

REPORTS BY DR. CONRAD SCHICK.

I.

1. *A Stone Pillar, partly quarried.*—North-west of the city of Jerusalem, one and a quarter miles distant from the Jaffa Gate, and about 600 feet south of the Jaffa road, there was recently discovered a pillar made of "native stone," such as Josephus ("Antiq.," viii, 3, 9) tells us was used for the cloisters of the Temple. Here people had in ancient times begun to cut a pillar out of the living rock, 24 feet long and 3 feet 3 inches in diameter. The upper half is finished, but the lower part is still massive rock. It is just such a pillar as was found on the Russian property, but the latter is somewhat longer and of greater diameter (*see* Memoir, Survey of Western Palestine, the "Jerusalem" volume, p. 409, under the heading El Muskobyeh), also it has a crack in the middle, and hence was never finished, whereas this newly found one is sound, but still rough, and not worked so smooth as the Russian one. I have also seen in this region much smaller ones, but they are now quarried away.

2. *The Jericho Boil.*—Since the plain of Jericho has become more cultivated, some houses built, and people living there, it happens that Europeans who reside there are troubled with a kind of boil, which lasts for a time and then heals. It is not certain whether this happens only at a certain season or in every season, nor whether every one becomes affected with it or only those particularly disposed to it. People say that it is somewhat similar to the Aleppo boil. It seems also that it affects only those who stay a long time there. If once the cause of it can be found out, the remedy will also be found.¹

3. *Remains of another Church in the Muristan.*—The Greek Convent have removed a great deal of earth and rubbish from the part of the Muristan which belongs to them, and is building shops along the new street which has been made west of the new German Church of the Redeemer, joining the northern street (on Ordnance Survey map $\frac{1}{25000}$, called Hârat ad Dabbâghîn) with the southern, Sûk al Bizâr. This street is called Prinz Friedrik Wilhelm strasse, in memory of the father of the present Emperor, who in 1869 took possession of the eastern part of the Muristan. Amongst several traces of walls and piers there were also discovered indications of a former church with three apses, and nearly the same size as the Erlöserkirche; only the middle and southern apses were found, the northern one being entirely destroyed. The convent are

¹ These boils are commonest in the autumn, and they are connected with malarial fever. They generally appear on the hand, wrist, &c., in just those parts which mosquitos attack. The latest medical theory of malarial fever shows (by aid of elaborate experimental research) that the germ is developed in the bodies of mosquitos hatched in infected water, and is by them conveyed to the sufferer. Perhaps, therefore, the boils are only another symptom of the poison which is thus introduced into the human blood.—C. R. C.

about to remove the remains, as they do not want to restore the church or to build a new one there, having, as they say, enough churches already. The site is to be used for shops and houses. Should I be able to gather more details I will prepare and send a plan. This church stood on the cisterns which Sir Charles Warren found in 1867 (see "Recovery of Jerusalem," London, 1871, p. 272).

4. *Jewish Colonies*.—Baron Rothschild, of Paris, has visited the Holy Land to inspect the various Jewish colonies established under his protection and with his help. He came one day to Jerusalem to visit the Pasha and the French Consul, and also went into the Haram Esh-Sherif. He arrived a little before noon and departed for Jaffa again in the afternoon of the same day, and declined to receive the papers and petitions which the Jews desired to present to him. It is said that he did not find things altogether satisfactory, the large sums expended not having produced the hoped-for result. So one must be sceptical when hearing that more colonies will soon be established. In these colonies chiefly vines were planted, which produce a great quantity of wine, pure for Jews, and it was hoped this would bring a large income, but it seems the price is too high, so that it cannot be sold as largely as is desired. They now think of planting olive trees.

