AMONG the places of interest in Jerusalem and its immediate neighborhood we must mention first of all the upper and lower pools of Siloam situated on the southern slope of Ophel at the lower part of the Tyropeon Valley. These are two artificial ponds which are fed by an ancient tunnel from the Virgin’s Spring, formerly called Gihon. We must remember that here on Mount Ophel, now deserted and outside of the present city walls, we must seek the city of David, the ancient Mount Zion, and the Pool of Siloam which
in the time of the kings of Judah was the main water supply of the inhabitants of Jerusalem.

Excavations prove that various efforts were made to lead water

MAP OF THE SILOAM TUNNEL.
The figures of the contour lines are given in meters.
to the Tyropœon valley. Remnants of an old canal outside the old city wall have been discovered by the German architect Schick. It is obvious that this canal could easily fall under the control of a besieging army, and so we may assume that the tunnel was dug to obviate the danger. The workmen began from either end and met

SILOAM INSCRIPTION; THE ORIGINAL STONE.

SILOAM INSCRIPTION; A SQUEEZE FROM THE ORIGINAL.

at a in our map, and the place of the famous inscription,\(^{1}\) recording this event, is indicated by an arrow.

The tunnel empties (at i) in the upper Pool of Siloam. Northeast of the upper Pool of Siloam there existed another basin, presumably the Pool Asuja\(^{2}\) (mentioned in Nehemiah iii. 16) which

\(^{1}\)This inscription in which the workmen celebrate the completion of the tunnel has been reproduced and translated in *The Open Court*, XVII, pp. 662-665.

\(^{2}\)"מָצָא בְּיָם הַמַּגִּיד הָאָרֶץ" means “artificial pool” and is translated in the authorized version, “the pool that was made.”
served for the collection of water, and was connected toward the west with a canal \((c\;b\;d)\), and had an overflow toward the south (from \(A\) toward \(g\)). From \(d\) the water may have been distributed for irrigation purposes over the king’s gardens here situated.
The upper pool of Siloam (e) and the Pool Asuja (A) were drained by a canal (marked by the letters \( fgh \)) which passed under the old city wall (\( klm \)) and ended in a basin C. This may have been the King’s Pool mentioned in Nehemiah ii. 14, but it is possible that the King’s Pool was situated on the southern bluff of the Tyropoeon Valley (near B)\(^3\) or in the place of the Birket el-Chamrah.

Owing to an unfounded notion that the Pool of Siloam was the Pool of Bethesda (mentioned in John v. 2), the water here collected in the Tyropoeon Valley was believed to be possessed of miraculous powers and many patients came to seek a cure for their ailments. In consequence baths were built here, the ruins of which are still visible.

The pools of Siloam were apparently of great importance to the ancient inhabitants of Jerusalem, for here was “the house of the mighty” (i. e., of the heroes of Israel), here was Zion, the city of David, and here was his sepulcher mentioned by Nehemiah (iii. 16) and still standing in the days of the Apostles (Acts ii. 29).

Siloam, or Hebrew Shiloah,\(^4\) means “sent” or “dispatched,” which is to be understood in the sense of “discharge” (viz., the discharge of water) or “aqueduct.”

The waters of Siloam have always been regarded as something mysterious. Isaiah speaks of the waters of Siloam that “go softly” and compares them to “the waters of the river strong and many,” but the meaning of the comparison is not clear.

Josephus speaks of its waters as sweet and abundant,\(^5\) and Jesus sends a blind man down to wash his eyes in the Pool of Siloam\(^6\) to be cured; he also refers to an accident which happened at Siloam in which eighteen persons were killed by the collapse of a tower.\(^7\)

While upon the whole archeologists are now agreed to identify the upper and lower Pools of Siloam with the water basins supplied by the Spring of the Virgin (Gihon) some have assumed that the upper and lower Pools of Gihon ought to be sought in

\(^3\) The dot near B indicates the site of the tree of Isaiah.

