the hill. At 39 feet from the steps a trench was dug across the desired line, the rock being only a foot or two beneath the surface. At 146 feet from the steps, in the same line higher up the slope, rock was found at 10 feet, and tunnels were driven to north and south. In neither case were steps found, but in the second excavation rock-cut tombs were discovered containing bones, glass vases, and Byzantine lamps, similar to types of the fifth and sixth century A.D. We did not think it worth while to clear out the tombs, so no plan could be made.

At this time the work was spread over a large area. We had men on the south end of Ophel, others in the Tyropœon, others near the Khâtûnîye, and still others west of the Virgin's Tomb. Discipline, however, was maintained, and on a whole they worked very faithfully. It was not until near the close of the last week that they began to suspect that they were to dig for us no longer. I was sorry to part with these brave men and boys, many of whom had worked for us from the very beginning.

LONDON, *August 24th*, 1897.

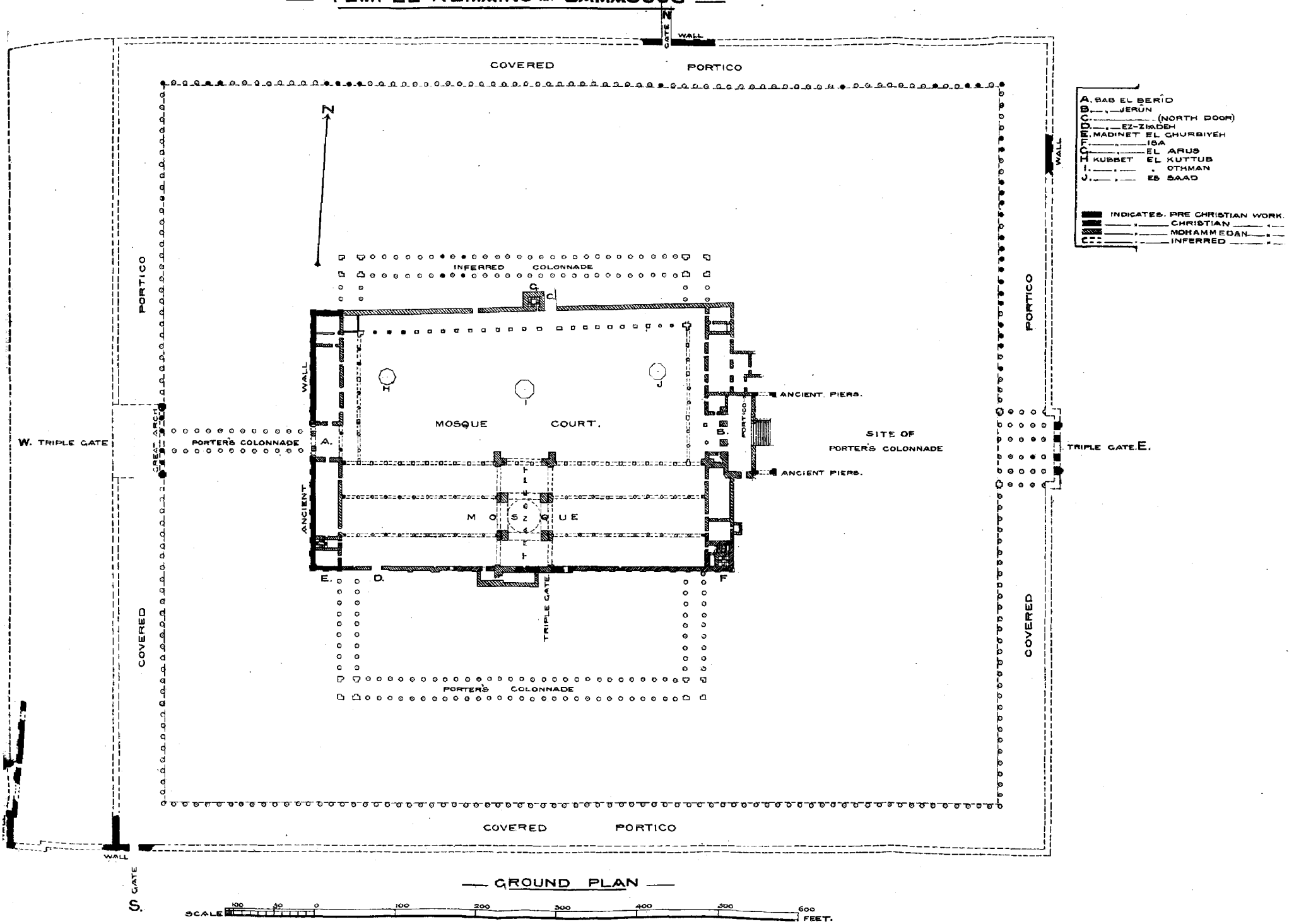
THE GREAT MOSQUE OF THE OMEIYADES, DAMASCUS.

Report by ARCHIBALD CAMPBELL DICKIE, A.R.I.B.A.

ON November 16th, 1896, Mr. R. Phenè Spiers, F.S.A., read a paper on these buildings at a meeting of the Royal Institute of British Architects. The mosque is now being restored from the fire of 1893, and the present was thought the most suitable time to make a further study of the remains and complete, as far as possible, the work which had been begun by Porter and Spiers. Consequently in the end of last December I was asked by the Committee of the Palestine Exploration Fund to go to Damascus for that purpose. I had already received from Mr. Spiers a copy of his paper, besides full notes on the different points which he wished cleared up.

On account of the usual winter hindrances to the work in Jerusalem, and an enforced trip to Medeba, I was unable to leave for Damascus before the middle of January. At Beyrout I was lucky enough to meet Mr. W. W. Reid from Edinburgh University, who is the "Blackie travelling scholar" of the year, and who had just arrived from Greece, where he had been studying at the excavations of the British School in Athens. We travelled together to Damascus, and I had the benefit of his valuable assistance throughout my stay there. Before our arrival the thirty days' fast of Ramadan had commenced, the one month of all the year which seemed most unfavourable to my work. I decided to start work where I was least likely to give offence to the Mohammedans,

THE GREAT MOSQUE OF THE OMEIYADES
AND
TEMPLE REMAINS AT DAMASCUS



GROUND PLAN

SCALE 100 50 0 100 200 300 400 500 600 FEET.

Measured drawn by Capt. C. Decks

hoping to make myself a familiar object in and about the mosque locality. Anticipating this necessity I had brought Yusif with me and by his tact we were soon established in the minds of the local inhabitants. During the time of waiting Dr. Masterman took pains to show me every known remain, and also pointed out the results of his observation with regard to Mr. Spiers's inquiries.

This report, as far as it refers to the mosque and Christian church, is in itself incomplete, as I have simply confined it to the place of auxiliary notes to Mr. Spiers's paper; but I have reported in full and made complete drawings of the Roman and pre-Roman remains, as my discoveries have thrown what I believe to be new light on the temple enclosure.