5. *A Curious Stone Basin*.—A curious basin was brought by a peasant to Jerusalem, of which I enclose a drawing one-fifth of its real size. It was said to have been found in a cave or tomb. It is of a hard stone, of grey colour, a kind of basin elevated on three legs. The cavity is rather shallow, and has in its centre another shallow depression. It was certainly not for keeping any fluid in; but as there is a groove in the larger of the four side-ears—which were most likely used as handles—it seems as if sometimes fluid might run out when the basin was turned to its side. The use of it is a puzzle: some think it to be a basin on an altar of offering; others nothing more than the stand for an earthen jar or pitcher, Eastern jars being generally round below, and having to be stood in earth or on a board with a hole in it. If this was the real use, why was it made of such hard stone? If made of much softer stone it would have served the same purpose. As the stone of which it is made is not found in Southern Palestine, it must have been brought from another place.

The basin was brought by a Fellah from Beit Nakûba (near Abu Ghôsh), and he said there was another stone with it—but not brought here—which, according to his description, was a kind of rubber. So perhaps this basin was used for rubbing something, as paint, spices, &c.

II.

CONTRIBUTION TO THE STUDY OF THE ANCIENT CITY WALLS OF
JERUSALEM.

All authors who have written on the topography of Jerusalem have given more or less distinctly some account of the lines of the ancient walls of this remarkable city. The matter is not so easy, as these walls have undergone many changes and rebuildings, and the very little that actually remains of them is buried in the *débris*, so it is quite natural that scholars have suggested various lines of them. One thing seems to me to have been generally overlooked, and of this I will now speak. Always considering the walls as having been single, like the one of to-day, leads either to wrong results or becomes open to objections; for the walls were not single, but apparently had their outer or ante-walls, as history and the nature of the case show.

After the captivity, Nehemiah built the walls, as far as that could be done, on their old foundations, and following the former lines. Of this a somewhat complete report is given by Nehemiah himself in the third chapter of his book, and there are occasionally remarks on the subject in other chapters. In Neh. iii, 11, 19, 20, 21, 24, 27, and 30, is mentioned "the other piece," which is generally taken to mean that the said man or party made, besides his allotted share, a second piece somewhere. But taken in this way, we are not told at what part of the wall this was; nor is it mentioned who were the parties on the two ends of this "other piece." So I take it as meaning the outer or ante-wall, which certainly had not to be made so high and strong as the main wall. Much of the old wall may have been still standing, especially on the west and south side of the city, whereas on the east side, and in the neighbourhood of the King's House and the Temple, it had been destroyed, as appears clearly from the verses 19 to 30, describing *two* lines, the *inner* one, or main wall, and the *outer*, or "second" part or "another piece," as it is translated, and sometimes, as in verses 25, 26, and 27, this is explained by the words "over against."

A further proof that the main wall had an ante-wall some distance before it, or further out, results from Neh. viii, 1, 3, 16. The bulk of the people were (verses 1, 3) gathered in the street before the "Water Gate" in the open air, but certainly in a place enclosed by some outer wall. That it cannot mean the Water Gate of the Inner Temple, near the altar of the burnt offering, is proved by verses 8, 16, where it is said, "The people made themselves booths, every one up on the roof of his house, and in their courts and in the courts of the House of God, and in the street (or place = court) of the Water Gate, and in the street of the gate of Ephraim." Here, after the courts of the Temple, is mentioned also the place of the Water Gate in which booths were made, hence it cannot mean an inner gate. It is also put parallel to the Ephraim gate, which certainly was not a Temple, but a city gate.

In 2 Sam. xviii, 24, we read: "David sat between the *two gates*," viz., one in the main wall and one at some distance in the outer wall. So it seems to have been also at Samaria (1 Kings xxii, 10), where the two kings are said to have sat in the open air, but within an enclosed place, in their royal robes before the gate at Samaria.

