

was of course entirely alien and dominating, generously applied to Jewish service but only lent for an imperial purpose. In no other light can it be considered in Jewish History.

Comparison is here strongly marked. Great building is begotten of great expansion, but the greatness of the Jews lay in their heroic but unsuccessful struggles for the preservation of national integrity. They had forsaken their tents for the unlovely walled shelters of the Canaanites, and within these they strove against internal sedition and external enemies. No better instance of this can be quoted than that of Simon and John, who, having common cause against Titus, found opportunity, in the breathing spaces of Roman attacks, to wage war against each other; this at a time when the sufferings of a protracted siege, in defence of their most sacred possession, had all but reached their limit.

The references to building greatness in the Old Testament, indicate a pride out of all scale with actuality. Ideals were not lacking, "Behold, I will lay thy stones with fair colours and thy foundations with sapphires . . . and I will make thy windows with agates and thy gates of carbuncles and thy borders of pleasant stones." So wrote Isaiah with the true imagination of a great builder. The desire to build in strength and beauty is abundantly evident. Had history been different, Solomon's great example might have laid the foundation of a national style of architecture; the disruption which followed his death, however, left his reign the only period in which development on these lines was possible. The arts of peace died in the seed and the greatest works of the Jews are to be found in their water-supplies and fortifications. These show engineering power of no mean standard, forced out of them by the sheer necessity for self-preservation.

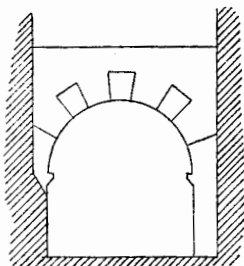
NOTES ON DAMASCUS.

By F. G. NEWTON.

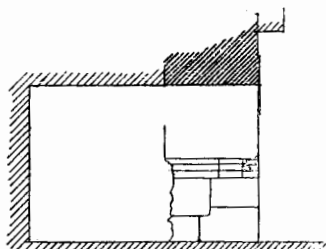
1. *Roman Arch, North of North Gate, in Temple Enclosure Wall.*

THIS arch was recently noticed by the Rev. J. E. Hanauer, and its position is shown on the plan (G) in *Q.S.*, Jan., 1912, p. 40. It had been previously noticed by Porter, and is described as follows in *Five Years in Damascus*, p. 52: "Proceeding eastward from hence, along a narrow street lined with good houses, we reach Bab el-Faradis

'the Garden Gate.' This is a fine Roman archway leading through a wall of great thickness, and is built of massive blocks of hewn stone. It is one of the ancient gates of the city, and was dedicated to the moon." A little further on he notes that the gate of the temple enclosure wall, about thirty yards to the south, is also called Bab el-Faradis. Ten yards to the north of the Roman arch is an Arab gate, and, further on, another.

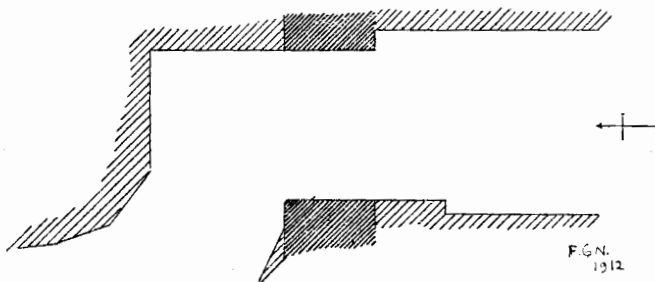


ELEVATION TO SOUTH SIDE



SECTION LOOKING EAST

NOTE. THE WALLS ARE ALL COVERED WITH PLASTER EXCEPT AT THE SIDES BELOW SPRINGING OF ARCH



PLAN OF GATE NORTH OF NORTH GATE OF ENCLOSURE WALL

■ ANCIENT CONSTRUCTION

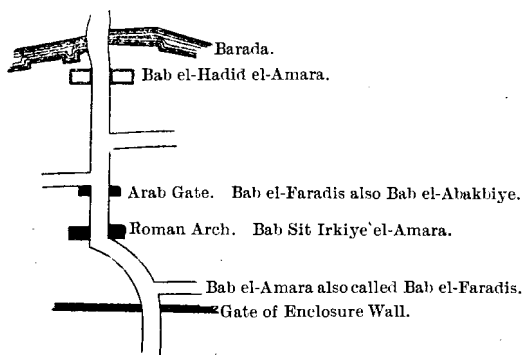
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▨ MODERN CONSTRUCTION


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The question of the names of these gates seems to be rather a complicated one, as everybody one asks seems to give a different answer. Mr. Hanauer, who kindly helped me in this matter, found the same difficulty, but we have finally come to the following result. El-Amara is the name of the district, and seems also to be applied to any of the gates, thus causing the confusion.

The portion between the Roman arch and the gate in the temple enclosure wall is known as Bein es-Surein, as has been already stated in *Q.S.*, Jan., 1912.



The Roman arch (*see sketch*) may have been the side entrance of a large triple gateway and in all probability it belongs to the wall of the city. There is very little of the stonework visible, as it is mostly covered by plaster. The jointing that is visible at the sides is rough, and shows the use of lime, and the courses are not kept

level right throughout. The cornice mould is quite plain . The

arch on the north side shows alternate voussoirs slightly projecting. The south side is not visible. There is not much to indicate its date, but, owing to the coarseness of the jointing, one would be inclined to put it down to a late period of Roman art, possibly the third century A.D.