The west wall of the mosque—for its whole length—is a system of pilaster building of one style, nine pilasters on either side of the triple entrance, "Bab el Berîd" (which is evidently a later Mohammedan insertion). This same class of work returns round the north-west angle as it does on the south-west, showing three pilasters and stopping at the third pilaster as in the south. The four northernmost pilasters of the west wall and the return at the angle I saw in the interiors and on the tops of the houses built up against the wall, and the three pilasters at the north angle I saw and measured from an access through the north wall of the mosque. All this wall stands complete up to the caps of the pilasters which are all similar (*see* Plate I). The pilasters vary from 5 feet to 5 feet 6 inches broad, and project from 7 inches to 9 inches, on the

north side I measured their height from the base to the cap necking, and found it to be 34 feet 10 inches, the base is a simple square rest to the pilaster projecting 6 inches beyond its face and continuing unbroken along the inter-spaces which average 11 feet 3 inches wide. The masonry is well set and squared, and the face dressing rather roughly picked, set in lime, and coursed in heights of from 20 inches to 36 inches. I was fortunate enough to notice through a hole in the building that the last cap of the third pilaster from the north-west angle returns back through the wall. This piece of wall runs exactly at right angles to the west wall (the bearings of the north and west walls being 265 degrees and 175 degrees respectively), and the change of angle on the north wall only commences at the junction between the ancient wall and the more modern extension, which shows a straight joint in line with the face of the backsett wall, and runs at an angle of 267 degrees. This latter masonry is patchy, badly coursed, and rudely built of old reused stones, many of the same character as those in the early wall. It has not the character of the south Mohammedan wall, which is mostly of one style of masonry finely pick-dressed and well squared and set.

A study of the south wall is of exceeding interest and value. In its masonry can be read its history from the time of the earliest Syro-Greek pilastered wall (which Mr. Spiers dates contemporaneous with the palace of Hyrcanus, B.C. 176, and which is similar in detail to that on the tombs in the Valley of Jehosaphat assigned to the Hasmonæan period), through the Roman occupation on to the Christian work by Theodosius and Arcadius of the fourth and fifth centuries, the Mohammedan work of El Walid in the eighth century, and the later restorations after the fires of the eleventh and fifteenth centuries. The Syro-Greek work I have described. In the centre of the south wall—as shown on plan—is the rude masonry of the Romans forming the triple entrance and projecting 2 feet 5 inches from the face of the walls which flank the transept. This work is rough and the stones are rudely squared and set open joint in lime with a rough pick face dressing. On either side of this masonry, at its junction with the late work, the bonding is broken. On the west side the later work has been bonded directly into it and finished in the same face, while on the east side—where the later work is set back 2 feet 5 inches—the stones project in broken bond, no attempt having been made to make a clear finish at the projecting angle.

On the south wall, from the west wall of the transept 55 feet 9 inches westwards, and for the whole length from the Roman masonry eastwards, including the eastern tower, there occurs a distinct style of masonry with pilasters varying from 5 feet 2 inches to 5 feet 8 inches wide, and projecting 5 inches from the inter-wall spaces, which vary from 11 feet 8 inches to 13 feet 5 inches. This masonry is crowned by an inverted ogee moulding (*see* detail on Plate IV) 5 inches deep, the top of which is 11 feet 6 inches below the sills of the mosque windows. The wall is seen only about two courses high, as the covered bazaars hide all the lower part of it, the two eastern pilasters are not visible from above, but can be seen in the shops below. A fragment of this wall is to be seen butting against the earlier wall at the west end, and I am of opinion that the internal wall of this tower also belongs to the same period. At the junction of the eastern tower with the south wall there is a vertical joint where the upper storey mosque wall butts against the tower, but the lower pilastered wall continues in unbroken bond across the tower wall. Further, in the inside of the mosque, in the west wall of the eastern tower, a string course similar to the capping course of the pilasters exists at exactly the same level. Above this string course are traces of eight filled-up recesses for beam rests about 15 inches square, and at a corresponding level, traces of the same number of filled-up recesses can be seen in the east wall of the western tower. From these facts it seems probable that we have here the remains of the Christian church as extended by Arcadius in the fifth century. There is every reason for the assumption that the upper storey wall—which is set back 3 inches from the lower storey wall, and which is not bonded into the eastern tower—is the wall of El Walid 705 A.D. Contrary to the testimony of the Arab

historians, we have the proof that El Walid in his mad rage did not totally destroy the Christian church, from the evidence of the Roman entrance still seen, hence the existence of a wall, which is earlier than that of El Walid and later than the Roman wall, may safely be assigned to the period of the Christian church. In the modified pilaster design it is easy to trace the influence of the earlier remains which had been incorporated into the Christian church by the architect, who apparently wished to bring the old and new into harmony. A careful study of the masonry of the lower parts of the west and east minarets has satisfied me that it also belongs to this period and may be the remains of the watch towers of the church, as Mr. Spiers suggests.

The upper storey wall (*i.e.*, the wall above the capping course) extends of the same character, from the point where it butts against the eastern tower on to a point 140 feet from the western tower, where it is broken by a later restoration. This masonry is very uniform in character, the courses average 2 feet 4 inches high and the dressing is fine pick. Stones are well squared and set in lime. The later restoration is quite distinct and is executed of reused stones, which are not coursed in harmony with the other work, and the bed lines are not continuous, while the window arches are formed of small voussoirs. This restoration has apparently been from floor to eaves, as all traces of the pilastered wall are lost. Probably this dates to one of the destructions by fire in the eleventh or fifteenth centuries. At this point there is a low circular-headed door, now filled up, 6 feet wide.

I carefully examined the interiors of the west and east towers and feel satisfied that they are of an earlier date than the minarets, in both cases the junction between the later and earlier masonry can be seen. The lower earlier masonry is of large stones averaging 29 inches high, pick-dressed, and at a distinct level can be seen the first course of the Mohammedan period which characterises the minaret masonry.

I was lucky enough to make the acquaintance of M. Apéry, the municipal architect of Damascus, in whose hands the restoration of the mosque is, and he kindly gave me a tracing of his plan of the mosque and accessories. By this help I was able to check the plans sent me by Mr. Spiers and correct a few inaccuracies, and my external measurements correspond with M. Apéry's plan.

The columns and arcade of the west end of the south aisle are still standing in a more or less shaky condition, but the other arcades have been entirely removed. The columns rest on low stone pedestals measuring 3 feet 3½ inches high; the average diameter of the columns is 2 feet 8 inches, and the height, including base and neck, 16 feet 5 inches. The caps measure 3 feet 3 inches high, and the dossercts 2 feet 4½ inches high, and the height from top of dosseret to actual spring of arch 1 foot 6 inches. The inter-columnar spaces vary very considerably, but the average distance is 14 feet. All these measurements I have from M. Apéry.

Sir Charles Wilson, in his notes on the mosque, taken in 1865,

writes :—"A good deal of the church possibly still exists in the mosque, which, from its orientation, appears to have followed the form of the church." I carefully examined the columns of the south aisle arcade west of the transept (the only one now standing), and found that they rested on solid stone pedestals with good foundations. Assuming that the Roman gateway in south wall was used in the Christian church, the church would in all probability have had its floor at the same level as the Roman platform, and the present mosque pavement, 3 feet 3 inches above this platform, would consequently belong to the Mohammedan period. The pedestals of the columns are designed and built to suit their present level, and I think, therefore, that the setting of the columns as they now exist must be Mohammedan work. Moreover, a redistribution must have been rendered necessary after the insertion of the transept which did not exist in the Christian church. This does not, however, materially affect "the form of the church," which, I think, has been retained, as it is quite probable, from the evidences in the south, east, and west walls, where old walls have been used, that the internal arcades are in the same line as those of the Christian church, the old foundations being simply raised and the old columns reset.

