

PLAN OF THE CHURCH OF THE HOLY SEPULCHRE & C. SHEWING POSITION OF SECTIONS.

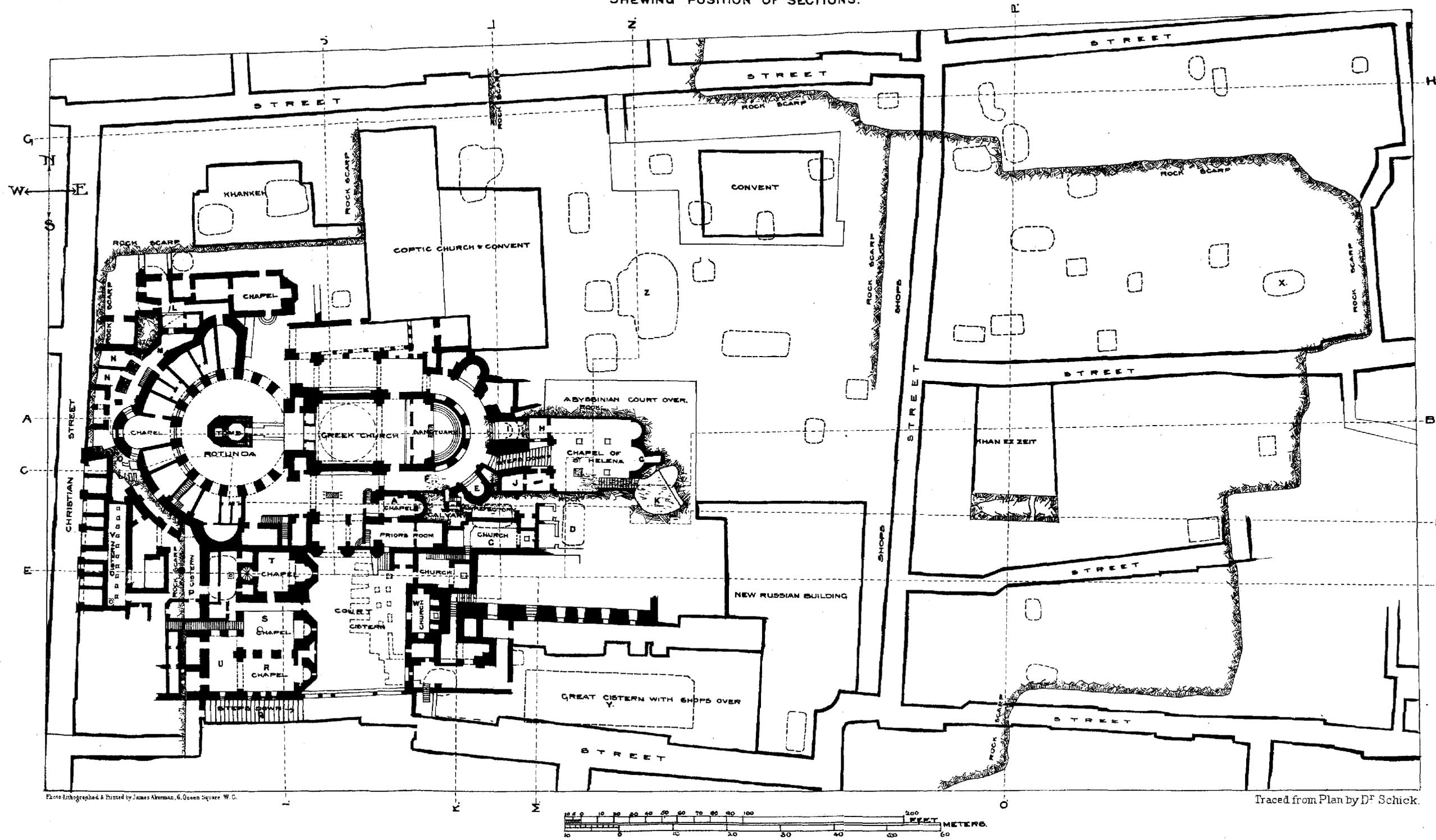


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THE SITE OF THE CHURCH OF THE HOLY SEPULCHRE AT JERUSALEM.

By Dr. CONRAD SCHICK.

I.

THE genuineness of this church is by many writers disputed, whereas others advocate it. Into this question I will not enter in this paper, but simply give several statements on the configuration of the ground, describing rock scarps, cisterns, &c., which may bear on the matter. I have recently made careful researches,¹ in order to be enabled to furnish plans in plaster of the ground, and in the course of these researches I found several important things, to report which is now my duty.

