the Christians certainly *knew* the site of the ascension, and celebrated it from the beginning at the top of Mount Olivet. They knew the gospels, and would certainly have celebrated the site of the ascension near Bethany if it had happened there. St. Luke also would have said the disciples returned from there (Bethany or the spot near there) with joy to Jerusalem. Why does he mention the Mount of Olives and state the distance if the ascension did not take place on the mount but near Bethany? For me there is no doubt that the ascension took place on the *top of Mount Olivet*, and *there* Jesus will come and appear again.

PLAN SHEWING ANCIENT ROADS TO ILLUSTRATE DR SCHICK'S PAPER.



Scale One Inch to a Statute Mile  
 0 1 2 3 MILES

## VII.—BETHPHAGE AND BETHANY.

The last wanderings of our Lord from Jericho to Jerusalem are told by all the four Evangelists. By two of them, Bethphage and Bethany are mentioned, by the others only Bethany, as if Bethphage were situated east of Bethany, and our Lord came first there and then to Bethany. But, from other reasons, we infer that this was not the case, and that Bethphage was nearer to Jerusalem than Bethany. In looking more closely to this subject, I found various explanations by commentators, all of them not knowing the configuration of the ground and the lines of the various roads leading down to Jericho. A German book says both villages stood in one line, and at the same distance from Jerusalem, and the road passed between them, but a little nearer to Bethphage than Bethany, and hence Bethphage is mentioned first. Others say Bethphage was not a village or city, but a district, its name meaning the place where many figs were growing; and that the Evangelists meant to say that Jesus came into the district of the fig-cultivations, and in it to the village of Bethany. But I think this is not tenable, as from Bethphage the ass was brought the next day, when Jesus went from Bethany to Jerusalem, so it was certainly a village, and not a district. Now all these and other similar explanations are based on the idea that Jesus, with his disciples, came up the very road which is now in general use. But there were in ancient times, as well as to-day, several roads going down from Jerusalem to Jericho. David, in his flight before his rebellious son Absalom, took the nearest road, which leads over the top of Mount Olivet (2 Sam. xv, 30, 32, and xvi, 1), a road which is put down in the large map of the Exploration Fund. This road passes several small villages, cisterns, &c., and keeps more on the heights, whereas the present one goes most in valleys. Jesus came up from Jericho this northern or direct road, and when coming to the eastern brow (or foot) of the Mount of Olives, and not wishing to go that evening to Jerusalem, but only to Bethany, to stay the night there with his disciples, he left the main road and took a side way towards the south, and after a few minutes he had Bethphage on the right side, beyond a small valley coming down from the south-west, beginning near the road going from Bethany to Jerusalem, which Jesus passed the next day when sending for the ass. Here on the eastern brow of the Mount of Olives, and several minutes south of the main road I have spoken of, is a site of an ancient village or small town. There are rock-hewn pools, cisterns, &c., and 30 years ago I saw there masonry and many marble pieces of former floorings, small pillars, and large pieces of pillar-shafts of common stone, &c., besides pottery and similar things. But now, when recently there, I found all removed except the pools and cisterns, and a fragment of a very large stone dish, and the ground made into a vineyard. This site I think is the place of the ancient Bethphage. The reading of Mark xi, 1, and Luke xix, 29, gives the idea that on the

very same day Jesus sent two disciples to bring the ass, and entered the Holy City amid the hosanna-shouting of the people. But that this was not the case, and that the entry was made not the same evening, but in the forenoon of the following day, appears from John xii, 1, where it is said that six days before the Passover Jesus came to Bethany, and (verse 12) the "next day" he went to Jerusalem, riding on a young ass which he "had found," in order to enter the city as the King of Israel, and fulfil Zechariah ix, 9, and Psalm xxiv, 8. Thus it is quite clear that Jesus, coming to the foot of Mount Olivet, left the main road in the afternoon, went southwards by a path still existing, passed Bethphage about two or three minutes distant on his right hand, and so on to Bethany, staying the night there. The next day, in order to go to Jerusalem, he had for a small distance to go back the same road he had come the evening before, and coming to the point where Bethphage was again in sight, he sent the two disciples to the village situated "over against" the little valley mentioned, and went on with his followers along the road westwards towards Jerusalem. So Matthew xxi, 1, says: "When they drew nigh unto Jerusalem, and were come to Bethphage unto the Mount of Olives, then sent Jesus two disciples." Mark xi, 1, speaks in a more general way, and, taking the events of the evening before and those of the morning together, says "when they came nigh to Jerusalem," unto Bethphage (on the side), and Bethany (behind), He sent the disciples. Luke xix, 29, speaks in a similar way. John xii, 1, 12, only mentions Bethany, from whence Jesus went to Jerusalem, and being on the road (verse 14) "found a young ass, sat thereon, as it is written."