A study of the dome and transept piers proves Mr. Spiers's theory that the dome was an afterthought. A straight vertical joint in each pier exists between the transept arch piers and the piers carrying the dome, and the horizontal beds are out of line. The three windows in the centre of the east and west transept walls belong to the transept before the insertion of the dome, and the arches carrying the dome necessitated the blocking up; the line of the centre window sill can be seen about 9 inches below the soffit of the apex of the arch. This also proves the existence of a transept with clerestory windows on the east and west sides before the dome was thought of, and also before the high-pitched roofs were introduced.

On looking at the ground plan (Plate I) it will be seen that the south pier of the east transept arch comes 2 feet 6 inches into the void of the great Roman doorway (now built up) in the south wall, on which is the famous incription which leads to the belief that this door was utilised in the Christian church. It is quite apparent, therefore, that this doorway and the transept could not have been in use contemporaneously; consequently the door could not have been used by the Moslems except, perhaps, at the time when they entered by the same door as the Christians before the destruction of the church by El Walid. Thus if we are right in supposing that this door was utilised after the extension of the church by Arcadius, the transept cannot be Christian, and may therefore be the work of El Walid.

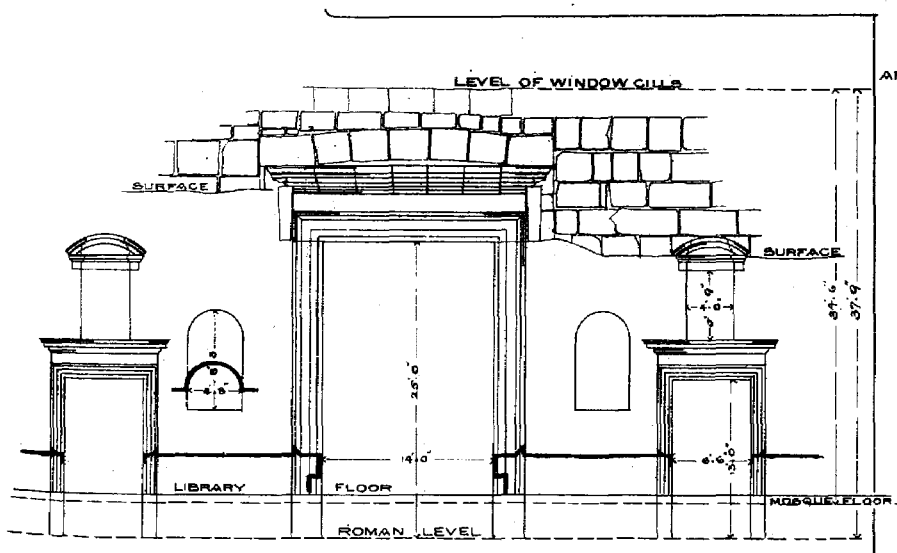
The whole of the walls outside and inside show signs of having been at one time covered by a thick coat of plaster. On the east and west sides of the transept walls the plaster still exists, and the raking lines of the pitched roofs are marked on it. To the right of the central window in the transept over the north aisle I saw a piece of red and black line decoration on the plaster.

To face page 212.

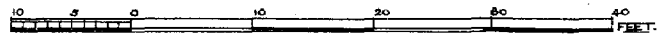
REMAINS OF TEMPLE ENCLOSURE
AT
DAMASCUS

— DETAIL OF NICHE PEDIMENT —

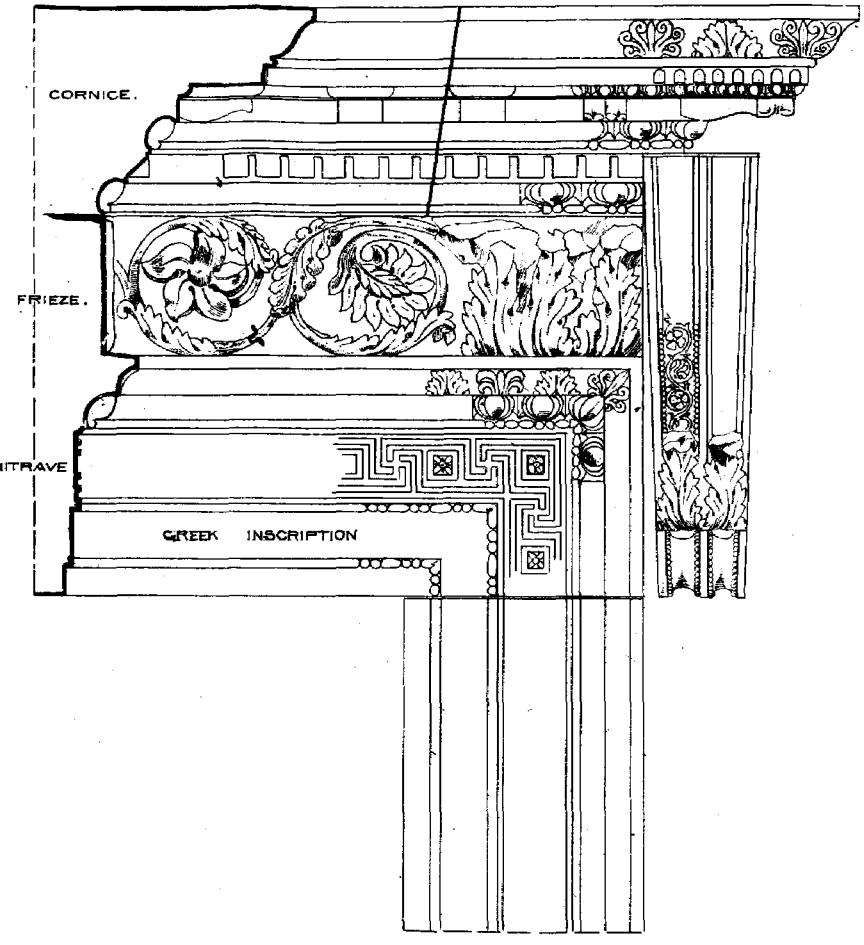
— SECTION —



— TRIPLE GATEWAY IN S. WALL OF MOSQUE —



— SCALE. —



— DETAIL OF CENTRE GATEWAY. —

— SCALE FOR DETAILS. —

Meas.ts & Drawn by Capt. C. Dickie R.E. 1867.

The fragment of decoration on the north exterior façade of the transept is a mosaic representation of buildings and trees, similar to the mosaics on the inside of the same wall. The sheikhs of the mosque informed me that these were representations of Mecca and Medina. Mr. Spiers quotes Mukaddasi as follows:—"The columns round the court are all of white marble, and the *vaulting of the arcades* and the arched windows above are adorned with mosaics and arabesque designs." I would suggest that the "*vaulting* of the arcades" be translated the "*spandrils* of the arcades," as I fancy this is what Mukaddasi meant in his description. Fragments of mosaics still exist on the spandrils of the first four arches of the court arcade at the west entrance—Bab el Berîd—and extend from the cap upwards, almost as high as the sills of the upper windows, evidently the remains of a mosaic decoration over the whole face, as Mukaddasi tells. These mosaics are similar in character to those on the transept north wall, and I believe a great part of the design still exists behind the plaster and whitening. The same correction might be made on the word *vaulting* in reference to the arcading of the mosque itself as this probably also means the "*spandrils*," instead of the soffits of the arcade, as Mr. Spiers suggests, in both cases.