1. One of the chief points was to ascertain whether the Calvary rock is really rock or some imitation. I always felt uncertain on this point, and when asked about it by the Secretary of the English Palestine Exploration Fund, I could only give a doubtful answer, so I made this the first thing in my researches. It is well known that in the "Chapel of Adam," A, in a closed recess, and over it, on Calvary, *rock can be seen*. I paid a visit to the Greek Archimandrite, telling him about my doubts, and asking to be permitted to see the walls of his inner room, which is always locked. It was opened to me, and I was astonished to find there a very fine and costly museum of a great variety of things, but, alas! the walls were plastered so that I could see no rock, nor could the Archimandrite tell me what was behind the plaster, as he had not paid attention to this point before the plastering was done some years ago. Also, owing to the plaster, I could not see the blocked-up door which once led on this side to Calvary, besides the one through the Roman Catholic chapel on the top of the stairs. So I went up to Calvary and to the refectory of the Greeks, in order to examine the east side. The wall upstairs, between the place of the Cross and the refectory, is very thin, and as there are cupboards there, made partly of wood and also plastered inside, I could see no rock. Coming down from the refectory half way there is a short passage a little more than 6 feet high, covered with some long stones, hewed square like lintels, between which are also one or two pillar shafts which form part of the flooring of the refectory and the passage between the Greek Choir and Calvary.

This flooring of Calvary and of the refectory is 14 feet higher than the general flooring of the church. If one goes from the latter up to the refectory by a number of steep semicircular steps, passing the low and comparatively narrow and short passage already mentioned, he may see at its end a locked door, but as the stair here makes a turn towards the east,

¹ I made such in 1863, when I had to make a model of the church, then later at various times, as in 1884, and again in 1895 and 1896.

all passengers leave the door untouched and go up to the refectory. This door was now opened for me, and I found at B a continuation of the passage for about 5 feet, and at the bottom of it a sink like a pool and water in it. A wooden board lying on the brim enabled me to walk in, and I found to my left hand the rock and a large fissure in it going eastwards for 12 feet (*see* Section CD). It is about 3 feet high, and about 18 inches wide on the top, but at the bottom only 8 inches. It ends at a little door like the mouth of a cistern hewn in the rock, and not masonry, which I could plainly see by its covering being of rock. The depth of the cistern from the bottom of the fissure is 13 feet 3 inches; it had nearly 10 feet of water in it. The extent of the cistern I could not make out, nor could the people tell me, as they had never been in; the water is drawn up in the refectory itself. It is clear that it extends also southwards, at least partly, under the passage and church of the Abyssinians, C. There is another cistern east of this one, in the court of the Abyssinians, in the same line and level, and also cut into the rock: so that the rock from Calvary goes, in the same height and line, eastwards, and, as it seems, as far as to the Russian property, where it is found very nearly at the same level, so one may conclude that the rock goes through this whole length as a long rock bench. This was proved also by what I found in St. Helena's Chapel. The fissure is at its top covered with flat stones, on which the paving stones of the Refectory are resting. Würzburg and other pilgrims mention the fissure without giving the dimensions; but Tucker says "it was so large that a man may lie down into it"; and George says "that a man may sleep in it"; others say "large," &c. These pilgrims meant apparently this fissure, whereas Tshudi, in saying that a man may put his hand into it, means the one in Adam's Chapel, A. With regard to the colour of the rock the pilgrims differ, which is quite natural, as I observed also that it is in the fissure white, not like chalk, but rather a darker colour, so one may say grey, and another one sprinkled, as it is not a hard rock, but a kind of conglomerate in Adam's Chapel, but in the chapel of St. Helena the rock is harder and a little reddish.

Tobler takes the variety in size and colour as an argument that the rock is a forgery ("Golgotha," St. Gallen, 1851, p. 286, &c.), but without proper reason. Although the steps leading up to it (*see* Section KL) and the flooring of the passage (not of the fissure) are artificial, the rock is certainly under them, and was once visible, and the steps cut into the rock, as Maundeville states.¹ Originally the place with the hole in which the cross had stood was free round about, so that pilgrims could walk round it,² which was altered when the thin wall was put in and the refectory made. The chapel of the Crown of Thorns, C, is in its lower part most likely cut into the rock, but as it is plastered I could not see it. On the main flooring

¹ The steps trodden away by the feet of so many visitors were replaced by stones.

² At that time there was no refectory, and the arches of the present building over Calvary were open.

of the large church, between the Greek Choir or Sanctuary and Calvary, F, the rock is visible, and artificially shaped to look like the flagstones of the neighbouring pavement. And here the surface of the main flooring is a little higher than the whole—slanting slightly towards east and west from it.