Bethany is situated on the eastern slope of a hill or mountain, lower than the Mount of Olives, but connected with it by a narrow flat ridge. Over this ridge the Bethany Jerusalem road passes, and here comes in also the road from the site of the ancient Bethphage. So, I think, the disciples brought the ass to this spot, and set Him thereon. So it was thought even in ancient times, and the rock from which Jesus mounted the ass was cut into the shape of an altar, and a little church built over it. For many centuries this church was destroyed, and covered with earth, but the traces of it were discovered in 1877 with the altar rock covered with nice paintings, still standing, and showing the scene with the ass, the palm branches, the multitude, and even the raising of Lazarus.<sup>1</sup> The pictures have now, after coming to the open air, disappeared, but the little church is restored, and bears the name of Bethphage. The name of the ancient village Bethphage, situated several minutes north-east lower down the slope, having become destroyed and deserted, was adopted here to the new site. The site of the former Bethphage village bears now no ancient name, but that of the family, the ground being their property. Thus, if we suppose that, in coming up, Jesus took the northern road, and stayed the night at Bethany, all comes right and intelligible, and it is not necessary to

<sup>1</sup> See paper by M. Clermont-Ganneau in *Quarterly Statement*, 1878, p. 51.



look for Bethphage in the village et Tur on the top of Mount Olivet, but on its slope, as it must have been, and not, with Dr. Schwarz, in the village Siloah.

#### VIII.—JESHIMON OF THE BIBLE.

Mr. Luncz, a Hebrew scholar here, and editor of several books on Jerusalem and Palestine, came to me a few weeks ago saying that he was about to issue a new edition of a work written by a Hebrew and in the Hebrew language about 600 years ago, on Palestine matters, and that there appears in it "Jeshimon," in the neighbourhood of the Dead Sea. As he wishes to make notes to the statements, and so to bring the book into conformity with the present knowledge of the country, and knowing that I possess a copy of the large map, he begged me to show him the exact place on it. He had brought with him Mr. George Armstrong's "Names and Places in Old and New Testament and Apocrypha," and showed me that on p. 100 Jeshimon is stated to be on the west side of the Dead Sea, but wanted to know the exact position of it. As this book is based, as it seems, on the reduced map, which I do not possess, and finding that the number "14" means the number of the sheet of the reduced map, which, according to the diagram on its first page, embraces the sheets xvii, xviii, xxi, xxii, xxv, xxvi of the large map, I looked to these but did not find the name "Jeshimon" on them, nor in the Memoir, nor in the name lists. So I could give Mr. Luncz no proper answer, but said I would keep the book for a few days and study the matter more in detail. I found the following:—

In the *Quarterly Statement*, 1875, p. 47, I find that Lieut.-Colonel Conder applies this name to a district west of the Dead Sea, and not to a single spot. And when looking to the passages of the Bible (1 Sam. xxiii, 19, 24, and xxvi, 1, 3) such an explanation and identification is quite correct, and most probably the word means there no special site, but a district, and hence all the translations I could get access to give it a "desert,"<sup>1</sup> and not as a town. But the other passages in the Bible where this name "Jeshimon" occurs, viz., Numbers xxi, 20, and xxiii, 28, cannot be applied to the western side of the Dead Sea, but point distinctly to the eastern side and to the northern end of the Dead Sea, near Pisgah, and mean also a town, not only a district, and a much more limited one than that on the western side. I learned from the Jews that the Talmud speaks of it as a mountain from which the Galilean Sea could be seen, which points also to the eastern side, as from the western side that sea could not be seen; the less so, as the *Quarterly Statement*, 1876, p. 123, and 1875, p. 48, declares this Jeshimon district to be situated rather low, and even if it were situated higher the mountains north of Jericho would hinder its being seen, whereas most probably from the top of some mountain west of Pisgah, through the Ghor, or Jordan Valley, one may see the waters of the Galilean Sea. And why could there not be two

<sup>1</sup> Cf. *Quarterly Statement*, 1876, p. 123.