The whole of the marble panelling and other interior decoration of the mosque is now entirely destroyed, and scarcely a trace of it remains amongst the *débris*, possibly much of it has been collected and carried to a place of safety for after use in the restoration, but I could get no definite answer to any of my inquiries about this.

The height from sills of windows in south wall to level of present mosque pavement is 34 feet 6 inches (per M. Apéry), and I make the level of the sill of the Roman gateway 3 feet 3 inches below this. The level of the street opposite this gateway is about 32 feet below the window sills, but as it is at present partly filled with rubbish I could not get the exact finished level.

At the western tower the architrave (about 24 inches high) and dentil cornice above the pilaster at the western angle seem—from the bonding—to belong to the period of the pilasters below, but above this I think the tower is later, as at the junction of the west wall with the tower there is a straight joint in a vertical line 12 inches to the south of the left angle of the pilaster under the junction (*see* sketch, Plate IV)—this latter upper building is crowned by an egg-and-tongue moulding. I do not think the battlements are as early as the time of Mukaddasi. They are extremely patchy, rude in design and workmanship, and are covered by a coat of plaster over walling of small rubble stones, unlike the character of the other early Mohammedan work.

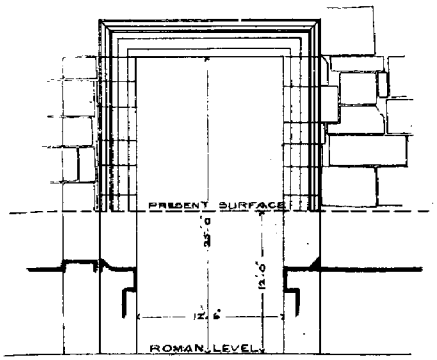
I now come to the Roman remains in and around the mosque enclosure. The great doorway in the south wall of the mosque turns out to be the centre one of a triple entrance, the side doorways having niches over them, and in the side piers between the doorways are plain circular-headed niches at a lower level (*see* Plate II). I was able to take accurate

measurements of the detail of the centre doorway and part of the circular-headed niches, but was not allowed to measure the side ones. However, I have got their proportion and relative positions correct in general, and I saw as much of the detail as enabled me to make a sufficiently accurate restoration. The central doorway measures 14 feet wide, and works out to 25 feet high, lintelled by one stone which forms both architrave and frieze, and measures over all 4 feet high by 19 feet long. The side doors measure 6 feet 6 inches wide by 13 feet high. The piers between doors measure 15 feet broad from void to void, and in them are the circular-headed niches, 4 feet 8 inches wide by 8 feet 3 inches high. The niches over the side doorways measure 4 feet wide and about 5 feet 9 inches high — without architrave or pilaster, but crowned by a frieze and circular-headed enriched pediment. The upper part of the great door and the head of the east niche can be seen from the top of the bazaar roof, and by looking down the hole in the vault abutting on the mosque wall—mentioned by Porter—I could see the head of the western niche and also the cornice of the door below it. To be let down this hole by a rope seemed at first the only possible access to this compartment, as we were repeatedly told that there was no other entrance to it. However, M. Apéry came to our assistance, and informed us that there was a way from the interior of the mosque by a door about 45 feet to the west of the part we had seen. After a good deal of trouble we were able to prevail upon the sheikhs to admit us, and although a thick coat of plaster covered the most of the detail, I was able to gather enough to make a restoration and to get a few of the leading measurements.

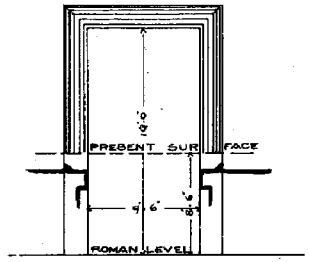
The west side doorway comes in the centre of the transept south wall, and its opening has been utilised to hold the principal mihrab of the mosque. The usual proportion of such doorways (viz., twice the height of the width) does not work out in all three. The side ones come out to this proportion, but the centre one has only 25 feet of height to 14 feet of width. On account of the puzzling character of the later masonry and the plaster on the wall, besides the enforced "snap-shot" nature of my sketches and observations, I was unable to study this point thoroughly. In the interior of the mosque—where the plaster is broken off—I could see the inner angle of the western pier of the centre gateway.

At 380 feet east of mosque, in line with the east and west axis of the mosque buildings, is a triple gateway. This gateway is to the east of the piers in line with the colonnade which Porter discovered and took to be the piers and columns of an archway similar to that on the west of the mosque. On examination I soon became convinced that this triple gateway was an entrance through an enclosure, and not through a colonnade as has been suggested by Porter. Although only very small fragments can be seen from the street, by careful working in the shops on either side and in the dwelling-houses above, burrowing under stairs and judicious purchase of occasional small areas of loose plaster, I was able to recover as much of the detail, *in situ*, as allow of a fairly

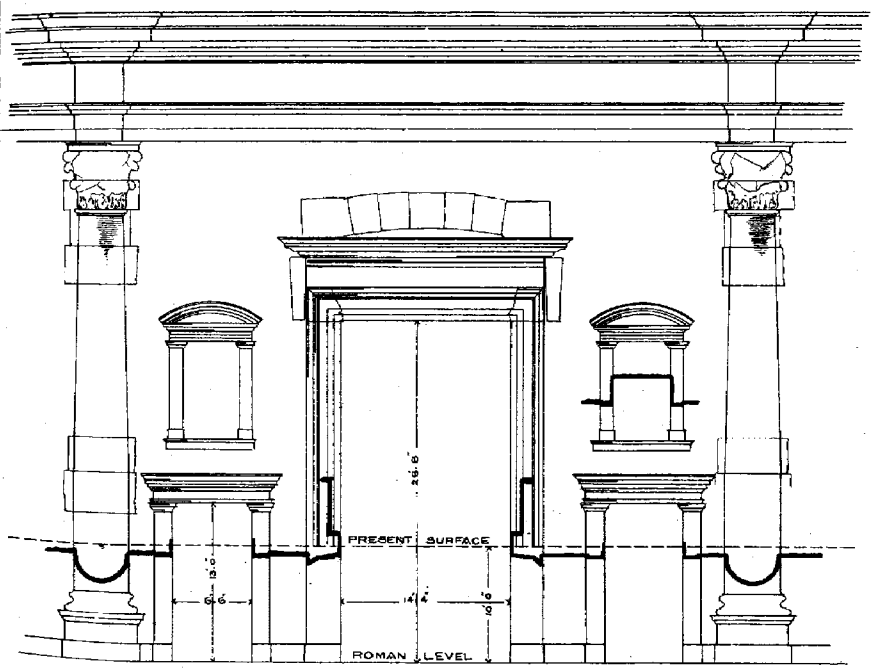
REMAINS OF TEMPLE ENCLOSURE AT DAMASCUS



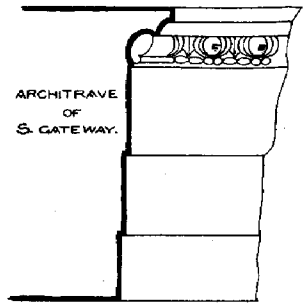
S. GATEWAY.