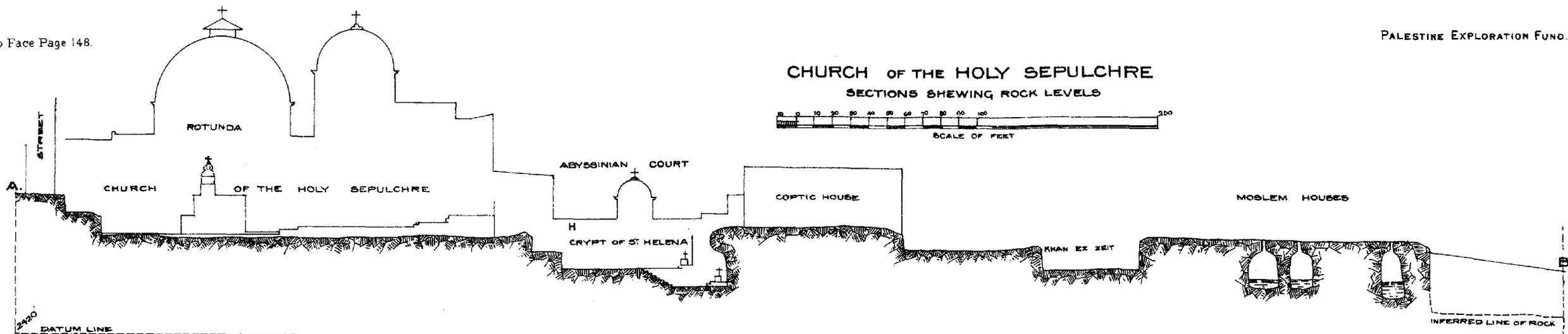
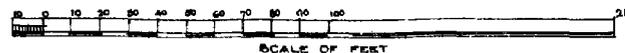
2. The second thing I had to do was to examine the rock in St. Helena's Chapel, as I had stated in one of my reports that the northern and southern walls are masonry, and others had contradicted me, stating that they were rock and not masonry. The decision of the question was not so easy, as these walls are plastered, and the sound of beating on them not so certain. This time I had some fortune. At several places on the north and south walls some pieces of plaster had fallen down, and there it could be very distinctly seen that the wall was of masonry. Having obtained permission from the Armenian Convent for a minute and careful examination, and the guardian in the church having received orders to that effect, doors were opened for me wherever I wished. In St. Helena's Chapel, behind the larger altar in the eastern wall of the middle apse, is a recess, G, forming a cupboard, not plastered inside, so I could see that the wall was masonry, and that the recess was not originally built in, but afterwards broken in, as there were no stones with hewn faces, but shapeless stones or rubble. Yet the rock cannot be far behind, as south of it the rock is overhanging the stair (*see* Section AB) and partly even the chapel. Then the rooms on the western side of the chapel were opened. In both, the eastern part is made in two stories, one above the other. In the northern, H, I could see, in the lower story, the rock up to its cover on north and west side, and going in 15 feet (towards west), but the upper story goes much more west, to under the altar of the Chapel of the "Parting of the Garments," I—or a total of 35 feet, and here all three sides are rock, and also parts of the cover—so that in the round passage of the church the two basements of the pillars standing to the right and left of the "Parting of the Garments" Chapel consist of *living rock*, as well as the *first step* leading up to the flooring of the said chapel. The southern rooms, J, are somewhat different. The lower one goes in for 25 feet, its western part is much narrower than the eastern, and in a slanting direction, like the staircase north of it. The southern wall proved to be rock as well as its west end. The eastern part has in it an oblong-shaped support or pier of masonry for bearing the cover over it, and the room had formerly a wide opening northwards towards the stairs. The room of the upper story, only going $7\frac{1}{2}$ feet further in than the lower—or, in total, $32\frac{1}{2}$ feet westwards—ends in a rock wall. Along its southern wall runs a walled stone bench, but behind it there is the rock. My guide (the Armenian priest) said it was of very large *stones*, but at a place where the plastering was quite loose, and partly already fallen off, on removing more of it we could clearly see that it was rock, cut down in a very straight line from west to east, and at the northern wall of St. Helena's Chapel we found quite the same, viz., that the northern and southern walls of the Chapel of St. Helena consist of rock, in straight lines, but

with a retaining wall along it, not so high as the rock, but so high that the spring of the arches could stand on them. This would indicate that the original coverings or archings of the chapel were a good deal higher than now, and the chapel at that time $2\frac{1}{2}$ feet wider; and that this lining wall was built when the present existing archings were made. The question is therefore with the following sentence decided: The northern and southern walls of the Chapel of St. Helena are *masonry of moderate thickness, but behind them are rock walls*. I found, further, that the basement of the south-western pillar of this chapel is living rock; hence much wider and larger than the three others, as any correct plan will show; and further, that south and south-eastwards from this pillar the flooring is rock, and also the steps leading down to the "Chapel of the Invention of the Cross," K; but some steps are restored with stones. The old pilgrims speak of the depth of the "fissure" going down to St. Helena's Chapel. Of this I found nothing, but it may be behind the side or retaining walls. The Armenian priest said that formerly a very large church stood here. Arculf, about A.D. 670, mentions that east of the four-sided church built on the site of Calvary was the stone basilica constructed by Constantine, and also called the Martyrium, built, as is said, on the spot where the Cross of our Lord and the other two crosses were found, and that "between these two churches lies that illustrious place where the Patriarch Abraham built an altar . . . where is now a wooden table of considerable size" (Pal. Pilg. Text Soc. Trans., p. 10). This might have been at the western part of the present upper story on the south of the stairs going down into the present Chapel of St. Helena.

