WHATEVER doubts there may be concerning the topography of Jerusalem, and they are almost unlimited, one thing is certain, that the site of Moriah, the sacred hill where Solomon's temple stood, is the high ground known as the Haram, or Enclosure. Its full name is Haram esh-Sherif, which literally translated means the "enclosure of distinction," for the pious Moslems deemed it the most sacred place in the world next to the Caaba at Mecca.

The southern portion of the Haram has been raised to the level of the temple area since about the fourth century of the Christian era, and on the west it is covered by a building which stands high above the natural rock, resting partly on a thick layer of debris and partly on arches. It is now called the Mosque-el-Aksa, which means the "distant mosque," so called by the Mohammedan conquerors on account of its great distance from Mecca.

There is scarcely any doubt that this was the place where, on lower ground than the temple, Solomon built his palace, and in the times of Herod it was covered by a monumental basilica. Here Emperor Justinian built a church dedicated to the Virgin Mary which was afterwards called Anastasis, the Church of the Resurrection. When Calif Omar took Jerusalem he changed it into a mosque which, however, for unknown reasons fell into decay, and was rebuilt by Calif el-Mahdi. When the crusaders took Jerusalem it again became a Christian church called sometimes the Temple of Solomon, sometimes the Palace, because it served occasionally as the residence of the kings of Jerusalem. Baldwin II, king of Jerusalem, assigned it to a new order of knights who took from it the name "Templars." The Templars changed part of it and in front of their temple built a large granary; but Saladin restored the old building and this is the shape in which it is still standing.

The vaults underneath the Mosque-el-Aksa are now called the
WEST-EAST AND SOUTH-NORTH ELEVATION OF THE TEMPLE AREA.
According to C. Schick.
Stables of Solomon, which name has of course no foundation in fact, but it is quite probable that the Templars kept their horses there.

Here on the south side of Moriah was in ancient times the main ascent to the temple. Solomon visited the holy place from his palace and still in Herod’s time this way was open to worshipers. Even in Christian times access could be had to the temple area from the south. There are three gates still standing, but all
of them are now walled up. The one on the east is single, the middle one is triple, and the western gate is double. The triple gate, however, appears to have been the main entrance, and the German architect Conrad Schick claims that it was a triple entrance from the start. The pillar between the double door, according to the same authority, is very ancient, presumably Jewish. Other parts of the masonry are of later construction, for we find in one place a Roman inscription built into the wall upside down, which shows that the Crusaders used the material of Hadrian's temple for various restorations, and so the construction, or rather reconstruction, dates back to the time of the Crusaders. These gates were all walled up by the Mohammedans.

In the southeast corner the wall of the Haram is steeper than in any other place. It is very high above the natural rock and contains a room of considerable interest which lies below the temple area and is accessible from above by a winding staircase of thirty-two steps.

Upon the ground in this room lies an ancient Roman niche cut in a block of white marble 1.60 meters long and one meter broad. It may have been part of the temple of Hadrian and must have contained a statue. It is scalloped at the head end and though it looks more like a trough is now called the cradle of Jesus. The legend informs us that when Joseph and Mary came from Bethlehem to have the babe circumcised, they dwelt in this room and used the hollow stone as a cradle. The Mohammedans who look upon Jesus as one of their prophets have built above it a cupola, and had the room walled up until 1871, when the Grand Duke of Mecklenburg visited Jerusalem and expressed the wish to enter it.

The stone called the cradle of Christ is quite old, for it is mentioned in the travels of the Pilgrim of Bordeaux who visited the place in 333, but it is scarcely possible that it antedates the temple of Hadrian.

The room of the cradle of Jesus stands in the place which according to Schick must have formed the southeast tower of the temple fortifications, and we may assume that the lower stones date back to Jewish times. In the corner there is an unusually large

1 The inscription reads:

TITO AEL HADRIANO
ANTONINO AUG PIO
PP PONTIF AUGUR
D.D.

The translation is: "To Titus Aelius Hadrianus Antoninus Augustus Pius, Father of his Country, Pontiff Augur; by Decree of the Decurions."
stone, 1.83 meters high and 6.70 meters long, and it is interesting to note that Mr. Schick believes that this stone furnished to Jesus the occasion of referring to the stone rejected by the builders which has become the head of the corner. This stone, he insists, was probably intended for the temple, but was discarded because one corner of it is visibly injured, and when the walls were built it furnished the best possible material for “the head of the corner.” Claiming that Jesus always fell back upon impressions from real life for his parables, and considering the fact that this stone on the southeast corner of the temple area had lain there in the times of Jesus and must then have been as conspicuous as now, Mr. Schick confidently insists on the probability of his suggestion.

