

PREPARATIONS MADE BY THE TURKISH AUTHORITIES FOR THE VISIT OF THE GERMAN EMPEROR AND EMPRESS TO THE HOLY LAND IN THE AUTUMN OF 1898.

By DR. CONRAD SCHICK.

1. At Haifa was made a pier on the seashore for landing at the German Colony, about half a mile west of the city.

2. The road from Haifa to Jaffa was made so that carriages might safely pass ; especially the bridges were restored.

3. The carriage road from Jaffa to Jerusalem was repaired, also that from Jerusalem to Bethlehem.

4. From Jerusalem to Jericho the telegraph line was prolonged, so that even from Jericho telegrams could be sent to Europe. As the Emperor did not go there this line was not used at all. One day the wire was cut, and in consequence about 30 people were imprisoned.

5. In Jerusalem, close to the Jaffa Gate, a new and wide entrance into the city was made (*see Quarterly Statement*, January, 1899).

6. In the street going from the Jaffa Gate eastward down to Christian Street, and further on to the three-fold Sook (or Market), the sheds over the fronts of the shops, consisting of all sorts of things, were taken down, so that the street looked wide and open. The walls were whitewashed, and all wooden things painted. So it was done also in Christian Street and other parts. The private houses, and especially the Convents, did the necessary reparations, whitewashings, and paintings. The same was done at the Gate Tower of the Castle, and also at the Barracks there. Many flagstaves were put up, on which were placed the Turkish and German flags. I send a photograph and description of what was done at the New Erlöserkirche. The city gates were also decorated.

7. Chiefly for the use of the Empress a carriage road was made to the Mount of Olives (*see Plan*). It begins at the Damascus Gate, going northward on the main Nâblus road, but a branch was made from the Imperial Camp, which met the same at the so-called Tombs of the Kings, where it crosses the upper part of the Kidron Valley, here called "Wady el Jöz." The bridge-like dam which is here was made higher, and on the southern slope the new road branches off eastward and goes on a kind of shoulder, comparatively level to the house of the Mufti, where it bends northwards. It crosses the shallow valley by a bridge and then goes in a north-easterly and easterly direction up to the top of the mountain, and on it south-eastwards, and finally southwards to the village et Tûr, so that on the one side there is a prospect from it of the Kidron Valley and Jerusalem, and on the other of the many hilltops and the descents to the Jordan Valley, and beyond them of the mountains

beyond the Jordan. To see the village, the Ascension Chapel, the Russian Ground, Church and Tower, one must walk, and then return by the carriage the same road. For the natives the new road is not of much use, but for the citizens it makes a fine drive, affording good air and fine views. In the field north of the village et Târ, old foundations of former houses were met with when the road was made, proving that once many more buildings were standing on the top of Mount Olivet than at present.

8. From the Guard-house near the Hospital of the Municipality on the Jaffa road, about one mile west of the city, to the gate, on both sides of the road were put flag posts, about 10 metres distant one from the other, and connected with a kind of garland made of branches of trees; further were put up posts for lanterns on the one and on the other side of the road, just as it was convenient, and about 75 feet apart. The lamps were burning all night during the Emperor's stay. Such lantern posts were also put along the side road, beginning at the former Austrian Consulate, passing the English Hospital, the German Consulate, the German Hospital, Dr. Schick's house, to the Imperial Camp, and lower down to the main road.

9. Outside the gate of Neby Daûd the road along the city wall was made wider, and the rest made so that one could drive out through the gate of Neby Daûd, and to the place the Emperor took possession of, and if desired return from there to the Jaffa Gate.

10. At Bethlehem a road was made branching off eastward from the Hebron road for driving up to the German Evangelical Church and School, and from the latter through the city down eastward to the Church of the Nativity, for which, in order to get the proper width, a few houses had to be taken down. Further, a new carriage road was made from the German Church southward through the vineyard about one mile long to the new German Orphan Home, built recently, from which a road goes also down to meet the Hebron road.

11. Not only all the German residents of Jerusalem, but many others had their houses decorated and with many flags (so, for instance I had on my house about 15 flags, besides smaller decorations). Even many Moslems had put flags on their houses, and on the night of the day on which the Church was consecrated there was a general illumination with fireworks sent by the Sultan, and let off by a Turkish officer opposite the Emperor's Camp, on the roof of the Rev. A. H. Kelk's house, so that the display could be seen in the whole town and neighbourhood. The fireworks lasted for about two hours.

12. The many beggars were gathered before the arrival of their Majesties and sent by escorts to villages some distance from Jerusalem; and it seems that even the dogs, which at night make so much noise, were diminished.¹

¹ Another account which has reached the office of the Fund states that during the Imperial visit "the street dogs were caught and housed in cages!"

13. At the Haram es Sherif much restoration and oil-painting were done, also many architectural decorations; for instance, the arches over the pillars on the stairs of the platform were plastered over, so that the stones can no more be seen, and then painted fantastically, and so also the front of the Aksa Mosque, which now looks yellow as if gilded and has a very strange appearance. Other things were done with better taste.

A NEWLY DISCOVERED HEBREW AND GREEK
INSCRIPTION, RELATING TO THE BOUNDARY
OF GEZER.¹

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It is well known that the town of Gezer has played an important part in the history of Palestine. It was already in existence before the Israelites entered the land of Canaan; in fact, the Book of Joshua mentions the Canaanitish King of Gezer as one of those with whom the new conquerors had a quarrel to pick, and the testimony of the Bible on this point has been clearly confirmed by the cuneiform tablets discovered at Tell el-Amarna, as well as by the Egyptian records: amongst others, the *stela* of Merentpah, the date of which is fixed at about the year 1230 B.C. A sacerdotal town under Israelitish dominion, the point of intersection of the boundaries of the territories of Ephraim, Dan, and Judah, a frontier town in the extreme east of the territory of the Philistines, captured and burnt by one of the Pharaohs of Egypt—Gezer had been given by this Pharaoh to his daughter as a dowry when she entered the harem of Solomon, and the ancient city, originally Canaanitish, subsequently Philistine, and finally Jewish, was rebuilt by the Israelitish monarch. During the period of the Maccabees Gezer figures continually in the course of the long struggles carried on by the Jews against the Seleucidæ, and becomes one of the chief bulwarks of the Asmonæan princes. Lastly, considerably later, Gezer—which, as I have already shown,²

¹ Read at the Académie des Inscriptions et Belles-lettres, at the meeting of October 28th, 1898.

² "Recueil d'Archéologie Orientale," vol. i, pp. 352-391: *Mont Gisart et Tell el-Jezer.*