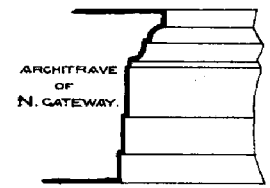


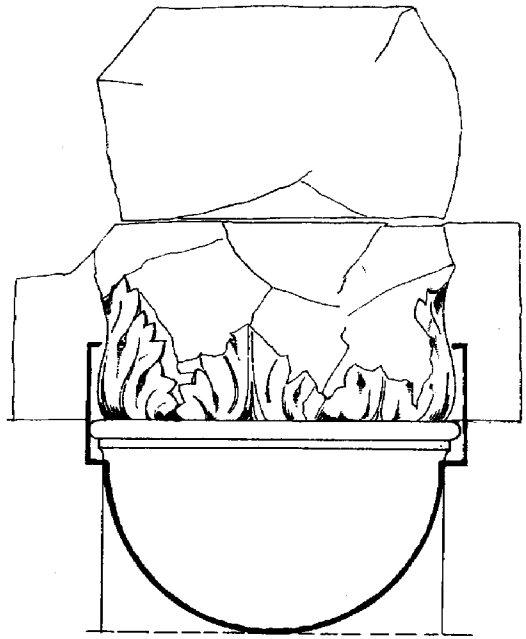
N. GATEWAY.



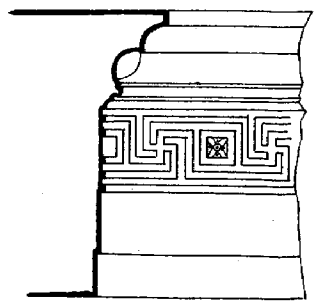
E. TRIPLE GATEWAY.



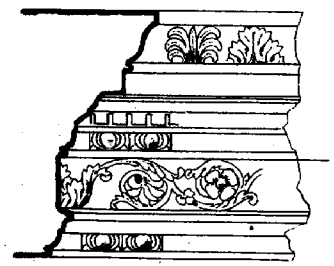




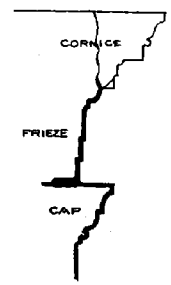
CAP OF HALF COLUMN



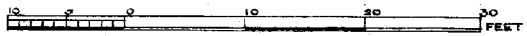
ARCHITRAVE OF CENTRE GATEWAY.



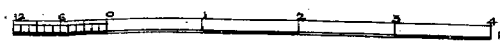
CORNICE & FRIEZE (SIDE GATEWAY.)



CAP & FRIEZE (NICHE)



SCALE



SCALE FOR DETAILS.

Measd & drawn by
Chas C Ducke
July 97

accurate restoration (*see* Plate III). This restoration, as can be seen on comparison, is very like the triple gateway in the south wall of the mosque. I could find no traces of the columns of the western face of this gateway drawn by Porter in line with the colonnade, as I could not get access to the houses at the places where they could have been seen. However, from Porter's description, which tells that they were similar to the fragment of the gateway standing to the west of the mosque, and which fits in with the design of the eastern face of the triple gateway, the complete design of this entrance, in the form of a Greek propylæa, can now be considered as recovered. Much of the detail I have restored from the south gateway, the general similarity between the two justifying such. Set at an angle of 175 degrees, the centre gateway measures 14 feet 4 inches wide, and works out to 28 feet 8 inches high, giving the side entrances the same proportion of height to width, viz., 6 feet 6 inches by 13 feet. This brings the Roman level to 10 feet below the level of the present street. The parts I saw are as follows, viz., the two great architrave piers of the centre doorway, which, as far as I could make out, are monoliths, measuring 28 feet 8 inches high, 6 feet 6 inches deep, and 2 feet 9 inches broad; the lintel is broken across at its bearing, but the return of the architrave moulding still exists. The frieze and cornice are gone, but I found one of the scroll brackets similar to those on the south doorway used as a doorstep in one of the adjoining houses. The right-hand niche I found in two houses, half in a staircase and half in a room, and by clearing off some of the plaster I recovered the pilasters, caps, and architrave. The niche measures 4 feet 9 inches wide. Partly under this staircase and partly used as one of its steps, is a piece of the cornice over the lower doorway in very good preservation, and on the frieze is cut an Arabic inscription, of which I took a squeeze, but owing to the unfavourable time of its taking, it was not successful, and another one will have to be made. This, Dr. Masterman is attending to. To the left of the great doorway the corresponding cornice of the side doorway can be seen, built into the back wall of a grocer's shop, and hidden by his stock of merchandise. The two columns which flank the design can be seen above the roofs of the houses and in the shops below. They stand isolated above, and the connecting wall is entirely gone, but the half columns and the bonding ears on either side are sufficient to show that they were attached.

The great archway to the west of the mosque was difficult of access, and I succeeded only in making a rather incomplete study of it. The columns (*see* Plate IV) are 4 feet 9 inches in diameter, and the square pilastered piers on flanks measure 5 feet 7 inches on face (exclusive of half column attached). The pilasters on face measure 3 feet 7 inches broad, and have a projection of 14 inches, while the pilasters on side of pier are 4 feet 9 inches broad on face and project 12 inches. The intercolumnar space in the centre is 18 feet 6 inches, and the side intercolumnations 8 feet 6 inches and 6 feet 8 inches respectively. The detail of the architrave and pediment is similar in character to the

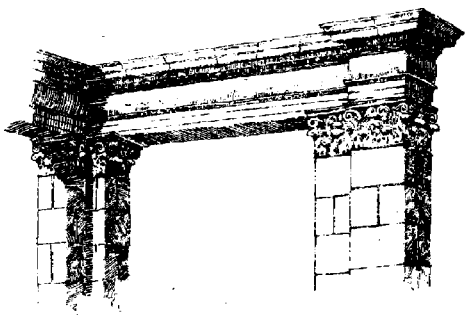
other remains to south and east; the architrave measures 2 feet 7½ inches over all, and the frieze 18 inches broad, while the pediment cornice is 3 feet 7½ inches thick. By climbing over the roof of the new bazaar I got to the back of the pediment, which I carefully examined, and found the masonry rough and unfinished, having evidently been hidden by a roof towards the west. I could not get full measurements taken of the pediment, as I was warned off just when commencing by an indignant householder. The arch across the central space is partly hidden by the bazaar roof, and as I did not care to take many liberties at that particular place, I had to leave without measuring it.

To north and south of the mosque, about 500 feet from axis of gateway, are the traces of a peribolus wall in which are single gates, through which the present streets pass (*see* Plate III). The gate to the north is a simple opening with an architrave moulding around it, measuring 9 feet 6 inches wide and 10 feet 6 inches high from the present level of the street, which gives the level of the Roman street 8 feet 6 inches lower, assuming the proportion of height and width to be two to one, like the others. The architrave is 21¼ inches broad, with three fascias and plain moulding, which has only been partly cut, the rest being still in rude block. This gate is set at an angle of 85 degrees, and on either side the wall extends for some distance to west for 20 feet, and to the east for 50 feet, standing 10 courses high, courses varying from 28 inches to 36 inches high, roughly squared, and set in lime, wide joints; the dressing is rough pick, and the wall is back-set vertically at intervals, forming a series of pilasters with 11-inch projections 8 feet 6 inches wide, and the inter-wall spaces 8 feet 4 inches wide.