Jeshimons, as in the Bible? Often the same name is applied to places or towns in different parts of the land. So I think there were two Jeshimons, one west and one east of the Dead Sea, and that the latter meant not only a comparatively small district but also a town. We find in Numbers xxxiii, 49, just in this region, a Beth-Jesimoth, and repeated in Joshua xii, 3, which the LXX renders Aisimoth; the Vulgate, B-Simoth; Josephus, Besimoth; Eusebius and Hieronimus, Bethasimoth; Bethsimut, Asymon and domus Isinuth.<sup>1</sup> A name found in Arabic, called now Sûimeh.<sup>2</sup> A site near the foot of the eastern mountains—once a city, now shapeless ruins, as I saw it some years ago. About 20 minutes from it is a spring close to the foot of the mountain called 'Ain es Sûimeh; so that we have a spring Jeshimon, a city Jeshimon, and a mountain Jeshimon. The latter is the last projecting corner towards west of the eastern mountains, east of which is Nebo, and all these heights together make Pisgah. Here Balaam, looking northwards, saw the camp of the Israelites (Numbers xxii, 41); and in xxiii, 14, the top of Pisgah is mentioned. West of it was Peor (xxiii, 28), the most western mountain, the declivity of which is called Jeshimon, and at its foot was situated the city Jeshimon, Balaam looking towards it (xxiv, 1), and so further on to the centre of the Holy Land, not as before towards the seven altars. As the word "Jeshimon" is generally translated "wilderness," or "solitude," one might think it cannot be applied to a town, hence also not to Kh. Sûimeh; but, as I said, this town is no more in the solitude itself, but very near to it at the foot of the mountain, and taking its name from it. That the latter is really a solitude I became convinced in April, 1877. We had many hours to go down from the edge of the heights to 'Ain Sûimeh, where we pitched our tents and rested the night. I did not see any ruin, or any other mark of the workmanship of men, but beds of sandstones mingled with ferruginous rocks, so that I think this to be the "iron mountain" of which Josephus speaks ("Wars," iv, 8, 2): "In this (the eastern) ridge of mountains there is one, called the Iron Mountain."

## IX.

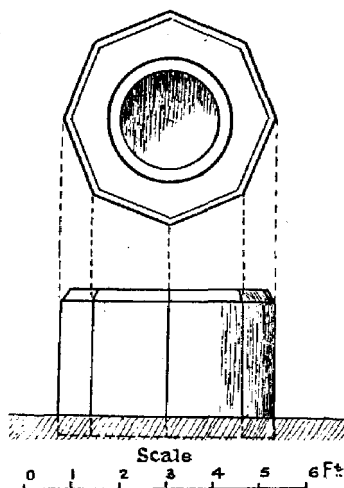
1. *A Remarkable Stone in the Jewish Quarter, Jerusalem.*—Recently I had to see to some houses in the Jewish Quarter, and when passing the "Meidan" I saw that the new pavement is also done there, and that in the midst of the square is a large stone, introduced into the pavement, but rising about 3 feet above it, which I had never seen there before. On making inquiries, I was told that it had been recently brought there from near the Synagogue of the Sephardim. It had there stood in the ground, projecting not much above the surface, so that people could walk over it; but when the street there was graded and lowered the stone came out, and the street being narrow it caused an obstruction, and hence was rolled to the "Meidan," where there is room enough,

<sup>1</sup> Von Strak, "Palästina und Syrien," Berlin, 1894.

<sup>2</sup> "Survey of Eastern Palestine," p. 156.

and now forms a kind of ornament of the otherwise bare place. It is of hard *missy* stone, and looks like a mouth for a well, but it is rather large and heavy. It is eight-sided, about 3 feet, or even more, high, pierced with a round hole, of 2 feet diameter, and has the edges bevelled, but for the greater part broken. The sides are not exactly alike, nor has the stone been smoothed, but looks rough and ancient. I could not detect any marks, or mouldings, or letters.

The people told me a curious legend about it. They said:—In ancient time a pious Jewish woman was often engaged in washing clothes, &c., at the house of the Sheikh of Nebi Daūd. One day the Sheikh said to her: “As you are such a pious woman and always wash our linen so clean, I will show you my gratitude—Would you not like to see the tomb of



A REMARKABLE STONE IN JEWISH QUARTER, JERUSALEM.