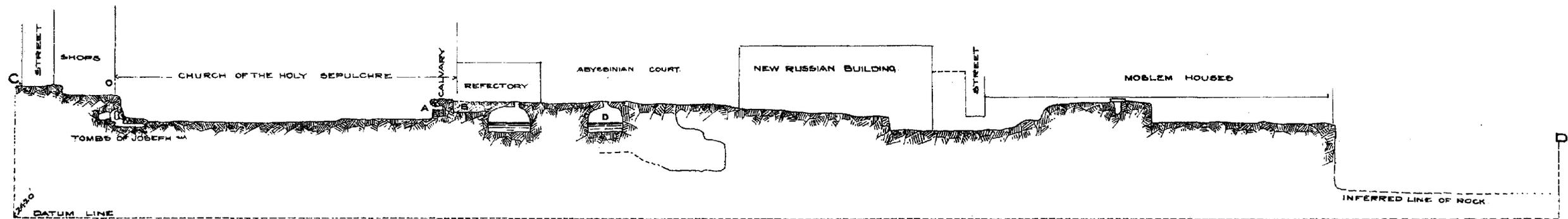
3. A third point for examination was the outside of the rotunda wall. Arculf¹ speaks of the rotunda as follows:—"This very great church (of the Holy Sepulchre), the whole of which is of stone, was formed of marvellous roundness in every part, rising up from the foundations in three walls, which have one roof at a lofty elevation, having a broad pathway between each wall and the next; there are also three altars in three dexterously formed places of the middle wall. This round and very large church, with the abovementioned altars looking one to the south, another to the north, a third towards the west, is supported by twelve stone columns of marvellous size. It has twice four gates, that is four entrances, through three firmly built walls . . . of which four means of exit look to the north-east . . . whilst the other four look to the south-east." As the present church has only two walls, viz., the circles of the square piers, on the places of the former large pillars, and the outer (embracing) round wall, some writers doubt the fact of three walls, and translate the sentence not three *walls* but three *stories* or galleries, one above the other, as is still the case. But as Arculf's description is illustrated by Adamnan's plan, which shows really three

¹ "The Pilgrimage of Arculfus," Palestine Pilgrims' Text Society, London, 1889, pp. 5 and 6.

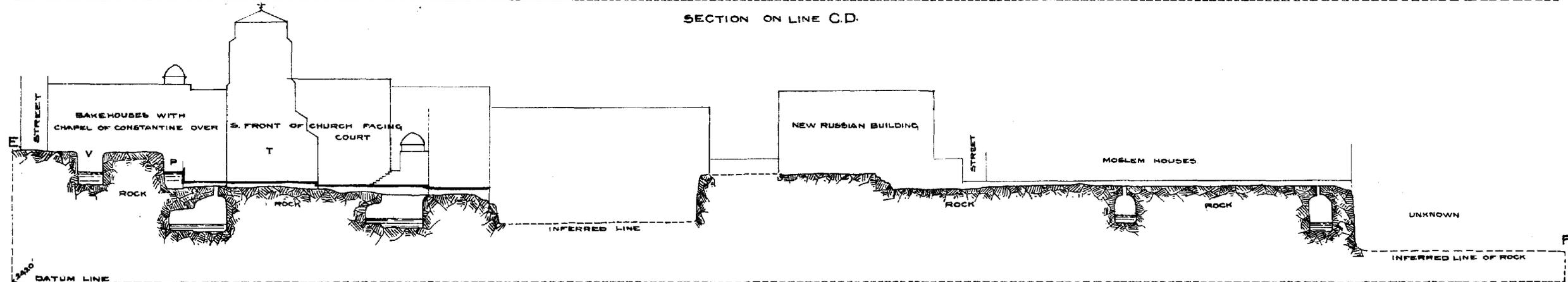
CHURCH OF THE HOLY SEPULCHRE SECTIONS SHEWING ROCK LEVELS



SECTION ON LINE A.B.



SECTION ON LINE C.D.



SECTION ON LINE E.F.

Traced from Plans by D^r Schick.

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walls, I doubted this interpretation, and wished to find, if possible, traces of a third wall—like the Ascension Church on Mount Olivet, which also had three walls, as explained in my paper on this church (*Quarterly Statement*, 1896, p. 310). The Greek Archimandrite allowed me to examine the magazines in the north-west, outside the embracing wall of the rotunda, and sent a priest with a servant with me, to open whatever I wished. Going along the passage which leads to the small open court, L, we turned southwards into a kind of arched hall, on through a doorway into a dark and rather narrow passage at M, to the west of which were two rooms, NN, both full of jars and oil. Immediately beyond these rooms is an isolated pier, and to the west of it are another two rooms, smaller than the before mentioned, but much higher, one having in its top a well hole blocked up by a stone. The passage terminates through an opening into a chamber which is closed up on the south side by the rock, O, in which are cut the tombs of Joseph and Nicodemus. On the east of this compartment I could plainly see the curved wall of the western chapel with a window blocked up. In examining the western walls of the dark rooms I found them of rock to a great height, even the pier with the arch on it seems to be rock, and in going back I found it so with the other rooms before mentioned. When at home and putting down on paper what I had seen, I was not able to introduce it in the plan of the church, so I had to go once more *measuring the details and heights*, when I found that the two first northern rooms in the passage, NN, are of two stories (two rooms below and two above), and, to my astonishment, the upper ones rather narrower than those below. Also I found that all had been once a *cave in the rock*, but its roof being somewhat weak, when some buildings (the Patriarch's residence in the Crusading time) were erected on it, they had, by masonry, to strengthen it, putting walls and a pier in the middle, and on closer examination I found that even the side walls towards the passage were also of rock, and the doors cut through, two above and two below, but not exactly one above the other; also that the passage itself had been divided by wood into two stories, a stone stair leading up along the rotunda wall. The rock is of rather a brittle and decaying nature, so sometimes repairs by masonry were necessary. By the later buildings the passage lost in some degree its proper circular line by corners of piers, arches, &c., but when put on a plan the original circular line is clear, and was originally unroofed. The space between this outer circular wall and the present rotunda wall is $6\frac{1}{2}$ feet wide. The rotunda wall is pierced by doors at several points, and is nearly 4 feet thick, having also piers on the inside, leaning to the piers a passage (now interrupted by cross walls) between this circular wall and the piers (or the former pillars) is about twice as much, or 11 feet, and with the piers 23 feet. The surface of the floor outside the rotunda wall is, in its southern part, or behind the western apse and its neighbourhood, $12\frac{1}{2}$ feet above the main surface of the floor of the rotunda (*see Section CD*), and here the rooms are only of one story, but at the