\(^4\) אֶשֶּל, Is. viii. 6, and עֵשֶׂל, Neh iii. 15. In Greek it is called Σειλωάμ, Σιλωάμ and Σιλοά; Vulgate, Siloe.

\(^5\) Bell. Jud., V, 4, 1, § 140. Compare also ibid. 9, § 416.

\(^6\) See John ix. 6-7. The idea that spittle was possessed of magic power is very old and common to many nations all over the world.

\(^7\) Luke xiii. 4. It is possible that a tower of the city wall near Siloam was undermined by the water and its foundations gave way suddenly.
the Hinnon valley, in which case they would be the same as the Birket Mamilla and Birket es-Sultan.

One of the best and presumably the oldest wells of Jerusalem is the Bir Eijub, i.e., the Well of Job which is situated south of Jerusalem where the Kedron and Hinnon Valleys meet. The villagers of Siloam make it a business to carry water from the well, which is superior to the pools of Jerusalem, into town and charge anywhere from two to fifteen cents for what they can carry in their goat-skin bags.

* * *

The immediate neighborhood of Jerusalem is covered with tombs, and many of them date back to the times of the kingdom of Judah, but none of them can be positively said to be what tradition makes of it.

One of the graves, attributed to the mother of Jesus, has been covered with a shrine in honor of the Virgin Mary, built in the Middle Ages by Melisendis, a daughter of Fulkko, the fourth king of Jerusalem.

There is also the tomb of James, the brother of Jesus, and close by we see the sepulcher of the prophet Zechariah. A few steps further north we find a monolith which tradition assigns to

![Image of Job's Well]
SHRINE ABOVE THE TOMB OF THE VIRGIN IN THE KEDRON VALLEY.

TOMBS OF THE JUDGES.
Absalom, the favorite but rebellious son of David. It is covered with a pointed roof surmounted by a flower and is one of the most ornamental tombs, but we may be sure that it does not date back to David's time.

Opposite the Pool of Siloam, on the slope of the Mount of Offense (a hill situated south of Olivet) lies a Mohammedan village of picturesque appearance, the houses of which are to a great extent old sepulchers where the dead have made room for
The living. The place is nowhere mentioned in the Bible or other ancient records, and as a village it appears to have originated not earlier than the Middle Ages.

The most magnificent burial places are the so-called tombs of the Judges, and the tombs of the Kings. A statement of Josephus makes it almost certain that the latter were made by Queen Helena of Adiabene for herself and for her son Izates with his large family.

Adiabene was a small vassal state of Parthia on the upper Tigris, and its king, Monobazus, bequeathed the kingdom to his favorite son Izates who, together with his mother the queen, was converted to Judaism in the year 18 A. D. In his Antiquities (XX, 2-4) Josephus tells the story of their fate, how the queen for a time moved to Jerusalem and how both bestowed gifts upon the Jews during a famine. They died about 48 A. D., King Izates first and soon afterwards his mother. He was succeeded by his brother, named like their father Monobazus, who had their bodies

* Mentioned in Acts xi. 28.
removed to Palestine and buried in the pyramids\(^9\) which Queen Helena had erected. Says Josephus, "They were three in number and distant no more than three furlongs from the city of Jerusalem."

Izates had twenty-four sons and twenty-four daughters, which accounts for the large extent of these catacombs. The richness of

\(^9\) Eusebius mentions these monuments in his Church History (II, 12).
ornamentation gave rise to the notion that they must have been the tombs of the kings of Judah.

Jerusalem is surrounded by ancient quarries, of which one in the northeast of the road to Damascus near the Moslem cemetery is called the Grotto of Jeremiah. We search in vain for a reason to connect the prophet's name with this spot, but, nevertheless, tradition asserts that here he wrote his Lamentations.

