

REPORTS BY DR. CONRAD SCHICK.

I. OLD FONT IN THE CHURCH OF THE HOLY SEPULCHRE.

DURING the above-mentioned investigations I have been several times to the Church of the Holy Sepulchre and made some minute researches there, of which I report in the above, but wish to mention something more—first that I found an old *font* there, standing no longer in its original place, but put aside a long time ago in the corner at the passage from the northern (former) apse of the rotunda, leading to the well or cistern, and the Latin or Franciscan Convent, which passage is very dark even when the sun shines, and this seems to be the reason that this font was always overlooked. As it was partly broken and was lying with other stones there, it was thought to be merely one out of a heap of stones. It is square, each side measuring 3 feet 8 inches and 2 feet 3 inches high, all one stone. The hollow inside is rather interesting; it is neither square nor round, but consists of four segments of circles, forming leaves or wings, and for about 16 inches perpendicular and then rounded out towards the centre as the plan and section show. One side is broken away to a great extent, and on the top of it is lying a flagstone somewhat larger, but only 5 to 6 inches thick, which, I think, was once the *basement*. So when the hollowed block (the font) was removed from its original stand to this place, its base also was removed and then put on the top of it. I think it stood once in the place which is now used as the refectory of the Franciscan Convent which seems to have been the *baptistry* of the Latins for some considerable time when the Chapel of the Apparition (or of Mary) was built in the fourteenth century. In it then stood a pair of pillars—one removed when the place was converted into a refectory by putting across a thin wall and so making the present *passage* to the well and the convent. The other pillar is still standing in the thickness of this (not thick) partition wall. I found that even Quaresimus, 2,371A, mentions in A.D. 1620 this very font, saying:—"There is the old marble font of the church, outside square, and inside rose shaped, in the neighbourhood of the cistern."

II. THE "CAVE OF WILLIAM THE HERMIT."

We know that in the twelfth century a certain "William," called the "Hermit," was living in a rock cave in the neighbourhood of the Holy Sepulchre. This "cave" cannot be the one with the so-called "tombs of Joseph and Nicodemus," as the latter are mentioned before, so we have to look in this region for another cave, and such a one I found north of the western apse of the rotunda, the tombs mentioned being south of it. This cave is situated on a higher level and is much larger, forming two rooms connected one with the other, or one room with a pier in the middle,

and cut in the rock, so that the walls and the roof are rock, but the fourth side towards the church (or east) is masonry. The rock rises here about 28 feet above the general flooring of the church; the top of the rock forming to some degree the *flooring* of "Maghsan el Belik" (the magazines of Government), or the magazines in Christian Street, in the high building, with the many crusading buttresses—once belonging to the palace of the Latin Patriarch. With this palace the "cave" of William was in some connection.¹ So that there is little room for doubt that the rock rooms I found under the magazines were the "cave of William the Hermit," who might really live a hermit life here in this underground apartment (yet higher situated than the flooring of the church), and getting only some light through the door of the room; it had not any other window or light-holes. The rock roofing seems on one side not very strong, as there is put a pile of masonry to support it, very likely done when the large building was erected over it, also when the high cave was made of *two* stories, by corner-piers, and in the middle a wall was put in, on which rests now a rather flat arch or vault, so that two stories were formed one above the other, but both rather low, on an average only about 7 feet high. The place belongs to the Greek Convent, various stores being now kept there as in a cool cellar, especially oil for the lamps of the church.

It seems the cave was existing already—at least some part of it—when the Patriarch's Palace was erected, and preserved, as west of it, when the present Christian Street there was made, the rock was *lowered*, as was found to be the case some years ago when the drain was made.

III. A NEW COLLECTION OF ANTIQUITIES.

When investigating closely the question whether the rock of Calvary is really rock or a block of stone brought there I wished to examine the back room of the Greek Archimandrite's place—called in Sir Charles Wilson's plan of the church (Ordnance Survey Office, Southampton, 1892) "Dwelling of the Greek Prior." I found that the former partition wall had been recently taken out and replaced by a much thinner one put more to the east so as to make the first or western room larger, and all the sides of the chambers (also the now smaller inner room) freshly plastered over, so that I could not see whether it is masonry or, perhaps, in some parts rock, and the prior could not tell me what is behind. Thus far my searchings had, therefore, a negative result, but what I found in this inner room was a very interesting and costly collection of various kinds of antiquities, put up under glass very nicely and with much skill. As the place is totally dark a number of lamps were lighted, and the things were glittering so that I got the impression of having come into a sanctuary. I had not time enough to see all the various articles and to study them, but had to be content when some were shown and explained to me; for instance, a cross in which a particle of the True Cross is said to

¹ Tobler, "Golgotha und seine Kirchen, St. Gallen," 1851, p. 356.

be inlaid, and similar things, also the old Greek (heraldic) Eagle which I at once pronounced to be the Russian Eagle. They said, "Yes," but added "originally it was Greek and later on adopted by the Russians." I said:—"How things are changing! I was in this room 30 years ago, when it was not only empty but looking like a ruin, stones and earth lying about, and no plastering on the walls, but now this collection makes it a glittering sanctuary." At the time of that early visit I had no interest in the rock, and hence did not examine the walls for that purpose, which I now consider as a pity and regret the neglect.

NOTES ON THE "QUARTERLY STATEMENT."

By Professor CLERMONT-GANNEAU.

1. *Sculptured Head from Na'aneh* (January, p. 26).—This head has already been described and engraved in my "Archæological Researches in Palestine," Vol. II, p. 26, from our drawing made in 1873. This curious bit of carving at that time formed part of the stone floor of an Arab house at Jaffa. It does not come from Na'aneh, which is near Gezer, but was brought in the course of time from the ruins of Cæsarea. It has probably since been sold to M. Von Ustinow, who was told this fiction about the place from which it came in order to increase its market value.

2. *Greek Inscription at Wady Barada* (p. 31).—I think that from the evidence of the facsimile itself we ought to read, not Δὲ [ΥΨ] ἰστῶ 'Ἡλιοπολεῖ(ων), as Dr. Murray proposes, but rather Δὲ Μεγίστῶ 'Ἡλιοπολείτη. *Megistos* is, moreover, an epithet frequently applied to Zeus in the Greek inscriptions of Syria (see Waddington, Nos. 2,116, 2,140, 2,289, 2,292, 2,306, 2,339, 2,340, 2,412, 2,631). There is, consequently, no reason whatever for comparison with Zeus Hypsistos. Besides, it has nowise been proved that this last word, as is supposed by Dr. Murray, relying upon Schürer, and Cumont, has any specific connection with the Jehovah of the Jews. In addition to the two Beyrout inscriptions, the only ones with which these gentlemen appear to be acquainted, one might quote *seven others in Syria*, all from Palmyra. Some of these are in two languages, and the Palmyrian part shows that the Semitic divinity represented by Zeus Hypsistos is *Shamesh* (the sun), or the nameless god so popular at Palmyra, who is mentioned in the well-known formula, "To Him Whose name is blessed for ever, the Good and the Merciful" (טבא ורחמנא).

The official title of Jupiter of Heliopolis in the inscriptions is Jupiter Optimus Maximus—which favours the reading, *Μέγιστος*.

3. *Inscription at Jerash* (p. 33).—These two fragments belong to a text which was complete last year, and the whole of which was copied by M. Brunnnow ("Mitth. und Nachr. des Deutsch. Pal. Verein," 1879, p. 38). Dr. Murray's attempted restoration wanders far away from