The single gate in the south wall is similar in style, but larger, measuring 12 feet 6 inches wide, and at present 13 feet high; thus we may judge the level of the Roman street to be 12 feet below the present. The architrave is 3 feet ⅛ inch broad, with three facias and an egg-and-dart moulding. A fragment of wall extends to either side of the gate—to the east for about 15 feet, and to the west for 26 feet—lying at an angle of 86 degrees, five courses high, courses varying from 2 feet 4 inches to 3 feet high, setting, dressing, and jointing in every way similar to the wall on the north side, and the wall built into the centre of the south wall of the mosque, to both of which it runs parallel.

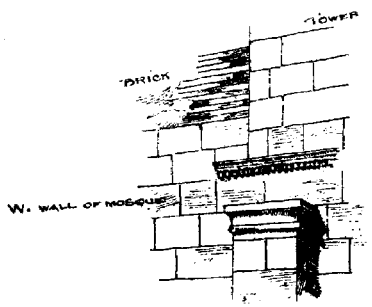
A glance at the drawing (Plate III) on which is shown the stone bonding of the wall and gate at once suggests an insertion into an earlier wall. The large open vertical joint between the west architrave and the wall, and the irregularity of the coursing, besides the proportion and position of the pilaster on the west, seems unlikely in a contemporaneous construction. On the east side the bonding of the wall and architrave points decidedly to a later insertion of the gateway. Running northwards at right angles to this wall, as shown on plan, is a piece of wall built of similar stones. I only saw the west face of this wall, and the masonry is irregular and patchy, many pieces of columns being built into it. It stands five courses high, and extends for about 30 feet, lying at an angle of 175 degrees.

REMAINS OF MOSQUE & TEMPLE
AT
DAMASCUS

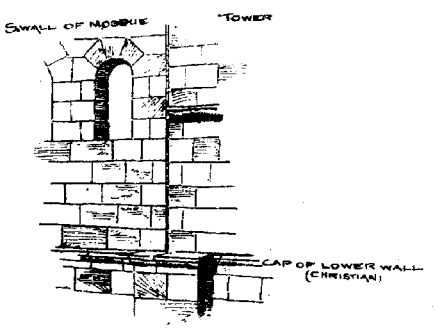


ROMAN PIERS EAST OF BAB JERÛN

SKETCHES

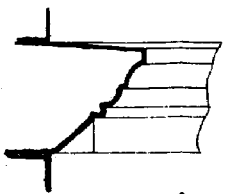


JUNCTION OF W. WALL WITH S.W. TOWER ABOVE PILASTERS

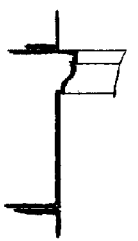


JUNCTION OF SWALL WITH S.E. TOWER SHOWING BONDING OF LOWER STOREY WALL

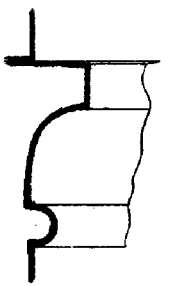
DETAILS



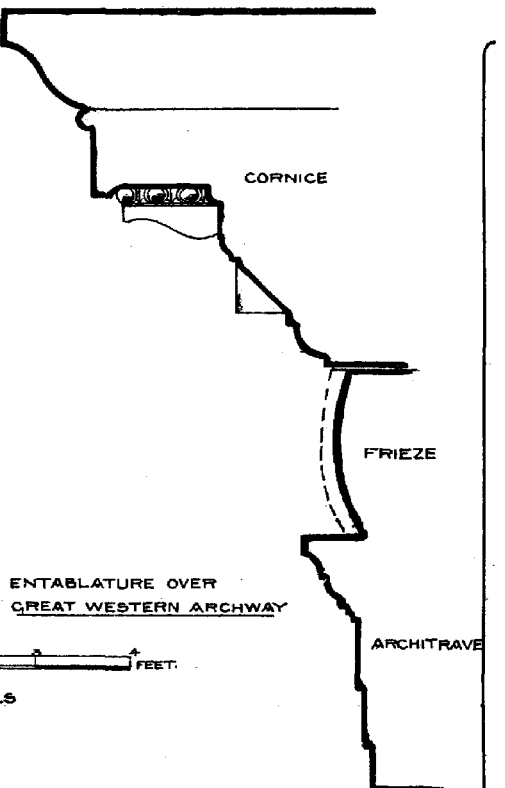
DENTIL COURSE ON S.W. TOWER



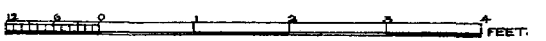
STRING COURSE ON LOWER S. WALL



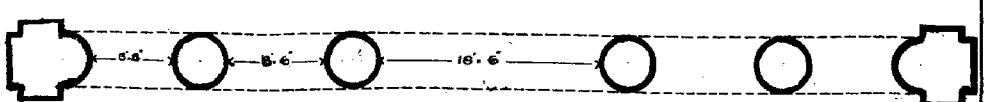
PILASTER CAPS, W. WALL



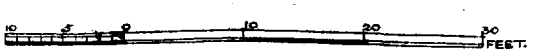
ENTABLATURE OVER GREAT WESTERN ARCHWAY



SCALE OF DETAILS



PLAN OF GREAT WESTERN ARCHWAY.



Meas'd drawn by Arch't C. Decker 28.97.

At 145 feet west from the gate is another piece of wall, extending for 7 feet 5 inches westwards, at the same angle as the gate, but projecting 6 feet beyond its line, then turning northwards exactly at right angles for 45 feet 7 inches, where it returns for 6 feet. This wall is built of stones exactly similar in proportion and dressing to the other walls I have just described, and stands for about 20 feet high, forming the outside wall of a house, facing the street. The pilasters vary from 6 feet to 6 feet 6 inches broad, and have a projection of 11 inches, the interspaces averaging from 6 feet 8 inches to 6 feet 10 inches. From this 6-feet return a wall continues in rather a broken face, also facing the street, for a distance of 134 feet 6 inches. The same class of masonry continues, and the same system of pilasters, which, however, vary considerably in width, from 4 feet 11 inches to 8 feet 2 inches. The angle of this wall is 180 degrees, 5 degrees off the line of the piece at the angle, hence not at right angles to the gates. I cannot account for this change of direction in any way, as the bonding at the angle of junction with the projecting part is apparently contemporaneous. The stone on which is cut the Greek inscription mentioned by Porter on page 60 of his book is built into this angle. He says:—"A short distance from the school is a fragment of an ancient building, in which, on an inverted stone, is a Greek inscription; but a portion of it is now covered by a modern wall." The "modern wall" is the wall I have just described. I do not know Porter's reason for calling this wall more modern than the other part, as on comparison of the masonry and a study of the bonding both walls seem of the same period, although the change of direction comes in awkwardly. Were it so, it would considerably facilitate the theory of its connection with the other remains. Perhaps the inscription throws some light on it.