northern part, where there are two stories, the surface of the passage and of the lower rooms is only 7 feet 3 inches¹—hence the stair I mentioned was necessary, and was built when the rotunda wall was built. But the latter shows parts of restoration. For instance, there is a long piece near the northern apse, comparatively new and of a different kind of stone from the rest. Arculf's plan (by Tobler, "Golgotha," p. 107, and others) shows in the circle behind each of the three apses a square recess, and just so I found it behind the western apse.² The window I observed on the outside of the western apse is about 14 feet 6 inches above the level of the rotunda floor, and the present roof of the apse is only 12 feet high and breaks into the daylight of the window.³ The southern apse is the same, but the northern one, in its remaining part, is 26 feet 6 inches above the level of the rotunda floor. From this it seems clear that an intermediate roofing had been put into the southern and western apses, thus converting them into two stories.

With regard to the *third* wall, I found on the south-western side of the rotunda things in some degree similar to those on the north-west, just described. But as the convent is here, there has been much more alteration, though I could detect the circle in the highest story of the Church of Constantine, where the curious piers and pillars there find their explanation in the outer circled wall; also in the story below, where there is the baking oven and the necessary apartments belonging to it, I found a recess 6½ feet wide between the walls, and further north of it, at the Copts, a similar place, the continuation of the passage. The three (or four) rooms there go also so far in from the inner and lower gallery of the rotunda, to the outer or *third* circled wall; the strange turning of the inside of the rooms represents the line of the circled outer or third wall. Then there is, south of the Coptic rooms, a rather interesting cistern of the Greeks, of which I will speak hereafter.

4. Having done all this, there were still some things left for examination, especially that part which belongs to the Roman Catholics. I found the dark magazines west behind the large cistern in Sir Charles Wilson's plan correct, only they are situated a little nearer to Christian Street, and stand parallel with it. Here the rock rises up (visible) to the springing of the vaultings on the west and north sides, and very likely still higher behind the archings. The north side in the Roman Catholic convent itself I found the rock not only in a few places on the flooring, but in the north wall as a *scarp* in a straight line and to a considerable height, in some places 20 feet, from the surface of the flooring of the passage, going along it, or 25 feet from the general church floor. The stair there is leaning against the scarp.

West of the rotunda the rock is 14 feet high, in which are cut the tombs of Joseph and Nicodemus, O; some rooms of the Copts rest on the rock.

¹ Or about 24 feet lower than the surface of Christian Street, on the west.

² The southern was in later time made into a cistern.

³ So the window cannot be seen inside.

South of the rotunda, I have not actually *seen* a scarp, but there must be one, in a straight line from the surface of the shops in the south, where the road is bending, going northwards as far as the outer wall of the rotunda (*see* Plan and Section EF), as there are, east of this line, and in the full length chambers of two stories, one above the other, whereas west of this line are none, but all solid, so there was once here a comparatively level terrace from the edge of the scarp westwards to the present street, or still further, about 60 feet wide and 100 feet long. As there is now a kind of passage, P, behind the (eastern) rooms 8 feet wide, having on its western wall some old pillars standing *in situ*, showing that once a row of pillars stood here along the whole passage, put a little backwards or west from the edge of the scarp, on which certainly a parapet wall stood, people could walk here and see from this elevated gallery down to the then much larger court of the church (*see* sections), and what was going on there. The three churches of the present day and the belfry tower were not built at that time, so the court was much larger. In the south, the broad stairs, Q, came up from the court to this gallery and elevated terrace without any bendings.

In the Gethsemane Convent, south of the churchyard, the rock is found on a level with the floor of the yard (*see* Section IJ), and so there is some possibility that originally the court also may have been longer towards the south. Under the eastern part of this court is a cistern, now used as a cesspool, as the sewers are entering it. The west side of it, with the niches, are rock, and it has (most likely) on the east also, but some of the piers, standing free, are of masonry. The deepening in the rock might have gone further east, but I could not ascertain this. For fuller explanation as regards the rock in general I refer to the special paper (No. 5) and the plans Nos. 3 and 4, but have here to report a few points more.