The Turkish government guards with special jealousy the so-called Golden Gate in the northern portion of the eastern wall, and could not be prevailed upon to open the old entrance, for a tradition, still living in the minds of the people, has it that the time will come when Jerusalem shall again be taken by the Christians, and the conqueror of Palestine will then enter the Holy City through this Golden Gate.

The most sacred spot on the Haram-esh-Sherif is the rock which for good reasons is assumed to be the Holy of Holies of the ancient Hebrew temple. From this piece of natural rock the building takes its name and is called Kubbet-es-Sakhrah, the Dome of the Rock.

The Dome of the Rock stands upon an almost rectangular platform (called the chel) rising six cubits above the level of the surrounding area of the Haram and is surrounded by an artistic balustrade with thirteen entrances to which we ascend by twelve, and in one place fourteen, steps.

The Romans knowing the fanaticism of the Jews, granted them the privilege of prohibiting Gentiles from entering their holy place. An inscription written in somewhat faulty Greek in large letters and easily readable, was inserted in this enclosure, and declares that any one bold enough to venture into this place should only have himself to blame if he were slain by the Jews. It is one of the oldest inscriptions discovered in Jerusalem and reads thus:

_WARNING TO GENTILES._
Inscription in the Temple Enclosure.

MPIOEPA AALLAOGEPIH EISIH
PEREIOAI ENTOX TOT HE
RI TO IEPOX TRYPFACTOY KAI
PERIBADOY OXIAN AIH
FOH EAYTOI AIPIOY EY
TAI AIA TO EAKADOY
OEIN OAXATON.

The translation is as follows: “No stranger is to enter within the balustrade round the temple and enclosure. Whoever is caught will himself be responsible for his death which will ensue.”
Before we turn to the main building, the Dome of the Rock, we will take note of a little cupola standing on two columns in the northwest corner of the Chel, which is called the Demon's Cupola. It covers a cave in which tradition knows that Solomon who is believed to have been a great magician, kept his demons sealed up.

The Dome of the Rock is a most elegant octagonal building, one of the noblest instances of Moslem art, and reminds us partly of the Byzantine style and partly of Moorish remains in Spain. On entering we find a rotunda of two concentric rows of columns, the inner circle of which supports a drum whereon rests the dome surmounted by a crescent. The proportions are perfect and the details
INTERIOR OF THE DOME OF THE ROCK.
of the decorations show an exquisite workmanship and good taste. The stained glass windows are of rare beauty, and one of them bears the name of Solyman and the date 935 of the Hejira (1528 A. D.).

The purpose of the building is not to serve as a mosque, but to cover the holy rock sacred to Judaism, Christianity and Islam. This is the place where the Jews offered innumerable sacrifices to the God of Israel; here is seen the footprint of Enoch and likewise the footprint of Mohammed, covered by a little shrine containing also a hair from the prophet's head. From this rock Mohammed ascended to heaven on his marvelous mare el-Burak and the rock tried to follow him, but was kept back by the restraining hand of the angel Gabriel, the imprint of which is shown on the upper surface of the rock almost in the center.

Underneath the rock is a grotto, the entrance to which lies in the southeastern part and leads under the holiest portion of the rock.

The grotto has an opening in the rock above, through which light is admitted. Its walls are plastered with gypsum, and the floor is covered with marble slabs. In the center the floor sounds hollow which indicates that below this grotto there is another cavity. This
KEY TO THE MEASUREMENTS OF THE DOME OF THE ROCK.
According to C. Schick.
the Moslems call Bir Aruah, i.e., the Well of Souls, and they believe that it is the entrance to Sheol, the nether world. Even the walls of the little grotto have a hollow sound when tapped, and this fact fortifies the popular belief that the holy rock hovers free in space.

We here reproduce a section of the Dome of the Rock, according to Schick which shows the graceful proportions of this beautiful building.

The Tribunal of David.

Passing out at the east entrance the visitor is confronted with another structure of the same shape and type as the Dome of the Rock itself, but smaller. It is called Mahkamet en-nabi Daud, the Tribunal of the Prophet David, or simply David's chair.