That oriental cities were fortified by two walls, an inner and an outer, together with a ditch, is also proved by the history of the Crusading time. William of Tyre, in his "History of the Crusade," 8, v, states that the Christian forces made such a bold and furious assault that the defenders left the outer wall, and drew back behind the main wall, when the assailants had broken down the first or outer wall. In Book 8, chapter xiii, is mentioned a "ditch" in front of the outer wall; the Crusaders worked to fill up this ditch and break down the outer wall, in order to push the wooden tower they had built near to the (main) wall. And in Book 8, xv and xvi, it is said: They were enabled to fill up the ditch, break down the outer wall, and push their wooden castle with much force towards the (inner) wall, to lay a bridge of timber over to the wall, and so get possession of the latter, all this in spite of the opposition made by the defenders of the city. This was done on the north side of the city; and in the meantime the Count of Toulouse did with his people the same labour on the south wall, opposite the Church of Zion, which was outside the town (*see* Book 8, xvii). They had brought their wooden tower over the ditch, having filled a part of it in three days, and further on so near to the wall that they, on its top, could fight with lances with those on the wall. Thus it was at Jerusalem; and that it was so also in other cities, we learn in Book 17, chap. xix, of Tripoli. After the Count of Tripoli had gone in company with the Princess of Antiochia for a distance, and after taking leave of her returned to the gate of the tower, he was pierced by some assassins, between the two walls—the outer and the inner), and so in a miserable manner killed. From all this we see that in the Crusading time at least, and most likely, also, from remote times, the fortifications of towns consisted chiefly of four things: (1) a ditch; (2) an outer wall; (3) a strip of free space behind (sometimes broader, sometimes narrower); and (4) the main wall. The Crusaders learned this kind of fortification, and transplanted it to Europe.

That Jerusalem, at the time of its greatest extent, after Agrippa's Wall had been built, in about A.D. 45, had outworks, or such an outer wall as spoken above, appears from the account which Josephus gives of the city, shortly before its destruction by the Romans. The main walls stood on the height, on the brow of the hills, on the west, south, and east sides; but on the north side there was no valley, and hence, in consequence of the gradual increase of the town, three different walls—the "first," the "second," and the "third"—were built. It is generally agreed that the latter stood not much further north than the present wall does; and as Josephus gives the circumference of the city as 33 stadia, we are obliged to suppose an outer wall, situated lower down,

in order to make up the line to 33 stadia. The length of one stadium is generally taken as 600 feet, or more strictly, according to Lepsius, "Längenmasse der Alter," Berlin, 1884, p. 26, equal to 180 metres. Hence 33 stadia, or the circumference of the city, held 5,940 metres.

According to Josephus ("Wars," V, 12, 2), Titus made a kind of wall round about the city, some distance from it, which was 39 stadia long. As Titus had already put his camp inside the outer or "third" wall, he used it as part of this circumvallation, and so beginning near the north-western corner, *i.e.*, at the camp of the Assyrians, and going eastwards to the east end, or the lower parts of Cenopolis, then crossed the Valley of Kedron and went up to the Mount of Olives, where, bending towards the south, and downwards, above the village Siloah, to Bîr Eyûb, carried his wall up the hill westwards, passing near "Hakeldama," to the top of the "Hill of Evil Counsel," *i.e.*, Pompey's Camp, and then northwards through the modern vineyards, passing Herod's Monuments (on the height west of the south-west corner of the city), and from here over to the north-west corner of the city, where it had begun: a line, $39 \times 180 = 7,020$ metres long. All the places mentioned are known and can be measured to prove these statements; and on doing this it will be found that the outworks of the fortifications, or the outer walls, had to include on the north the Jeremiah's grotto-hill, some part of the north-western height, where remains existed but have been now removed. On the other three sides of the city the outer wall falls nearly at the foot of the hills. At the junction of the Tyropœon Valley with the Kedron Valley it goes even down into the latter valley itself, as recent excavations have shown. East of the present *Haram* or old eastern Temple wall, Sir Charles Warren found an outer wall of great strength, and lower down the slope other inferior walls; and on the west, outside the Jaffa Gate, there were also ruins of walls and towers, now covered with earth or with houses built over them. So it seems quite certain that the outer line of the walls was once longer than is generally supposed, and therefore it is not necessary to bring out the "third wall" much farther north, as some topographers have done, in order to make up the 33 stadia; a thing for many reasons not allowable, nor would the 39 stadia of the wall of circumvallation permit of it.