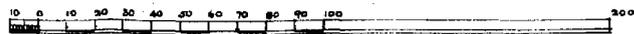
5. The present buildings on the west side of the churchyard were hitherto not properly understood, and this may give me leave to explain them here more fully. The building consists first of three churches in one line from south to north, viz., St. James or Mar Yakoob in the south, R; in the middle the Chapel of Marie Magdalene, S—others say, of the "Forty Martyrs," but this latter name is also applied to the chapel in the belfry, or the northern one of the three, T, which three, perhaps, for a time, formed the "Church of the Trinity." These churches or chapels are high, whereas the others behind them, of Thekla, &c., and some rooms or magazines, are low, forming three stories, for making up the height of the three front churches, which latter are going in towards the west to a line with the western side of the belfry. Behind the belfry is a dark place, used as a magazine, with a well mouth on its floor. (This cistern is cut in the rock, and of considerable size.) South of this magazine a flight of steps leads up into the higher situated Greek Convent. South of these steps is the Chapel of Thekla, U (as I was told), a low, insignificant place, but having a window in its south wall. It is generally connected with "Mar Jacob," or St. James's Chapel. Immediately to the west of this chapel are two dark empty magazines with very thick

walls ; and north of the stairs, extending to the wall of the rotunda, is a cistern, formed so to say above ground, leaning towards the west on the scarp, which is the west wall of this cistern, towards the north the church wall, and towards the east and south plain strong side walls ; the cistern goes up to the full height to the level of the former terrace. But between this cistern and the belfry, and over the whole length, are comparatively narrow but long rooms in two stories one above the other, to make up also here the height of the front churches. The lower of these long rooms is used for storing corn for the convent ; the upper one, which awakened my interest greatly, is divided by thin wooden walls of nicely ornamented and carved boards ; the northern one is a refectory for the members of the synod, the patriarch having his seat in or before a kind of niche at the northern end of the table on the top of the southern apse of the rotunda ; whereas the bishops and others have their seats on both sides of a long table. The entrance is on the west side, and opposite the east is a window just where the belfry ends. The next room is decorated with shelves and pigeon-holes on the walls round about for keeping documents. Also this room had a window in the east, and on the west side a door leading into a nice passage and so to the convent. The third was the sitting room, where the synod held its meetings. It has a door on the east side leading to a staircase going down into the chapel of "Mar Jacob" ; this door looks very old, and is remarkable for its nice carvings and inlaid work. This room has in the south a window towards the broad steps leading down to the church court, and in the west a door leading to the passage with the pillars, of which I have spoken above. The synod no more holds its meetings here, but all things are left as they were in former times, and the place is well worth a visit. North-west of it, in the corner of the rotunda, and under the Church of Constantine, which is the place for the daily worship of the priests and monks, is the bakehouse, with a large oven, and there is the mouth of an interesting cistern, V, spoken of above, S, the lower parts cut in rock, but not the upper part ; it is about 60 feet long, 15 or 16 feet wide, and 20 feet 6 inches deep, having in the middle a row of 10 piers, on which are arches, and over the latter flagstones to make the roof, something similar to the large cistern described in the *Quarterly Statement*, 1889, pp. 111 and 210.

6. As will be seen on Plan No. 1, the "Church of St. James" of the Armenians, W, is on the east side of the churchyard of the Church of the Holy Sepulchre, inside a form different from that generally given in the plans, and on the outside of the wall one can see a very large arch introduced into the wall, which stood formerly on pillars, as may be seen on its north pier, where part of a carved capital looks out from the wall ; the southern one was removed, when a window was made there for a small room inside the wall. Originally this arch must have been open. It is, perhaps, the remains of the former Church of Mary, which would then have stood across the present church court, thus giving meaning to the many piers in the cesspool below. In that case the archway, now filled up, would have been the chancel arch, and the present Church of the Armenians the chancel.