East of Jerusalem rises the Mount of Olives, also called Olivet, which is mentioned several times in the New Testament. At the foot of the hill lies a garden identified with Gethsemane.
where the traveler is shown a cave called the Grotto of Agony. This is said to be the place where Jesus prayed, "Father, not as I will, but as thou wilt," before he was made a prisoner by the servants of the High Priest and the Romans.

On the top of the mountain is the place where we are told that Jesus ascended into heaven. Here the Empress Helena founded a chapel which fell into ruins and was rebuilt by Modestus. When the Crusaders took Jerusalem the chapel had disappeared and they built another in its place in 1130, which stood there until the

sixteenth century. The present building, or rather group of buildings, was erected in 1834 and is connected with a mosque in charge of a dervish. The Christian chapel exhibits the native rock with a natural depression which tradition explains to have originated by the footprint of the ascending Christ, although it bears not the slightest resemblance to the shape of a human footprint. In localizing the place of the ascension of Jesus, tradition follows apocryphal sources and differs boldly from the canonical statement, for we read in the Gospel according to Luke (xxiv. 50-51):

"And he led them out as far as to Bethany, and he lifted up his hands
and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.”

Bethany is a little village and the name means “the house of the poor.” It is the home of Lazarus, Mary and Martha, where

THE GARDEN OF GETHSEMANE.

Jesus stayed before he entered Jerusalem on the first Palm Sunday. For the house of Lazarus a ruined medieval castle, probably built by Queen Melisendis, is shown which stands on the top of the mountain; and there is also a tomb which has been selected to
represent the grave from which Lazarus, after having lain buried three days, rose to life again.

The Mount of Olives, however, played an important part in apocryphal literature especially in the traditions of the gnostics.

According to the revelations told in the gnostic book *Pistis Sophia* Jesus tarried among his disciples on Olivet after his resurrection, and instructed them in the esoteric meaning of his doctrines.
THE VICINITY OF JERUSALEM.

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THE CHURCH OF THE ASCENSION AND MOHAMMEDAN MOSQUE.

CHURCH AND MOSQUE ON THE SITE OF CHRIST'S ASCENSION.
Popular tradition proved stronger than even the canonical authority of the New Testament, and disregarding Luke's report, localized the place of Christ's ascension on this hallowed mountain. Eusebius (about 300 A.D.) mentions the multitudes of pilgrims who visited the spot, and Empress Helena erected here a basilica in commemoration of Christ's ascension. The spot is also held sacred by the Mohammedans who have built a mosque in the immediate vicinity of the Christian church.

Our frontispiece of the Mount of Olives shows the Garden of

![BETHANY.](image)

Gethsemane where three roads divide. One of them leads to Jericho, the other two to Bethany.

* * *

Near Jericho on the Jordan we find the spot where Jesus was baptized by John the Baptist. The place is frequented by travelers many of whom are in the habit of filling their bottles with sacred water from the Jordan to use at home for baptism. C. W. Allers, the famous German artist, followed this custom and sketched the scene from life, but when he came home and found
THE JORDAN RIVER.

By C. W. Allers.

THE JORDAN PUMP.

By C. W. Allers.
some of the bottles broken, and that the rest contained water no better than could be obtained at home, perhaps even somewhat muddier, he decided that if he had the same opportunity he would take his Jordan water from the pump in his own back yard, an idea which he illustrated with his native humor.\textsuperscript{10}

* * *

Another place of interest in this city has been acquired by the German empire, and this is the prison of St. Peter, from which according to Acts xii. 7-9, the apostle was liberated by an angel. The dilapidated gateway presents a romantic appearance and is now decorated with the German imperial eagle.