This elegant little building goes under different names because several legends cluster around it. Tradition claims that David sat here in judgment, and here on the last day the balance of justice will be suspended when the quick and the dead shall appear before the throne of judgment. For this reason it is also called the Dome of Judgment.
One legend relates that at this place a chain hung down from heaven which served as a test of truth. Witnesses were requested by the judge to take hold of the chain and if a man bore false testimony the last link would break off. The story goes that a Jew was accused by a Mohammedan of withholding a debt, and the Jew handed a staff which contained the exact sum of his debt to his creditor to hold while he went to lay his hand on the chain, whereupon he swore that he had returned the money. The chain held because the testimony was literally true, but having been misused it forthwith disappeared. In remembrance of this heavenly chain, David's Chair is also called the Cupola of the Chain (Kubbet-es-Silsilah). Its walls are decorated with quotations from the Koran.

The Dome of the Rock is surrounded by an octagonal wall which architects deem to be a later addition, and if it were removed, it would show at a glance that the building is an exact likeness of the Cupola of the Chain, except that it is three times as large. This makes probable the statement of Arabian historians that the Cupola of the Chain served as a model for the Dome of the Rock.

The people of Jerusalem commonly call the Dome of the Rock the Mosque of Omar although it is neither a mosque nor is it probable that it was built by Caliph Omar. When he conquered the city he ordered the sacred place to be restored and an inscription on the wall informs us that Caliph Abd-el-melech, one of Omar's successors, completed the building in 686.

The question whether the Dome of the Rock was originally Byzantine (i.e., Christian) or a noble instance of old Arabic art has been the object of a discussion between Dr. J. N. Sepp of Munich and Professor Adler of Berlin. The former looks upon the Dome of the Rock as the building of Emperor Justinian, while Adler credits the Caliph Omar and his successors with this achievement. Whichever side may be right, we must grant that the ornamentation of the Dome of the Rock and also of the Cupola of the Chain is the work of Mohammedans, but it is not impossible that the original design is Christian. Schick and Ebers incline to accept the Christian origin. Fergusson even goes so far as to date the building back to the days of Constantine, which, however, is absolutely excluded. He was not sufficiently posted on the archeology of the place, which appears from the fact that he assumed this to be the site of the Holy Sepulcher and looked upon the cave under the rock as the new tomb of Joseph of Arimathea, a belief that at some time was erroneously held by the Christian Crusaders. A middle ground is taken by De Vogüé and Dehio who believe that the Dome of the Rock was
built by Byzantine architects on the order of Caliph Abd-el-Melech (688-691).

We cannot doubt that here Hadrian had his temple of Jupiter erected. According to Schick this was a rectangle and was called the Dodecapylon, which means the sanctum with twelve doors.

FRONT ELEVATION OF SOLOMON'S TEMPLE.
According to C. Schick.

During this period pagan sacrifices were offered on the rock and the statue of Jupiter must have stood right on the place of the Holy of Holies. According to contemporary records the rock was surrounded by twelve columns which supported a cupola while the sur-
rounding area remained under the open sky. The twelve doors may have been twelve gates in the balustrade of the platform which is still standing. This temple of Jupiter was allowed to fall into decay when Christianity spread, and for some time the Christians did not deem it proper to have the place cleaned and consecrated to religious service so as to fulfil the prophecy of Jesus (Matt. xxiii. 38), "Behold your house is left to you desolate."

The Pilgrim of Bordeaux (333 A.D.) still saw here the statue of the emperor but speaks of the ruins of the temple of Jupiter. Julian the Apostate gave permission to the Jews to rebuild their temple, but after his death the preparations were stopped.

The Haram is covered by a great many cisterns, some of which hold an enormous amount of water and are apparently intended to serve as reservoirs in times of siege.

At the northwestern corner of the Haram the Maccabees had built a fort commanding the temple, the tower of which is called Buris by Josephus. On the same spot was built the Roman fort Antonia which played an important part in the final struggle between the Romans under Titus and the Jews in the year 70, as related by Josephus.

Christians as well as Jews have shown great interest in the
Solomonic and Herodian temples which stood on this ground and have since been utterly wiped off from the face of the earth. The very careful investigations of Schick have been accepted for a long time and there is no question that he has furnished most important data, especially as to the successive changes in the topography of the place; but his reconstruction of the temple suffers from a serious drawback. Accepting the traditional statements of Josephus as well as the Bible, he shows us an enormous building, to erect which would tax the skill of a modern architect.

The impossibility of a building of that kind at the time of Solomon and King Herod has induced later investigators to revise...
the results of Schick and so Mr. Phillips E. Osgood, taking the Biblical measures, arrives at a more plausible solution by assuming that the court was not, as Schick supposed, covered by a roof, but was open to the sky. According to Osgood the Solomonic temple was more modest in its proportions, but we can be assured that his reconstruction is the only plausible solution of the problem.