2. Ruins at the House of Ananias.

To the north-west of the so-called house of Ananias, the Rev. J. E. Hanauer recently discovered some walls of ancient construction. As these walls may afford some proof of the authenticity of the site, it seemed worth while to plan what remains of them, especially as before long they may disappear altogether. The visitor to the house of Ananias is shown a small vaulted chapel below the level of the ground. As there is no sign of anything ancient in this chapel or its walls, if he is of a sceptical turn of mind, he naturally puts it

down as one of the places specially invented for tourists and pilgrims. The ruins at the back, however, show that it is highly probable that there was at one time a church here, as in Byzantine times no opportunity was lost in building a church on any spot made important by an incident in scripture.

Although these walls have only been recently brought to our notice by Mr. Hanauer, they had been previously seen by Porter about 60 years ago, and a description is given in his book *Five Years in Damascus*, p. 56, as follows:—

“About 200 yards to the right of this street, up a narrow lane, is the so-called house of Ananias. It is a cave, like almost all the traditional shrines of the land, and has of late years been fitted up as a chapel by the Terra Santa monks. Here are shown the little window through which the angel entered, and the precise spot where Ananias stood whilst receiving the heavenly message! Beside the cave are the ruins of the ancient ‘Church of the Cross’ mentioned by Ibn ‘Asāker. Like many others in the city it was seized by the Moslems, and long used as a mosque before it fell into ruin.”

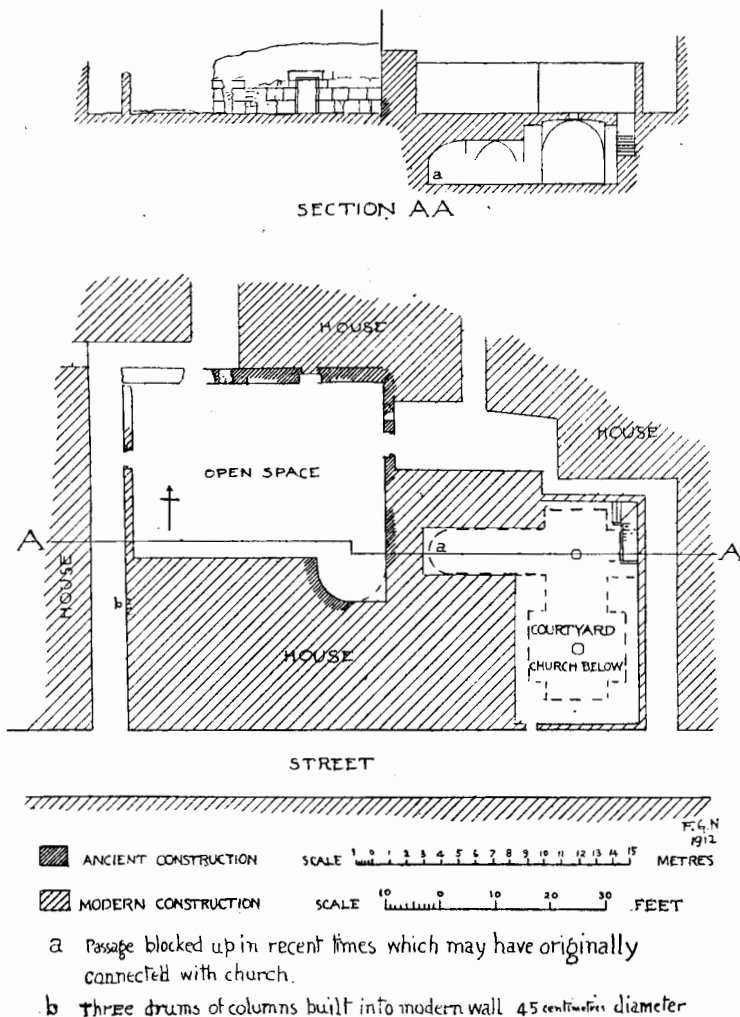
It is interesting to note that the ruins are here mentioned as being those of the “Church of the Cross.” The people in the neighbourhood, although Christians, all told me that they were the ruins of a mosque, but seemed surprised when I suggested the possibility of a church being there before. The position of the ancient walls is shown on the plan. Those to the north and east would appear to me to be of Arabic construction, and probably belong to the mosque. The stones themselves, however, were probably taken from an earlier building.

The lintel stone of the doorway in the north wall is a portion of a column cut to fit the position. The apse is on the south side, and was probably used as the *kibleh* at the time of the mosque, though it is larger than usual and, in fact, belongs to the original church. Its construction is different to the wall on the north side, and it probably dates from the Byzantine period (photo. No. 287)¹. It only exists three courses high. It is impossible to say what the original plan of the church was, and whether this was the only apse or not, but in all probability the modern church on the east side, now shown as the house of Ananias, formed the crypt of the Byzantine church, and was reached by a passage, marked A on the

¹ [The reference is to the photographs sent from Damascus and preserved in the Library of the Fund.]

plan, which is now blocked up. Having been a cave, it is possible that the religious history of this site may go back to a very early

RUINS AT THE HOUSE OF ANANIAS DAMASCUS



and prehistoric date. There are a great many churches and mosques in Palestine built over or adjoining caves which were originally the centres of some cult long before the Christian era.