* * *

Before we take leave of Jerusalem we will mention the Jews' place of wailing, a small quadrangular area near the southern end of the western wall of the temple enclosure. According to a law of the Turkish government the Jews of Jerusalem are prohibited

\textsuperscript{10} The German comments under the Allers sketches read as follows: "8 Buddel Jordanwasser werden wohl für die nächste Zeit genügen, um den Bedarf an Taufwasser in der Familie zu decken; in Wochen kommt man wohl wieder in diese Gegend."—"In den Orient gehe ich bald mal wieder; aber mit Jordanwasser schleppe ich mich nicht wieder ab; das hat man zu Hause ja viel bequemer."
visiting the temple area, the Haram, itself, but they are permitted on this steep wall to approach the place and hold conventions. Murray\textsuperscript{11} describes the place as follows:

"There is here a small quadrangular paved area between low houses and the Haram. The approach to it leads through narrow, dirty and crooked lanes; but on a Friday afternoon the place is well deserving of a visit. Here a strange and touching spectacle is presented. The mighty stones of the Sanctuary wall rise up to the domes and cypresses without door or window, as though to shut the worshipers off effectually from the sacred area over which they lament. Jews of all ages, both sexes, and from every quarter of the earth: Ashkenazim Pharisees from Russia, Poland, Roumania and Germany; Sephardim Hebrews from Spain; Mugharibeh Jews from Africa; Karaites; rabbis, aged men with flowing white locks, young dandies with long curls, little red-haired children, old women and maidens, all clad in their characteristic garments—raise their voices of wailing over the desolated and dishonored sanctuary, as

\textsuperscript{11} Handbook for Travelers in Syria and Jerusalem, ed. by Mary Brodrick, Ph. D., p. 91."
they have done continuously every week, century after century. Many of them appear to go through the ceremony as a mere idle matter of form, but the genuine emotion of a few is pathetic and soul-moving in the extreme."

Prof. Georg Ebers witnessed such a service of lamentation when he visited Jerusalem. He saw these mourning Jews kiss the holy stones and he heard the responsaries which they sang. The
cantor began the lamentation and the people responded in a refrain which constantly repeated itself, as follows:

The Cantor sang: "On account of the palace which lies waste,"
and the people responded: "We sit here lonely and weep."

In the same style they continued:

Cantor: "On account of the temple which lies waste,"
People: "We sit here lonely and weep."
Cantor: "On account of our majesty which is gone,"
People: "We sit here lonely and weep."
Cantor: "On account of its walls which were destroyed,"
People: "We sit here lonely and weep."
Cantor: "On account of our majesty which is gone,"
People: "We sit here lonely and weep."
Cantor: "On account of the great men who are laid low,"
People: "We sit here lonely and weep."
Cantor: "On account of the precious stones which have been burned,"

People: "We sit here lonely and weep."
Cantor: "On account of the priests which have sinned,"
People: "We sit here lonely and weep."

The responsary changes into an invocation where the cantor begins, "May the kingdom of Zion reappear," and the people answer, "Comfort those who mourn over Jerusalem."

The psalm which is repeated here every Friday is the 79th, which, according to Wellhausen, was written by a Hebrew poet in the second century B.C. when Jerusalem was destroyed by the Syrians (196 B.C.). We quote from it verses 1-8:

"Heathens, O God, have pressed into Thine inheritance,
Thy holy Temple have they defiled,
They have laid Jerusalem in ruins.
They have given the dead bodies of Thy Servants
As food to the birds of the air,
The flesh of Thy pious ones to the wild beasts of the field;
They have poured out their blood like water,
Round about Jerusalem, and there is none to bury them.
We are become a scoff to our neighbors,
The derision and scorn of those round about us.

"How long, O JHVH? wilt Thou be angry for ever?
Shall Thy jealousy burn like fire?
Pour Thine anger over heathen, who do not acknowledge Thee!
Over kingdoms that do not invoke Thy Name!
For they have consumed Jacob,
And made desolate his dwelling."
Remember not against us the sins of our forefathers,
May Thy compassion soon come to meet us,
For deep is our misery."

Whereas the Jews at Jerusalem pray thus at the wailing place, an ancient Hebrew poet of the Babylonian Exile gave expression to his love of the Holy City in Psalm cxxxvii, 5-6 as follows:

"If I forget thee, O Jerusalem, let my right hand forget her cunning.
"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."