The only other piece of wall which I have now to describe is a piece built into a street wall 330 feet to the north of the eastern triple gateway. This fragment runs parallel to the gateway, angle 175 degrees, but is not in line, being 12 feet back—*i.e.*, west of the gate-line. It stands six courses high, and is 34 feet long; courses vary from 3 feet 1 inch to 2 feet 1 inch high, and dressing and setting are exactly similar to all the other masonry I have just described. One entire pilaster exists 8 feet 4 inches wide, with a projection of 9 inches. The inter-wall measures 13 feet 3 inches wide.

I now come to the colonnade (mentioned by Porter), the remains of which are to be found built into the walls facing the streets running parallel to the east, west, and north walls of the mosque (*see* ground plan, Plate I). I found in all 31 columns; commencing at the eastern gate at 70 feet west from its outside face and 90 feet north of the north pier of the centre gateway, the first column occurs and the colonnade continues at an angle of 176 degrees for 345 feet. Eighteen fragments are *in situ*, some standing to a height of 25 feet while others only appear a few inches above the street level. As near as I could make out their diameters are about 4 feet 6 inches, but they seem to vary somewhat; the intercolumnar

spaces are about 9 feet. The colonnade then turns westwards and continues in a similar manner for a distance of 1,038 feet at an angle of 86 degrees. In this line I found 12 columns. Only one column exists on the west side between the north-west angle and the first pier of the great archway, a distance of 398 feet.

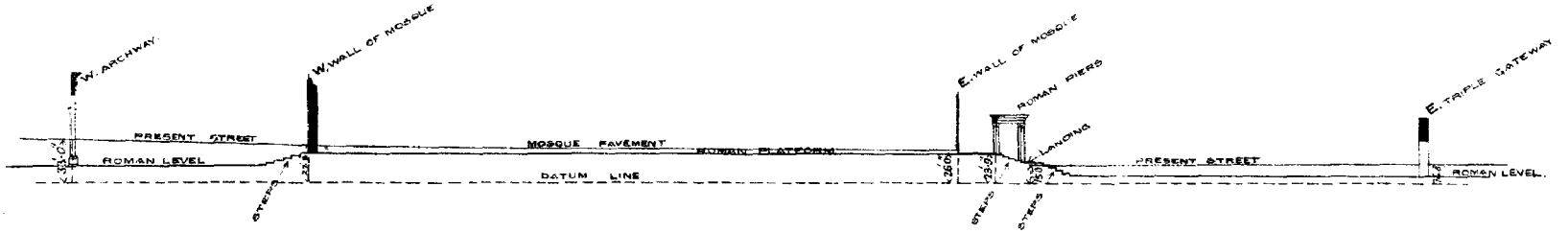
The piece of wall to the north of the gateway is probably a remnant of the east wall of this enclosure, and the difference of its line can easily be accounted for by supposing that the gateway projected beyond the line of wall in order to give greater prominence to it. The gate and flanking fragments of wall on the north are the only remnants of the northern enclosing wall, and the gate and pieces of wall at the south-west angle are the remains of the south and west enclosures. The almost continuous line of columns running parallel with these pieces of walls, at a distance of 50 feet from them, is a connecting link between the rather fragmentary remains of the enclosing wall and supplies the continuity wanting in the wall itself. The piece of wall running northwards from the gate on the south when extended gives the same distance, 50 feet, between it and the colonnade as is seen on the north and east sides. From the similarity of direction and distribution of all these remains, besides the evidence of masonry and architectural detail, I think it seems pretty certain that we have here the remains of the four-sided enclosure with portico of the Roman temple, such as is found at Palmyra in the Temple of the Sun. The masonry extending beyond the west inferred line at the south-west angle may possibly be the remains of buildings of the same system, forming part of this vast enclosure, measuring over all 1,000 feet from north to south and 1,300 feet from east to west.

The difficulty encountered by Mr. Spiers in relegating the great archway west of the mosque to a connection with the temple buildings is now obviated, and the peculiarity of its face being towards the east can be accounted for by making it the eastern façade of the western entrance designed in the form of a Greek propylæa, its western face being in the enclosure wall, similar to the triple entrance on the east side. These two gates lie practically in the central axis of the great enclosure, which also cuts through the centre of the western Syro-Greek wall of the present mosque. This enclosure probably existed before the Roman period, as is evidenced by the masonry of the wall at the south single gate which indicates a later insertion of the gate. Thus it might be argued that it existed contemporaneous with the pilastered west wall of the mosque, the Romans introducing their gateways into the then existing enclosure and possibly destroying the entrances of their predecessors.

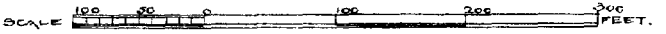
I searched carefully to the south of the mosque for the remains of the colonnade drawn by Porter, supposed by Spiers to be the *temenos* of the temple, but could not find any traces of it remaining. However, a merchant of the shoe bazaar informed me that the drums of four columns at one time existed in front of his shop, but that they had been removed when the bazaar was being rebuilt at that point. I asked him to show

Section to face page 279.

TEMPLE & MOSQUE AT DAMASCUS



GROUND LEVELS, W. TO E. GATEWAYS.



Arch. C. Dicks
May 97

me the positions and he marked out four points which on measurement I found to come just where Porter shows the four piers at the south-west angle. Those he saw at the south-east angle I could get no clue to, but in a carpenter's shop built against the south wall of the mosque, I found the remains of a column against the tower wall, which comes exactly in the eastern line of this colonnade. To the north of the mosque I found four columns standing to a height of 13 feet. Two were built into the wall of a house and were visible from the exterior, and another two stand in the interior of the same house. They measure about 3 feet in diameter, and are at an angle parallel with the outer enclosure walls above cited. It is difficult to associate them effectively with the other colonnades, but all round this quarter I found remains of columns built into the walls—used as wall copings, &c.—which seems to point to the existence of an extensive colonnade here. They may be the remains of a northern double colonnade, corresponding to the one found by Porter to the south, and the continuation of the east and west lines in the mosque court arcade is certainly suggestive of connection, and although the small proportion of these arcade columns rules out the probability of their being part of this original colonnade, still they may be on the old foundations. I do not think it probable that the north arcade of the mosque court is on the line of any old foundations of the temple buildings, as its angle cannot now be explained by the suggestion that the line of an existing street influenced it. The west wall fits in awkwardly with this theory, and it, with the triple gateway in the south wall point rather to an inner enclosure with colonnades in front of the north and south entrances. In this case the east and west walls of the present mosque seem to show the limits of this enclosure, and the fact that the north entrance of the court of the mosque is in the same axis as the centre doorway of the triple entrance on the south is strong evidence to show that the position of the north entrance to this inner enclosure had been retained by the Moslems when they built the mosque. The actual temple, in this case, would have stood in the centre of this enclosure, the proportions of which, viz., 305 feet south to north, and 510 feet east to west, suggest an east and west orientation, thus giving sufficient space between the temple itself and the enclosure walls. The axis of the north and south gateways comes 30 feet to the east of the central axis of the outer enclosure according to this theory, and on this account is not re-assuring, but considering that the Romans adapted and only partly remodelled an earlier temple, which in its turn may have only been a partial rebuilding of a still earlier example, this difficulty may not be a serious one. The fact that the inner enclosure does not come into the centre of the outer enclosure is not an objection, as there are other examples of this peculiarity, as at Baalbek and Palmyra.