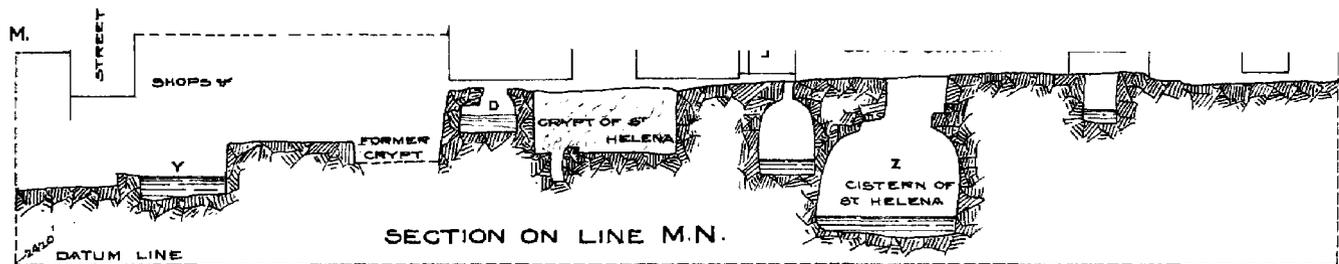
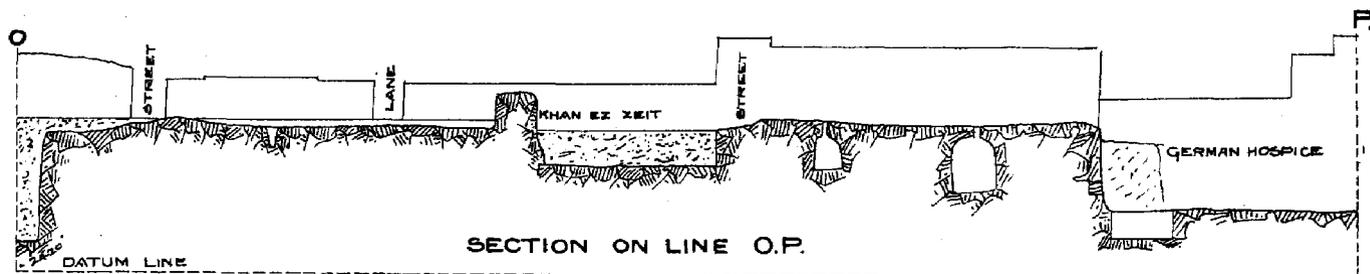
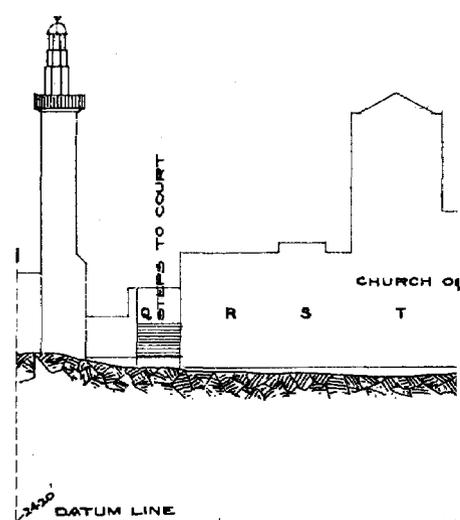
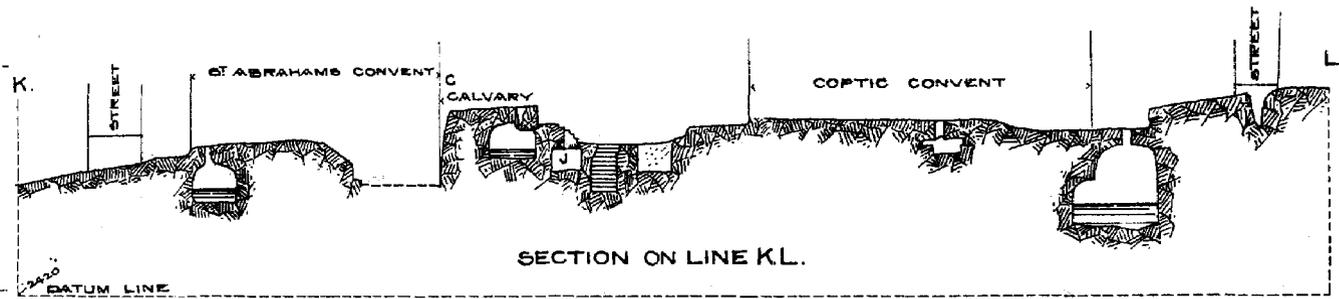
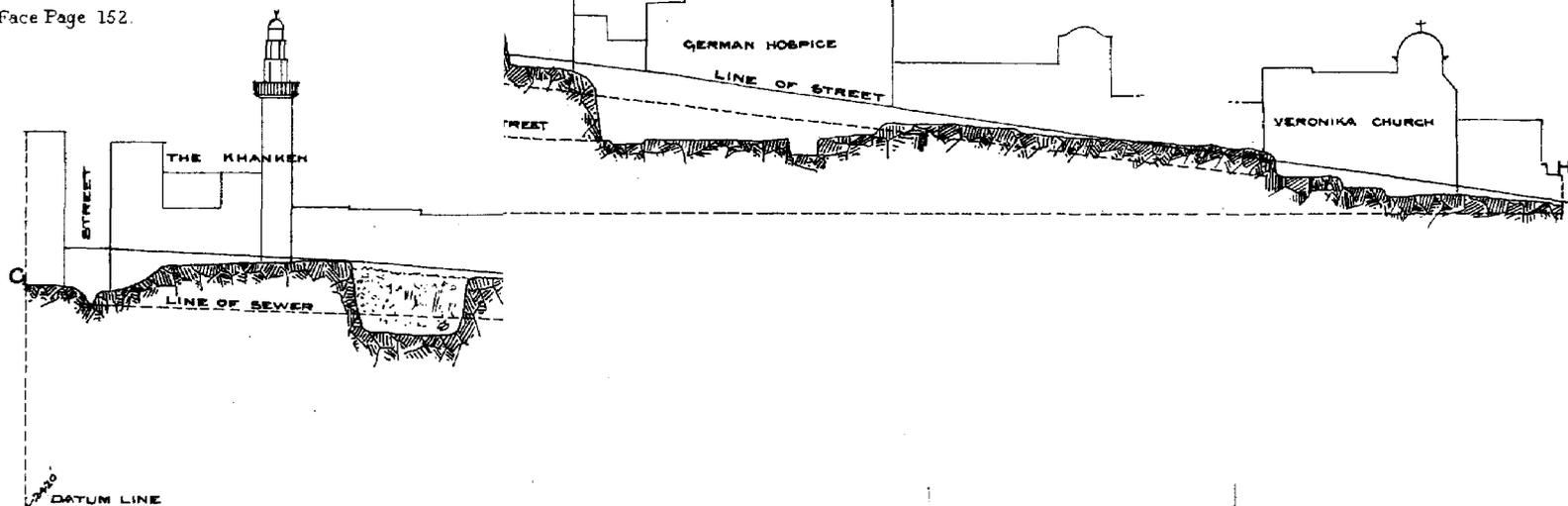
CHURCH OF THE HOLY SEPULCHRE

SECTIONS SHEWING ROCK LEVELS



SCALE OF FEET

To Face Page 152.