Nebi Daūd, which no one of your race has seen?” She answered: “Of course she would be happy, and consider it a special fortune.” Then he said: “Now follow me,” and went through a long passage to an iron door, which he opened, and when both had entered he went quickly out and locked the door, leaving her alone in a very dark place. Perceiving that the Sheikh had deceived her she trembled for fear, and fell down and prayed to the Lord that He might help her for David’s sake. Then she saw an old man shining in his own light, who took her by the hand and led her through long underground passages till they came out from the hole of the above stone, lying at a dunghill very near to the Synagogue, where the old man said: “Now go home to your work, and act as if nothing had

happened,” and when she wished to thank him she saw him no more. The Sheikh, meanwhile, had gone to the Kady, saying that a Jewish woman went into the Prophet’s Tomb, and that, seeing this, he had locked her in. So people went to fetch her to be punished, but they found nobody there, and the Kady, thinking the Sheikh had played a trick, decreed for him the punishment which he had intended for the poor woman. In remembrance of this wonderful deliverance of a Jewish soul, the stone was left there for centuries, until now removed to another place, as told above.

2. *Jeremiah’s Grotto Hill*.—At its south-eastern part, on the western slope, they are now quarrying stones, so that the shape of the hill, as given in contours of the Ordnance Survey plan, will be altered, and the former declining surface will become a kind of scarp.

3. *Kedron Valley*.—From the upper to the lower bridge the ground of this valley has been bought by the Roman Catholic or Franciscan Convent of Jerusalem, and they have already made a high wall round about it, extending north and south to the bridges mentioned, and from the road on the east to half-way up the Temple mountain on the west, forming the slope there into several level terraces and planting trees on them. Also a high wall is made on the east side of the (eastern) road, from the "Tomb of Absalom" northwards to the Bethany road.

4. *Siloah Spring*.—In former reports I stated that this spring had become dry for rather a long period, and that the reason could not be explained. Recently I was at the so-called Virgin's Well, and found some water there, but not so much that it could run through the famous tunnel to the pool below: there it was quite dry. A few days afterwards I met some Siloam people, who told me that the water had come, but goes quickly away by some channel elsewhere, and hence did not rise so high that it could run through the tunnel. They wished me to advise them what to do in order to arrest the water. Of course this I do not know, otherwise I would advise them. A few days later a young man of Abou Dis, being a lunatic, fell into the Bir el 'Edd and lost his life. This name, Bir el 'Edd, so near Jerusalem, arrested my attention. I had never heard of it before, but found it mentioned in the "Name Lists," p. 288, as "The well of the perennial spring, or the old well (close to 'Ain Haud, the so-called Apostles' Fountain)," but not in the "Memoirs" nor in the map itself. I was told that it is near 'Ain Haud a little higher up, in the same valley, but distinct from the 'Ain Muhendes, that it had formerly only a very little water, and that a Jerusalem Effendi some years ago bought all the land round about there, enclosed it with dry walls, planted vines, &c., and cleared the well, but allowed nobody to take water, so that people were much displeased. But he died, and his plantations became neglected, and are now nearly all wasted, but instead the well gets much water, so that the villagers bring there their cattle to drink, and are all very glad, and thankful to the Almighty—who gives to every one according to his deeds. Hearing all this, the idea at once struck me that here might be the new outlet of the Siloah Well. I looked to the levels and found that the Ordnance Survey gives the level of the Siloah Well (Virgin's Well) 2,087 feet above the sea, and the level mark at the Apostles' Well 1,519 feet 6 inches. So if the Bir el 'Edd is even 300 feet higher, or even more—say 350 feet—there will be still a difference of 187 feet; so that on this account the Siloah water might run into the Bir el 'Edd, having a fall of 93 feet in a mile in a straight line.

The people say the water in Bir el 'Edd is very good, better than that at Siloah, as the latter has a salt taste. This would speak against this idea, and there may be still some other explanation. To make the Bir el 'Edd usable again, they emptied it, and the next day again, and asked the Sheikh of the Haram es Sherif: "Is the water now good or no?" He answered: "It is good; if you doubt, bring me a bottle and I will drink it."