A study of the relative levels supports this theory. A glance at the section of the surface levels (*see* Plate V), from the archway to west of the mosque, eastwards through the court of the mosque to the eastern gateway, shows a fall of 5 feet 4 inches from the western archway to the

floor of the mosque at the west entrance ; from west entrance to Bab Jarû the court floor falls 1 foot 8 inches, while from Bab Jerûn to the bottom of the present steps in the street is a fall of 11 feet 8 inches, and from this point the street rises 1 foot to the eastern triple gateway of the outer enclosure. The measurements of the eastern triple gateway give the Roman level at 10 feet below the present street, and the measurements of the triple gateway in south wall of the mosque gives the Roman level at 3 feet 3 inches below the level of the mosque pavement. Thus —as the sectional drawing shows—the floor of the inner enclosure was 18 feet higher than the colonnaded way leading from the eastern triple gateway to the eastern portico, allowing of a flight of 32 steps (7-inch risers) up to the level of the inner enclosure pavement. This ascent was probably made in two flights, as I have indicated on the section, the lower outside flight leading on to a broad landing in front of the piers and east of the portico, the upper flight being cased within these piers and leading to the portico. The present steps indicate such a plan, as they are in two flights with a broad landing between.

On the west side the colonnade also works out to a lower level than the inner court, but as I was able to take only a very rough measurement of the height from the caps of the archway columns to the street, I cannot absolutely guarantee the correctness of the relative levels ; but it is certain that the Roman street was considerably lower than the platform of the inner court. The height from the top of the caps to the present street is about 26 feet, and taking the height of the columns at 8 diameters, and including for the height of a pedestal, the Roman level would be about 20 feet below the present street at this point, and 10 feet below the level of the inner court platform, thus allowing of a flight of 17 steps.

To the east of Bab el Jeirûn are four piers, as shown on Plate I. They rise up through the roofs of the buildings which surround them, and I first saw them from the top of the "Minaret el Aisa." Their positions in relation to the mosque I cannot absolutely guarantee, as the difficulties under which I measured them were far from favourable to correct planning. However, I think they may be accepted as generally true, although my notes were taken from eye observations and very rough general measurements. The northern two piers I measured carefully, and the westernmost one measures 38 inches on face, and the eastern double one 36 inches and 35 inches respectively on the two faces, the latter projecting 21 inches from the former. The space between the piers measures 14 feet, and the piers themselves stand almost entire—the height from neck of cap to present street being about 33 feet, the cap being 3 feet 6 inches high. The 14-feet opening is lintelled by an architrave with three facias and egg-and-dart moulding, with a plain slightly bulging frieze and enriched cornice over, of similar design to the other Roman work. The architrave, frieze, and cornice return round the east, south, and north faces of the eastern double pier, and do not lintel southwards or northwards, the design ending with the pier which stands

isolated, unless where connected by the lintelling towards the west. The cap has no neck mould, and the foliage is similar to the other work. On the north side of the pier the cap continues the whole width of the two piers, 5 feet 11 inches, in an unbroken band of foliage, as there is no projection on the north side. The mouldings and carving are exactly similar in character to the other remains I have described, and the angle of the piers is similar to the other, 86 degrees. The piers to the south I saw from the roof of the house where I measured the north pier, but was unable to get access to them. However, a few observations gave me the general position, and I could see enough to assure me that they were similar to what I had measured, and part of the same feature. I imagine that the present portico, as shown on Plate I, shows the limits of the Roman portico, although it differs somewhat from that planned by Porter, in this case the four projecting piers fit in admirably with the design. The isolated entablatures seem curious, and call for some crowning features, such as statues.

The columns of the eastern and western colonnade have now entirely disappeared, and except the one column I have shown black on plan inside of the eastern gate, I could find no clue to their positions. The position of this one column seen by me seems to suggest smaller intercolumnar spaces than Porter has shown, and harmonises with the intercolumnation of the portico, within the great enclosure. The four columns to the north of the mosque also give the same proportion of spacing.

This completes my work on the Roman remains. I have not been able to find any traces of the temple itself, but I think its site and orientation may now be guessed with a fair amount of assurance. A striking resemblance to the temple enclosure at Jerusalem can be seen in the outer and inner enclosures, as well as in their proportions and the raised inner court, while probably the temple was also raised above the inner platform. The same similarity can be seen in the Temple of the Sun at Palmyra. It does not seem at all improbable that the Temple of Solomon might have been the model on which the Damascus Temple was built, and this plan retained by the Romans, restored on the ruined walls of the Temple of the Seleucidæ, who may have used the site on which the Syrian Temple dedicated to the God Rimmon once stood.

A word on the general character of the details of these remains. The profiles of the mouldings are finely designed, although not delicate, and every member tells its value. The enrichments are artistically designed and tastefully applied, carved in a bold and broad style. I made comparisons with the work at Baalbek, which seems to belong to a much later period. Here the detail is refined until it has lost all its character and value, and harmonises badly with the imposing proportions of the buildings which it decorates. In fact, it looks almost renaissance in character. The mouldings are delicately designed and as delicately worked, but they are intricate and wasted. The carved enrichment is beautiful in itself, but inartistically applied—crushed together in a

meaningless way. I should be inclined to date the Damascus work to a period during the reign of Trajan, 98–118 A.D., probably the work of Apollodorus.

Could permission to search at will be obtained, I have no doubt that many more interesting fragments still exist, built into the houses which crowd around the locality. To lose a clue through the obduracy of a jealous householder, whose suspicions or cupidity demand either instant withdrawal or an exorbitant backsheesh, is a sore trial in pursuing archæological research in and around the domiciles of a Mohammedan population. I had many disappointments in being unable to get admission where I hoped to find a clue, which seemed invaluable.

JERUSALEM, *April 27th*, 1897.

THE GREAT MOSQUE OF DAMASCUS.

By R. PHENÈ SPIERS, F.S.A.

THE plan and the detailed description of the Great Mosque of Damascus and its environs, given by the Rev. J. S. Porter in his work published in 1855, were so complete that scarcely anyone since seems to have thought it worth while to take up the subject afresh. Besides this, ever since the great massacre of 1860, visitors have been somewhat chary in their desire to sketch or measure, owing to the fanaticism of the inhabitants; in fact, with one or two rare exceptions, no one was allowed to draw inside the mosque. This may to some measure account for the almost entire neglect of the subject in the *Quarterly Statements* of the Palestine Exploration Fund.

In the spring of 1894, when first I heard of the disastrous fire which in October, 1893, had destroyed the mosque, I published in the "Builder" a reproduction of a water-colour drawing, which I had been permitted to make in 1866, of the interior of the great transept showing the great arches and the pendentives carrying the dome, and with it a short description of the building. Its publication led to a discussion which was carried on in the same paper for some weeks, as to which portions of the building were Christian and which Mohammedan. Various theories were put forward, and the only conclusion I was able to come to was, that without a carefully detailed plan and a minute examination of numerous drawings and photographs, and among the latter some valuable examples lent me by Dr. Wright, it would be impossible to arrive at any satisfactory result. Comparison of the drawings and photographs with Porter's plan showed me at once that the latter was not altogether reliable so far as the interior was concerned, and in my dilemma I applied to Sir Charles Wilson, who informed me that the plan he had lent Fergusson, and which was published in his "History of Architecture," was based on one measured and plotted by him in 1865.