Traced from Plans by Dr. Schick.

7. In the above I have repeatedly spoken of rooms belonging to the Copts at the rock-cut tombs of Joseph, &c. It is well known, and shown on the plans, that along Christian Street, west of the rotunda and the church, with its annexes, is a long row of shops, but nobody would imagine that under the flooring of the two first of them, south of the large building with the piers, the Copts have some rooms, as referred to above.

II.

Notes and Explanation to the Plans and Elevations of the Site of the Church of the Holy Sepulchre.

The former ridge (or a line of connected heights) in a west-eastern direction was artificially worked out to a large, comparatively level place or platform, and so that the western part was worked down; whereas the eastern, standing in the height, became scarps on the north, south, and east, as a projecting block of rock.

The longitudinal and transverse sections give the rock levels at the different points shown by the red sectional lines, the datum line being taken at 2,420 feet above the Mediterranean.

In order to get the Holy Sepulchre as a free standing monument, the rock round about was hewn down, and for the rotunda (towards the west) made semicircular, as the plan shows. The more eastern, or elevated, place was the site of the Basilica, with the underground Chapels of St. Helena, &c. It ended on the east in a scarp (at the Russian ground); also to some extent there were scarps south and north. The lines of these scarps (now only visible at Calvary and the most projecting part towards the west) were not quite straight.

Towards the north-west, at the Khankeh, the original configuration of the ground was highest; hence here the scarp is higher near the rotunda than on the other side; and except the rotunda, with its chief gallery, the rock was not worked fully down to the general level of the church, but a bench of, in general, 4 feet higher was left. The bottom of the narrow outer gallery is in this western part 12 feet higher than the main level of the church. In the southern part of it are hewn Jewish tombs, now called those of Joseph of Arimathea and of Nicodemus.

In the rocky ground were cut many cisterns, as the drawings show. In some of them only the lower part is rock, the upper portion being masonry. The one (in the east), X, going down to the deepest level of all in the area, is included in the plan. It is in a Moslem house, which apparently was formerly a palace. Next in deepness comes the newly-restored large Cistern of the Greeks, Y, and the one called St. Helena's Cistern, Z (one north and one south of the ancient Basilica). Those under the church and behind the belfry come down to the level of 2,444 feet. In the eastern part (east of the street Khan ez Zeit) there exist a great

many cisterns, all hewn in the rock, but comparatively smaller, the deepest of them (already mentioned) going down to the level of 2,408 feet.

It is remarkable that only the eastern part, or about one-third of the whole, has regular scarps on three sides, and to a considerable height. This, I think, indicates that this part is the oldest, and done long before the church was built, and most likely the ancient Akra, or a fortress dating back to the most ancient Jerusalem—if even not Zion, as Sir Charles Warren suggests, there was such a place, as he showed in his book, "The Temple or the Tomb," p. 33, but he put it only too far south-east on his Contour Plan. West of it the ground is still higher, but already falling in the ground of the later churches; and there, I think, stood a castle mentioned in Nehemiah iii, 7, where the governor Nehemiah had his residence, and so this whole height would have been called at that time Thekoa (verse 5; cf. Jer. vi, 1).

This castle was certainly connected with the second wall, first built by Hezekiah (2 Chron. xxxii, 5), and probably the tower Josephus mentions in (about) the middle of the second wall ("Wars," V, vii, 4). The continuation of this wall towards the Corner Gate, &c., is difficult to point out, and I will leave the answer to more competent men.

When, afterwards, the church was built, the place was enlarged by breaking away the rock westwards, where the ground was rising, working into the hill, and so producing the state of things we find to-day. As the place was prepared for a church, and not for a castle, there are towards the north no proper scarps, and those on the south side were caused by quarrying stones there, as it seems to me, in the time when the Royal City, under David and Solomon, and the Temple were built, and the eastern part of this platform, as already described, was made. The deepening in this eastern part (*Quarterly Statement*, 1897, p. 27) was at that time very likely used as a pool or water reservoir, into which afterwards the pillars were put. The reason for leaving at its south end a rock block I do not know.

That this rock platform extends somewhat towards the south we know by the fact that in the Southern Street (*see* Section IJ) the rock looks out from the surface of the ground; and that about 120 feet south of it is no rock, but a great depth or abyss, was proved in 1872 (*see Quarterly Statement* of that year, p. 47).

In this projecting part of the rock platform is a large cave, similar to that in the so-called "skull" hill—"Hedemieh" or Jeremiah's grotto-hill, north of the city. Also, the scarps are there as in the south and east, &c., of the Church of the Holy Sepulchre platform-hill, as described above; only that Jeremiah's grotto-hill is isolated, whereas this platform is connected with higher ground on its west side.
