

# CONRAD SCHICK AND HIS WORLD

6-7 FEBRUARY 2023, JERUSALEM

ACADEMIC CONFERENCE



PROGRAM AND ABSTRACT BOOK

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Academic Committee: Dotan Goren, David Gurevich, Hayah Katz, Ronny Reich,  
Katharina Schmidt, Dieter Vieweger

Organising Institutions:

The Zinman Institute of Archaeology, University of Haifa

The Zev Vilnay Chair for the Study of the Knowledge of Land of Israel and its

Archaeology, Kinneret College on the Sea of Galilee

W.F. Albright Institute of Archaeological Research

German Protestant Institute of Archaeology in the Holy Land (DEI)

German Association of the Holy Land (DVHL)

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Jerusalem

# CONRAD SCHICK AND HIS WORLD

6-7 FEBRUARY, 2023 | JERUSALEM

Advance registration is mandatory  
<https://bit.ly/regschick> | [70 NIS for both days]

## Monday, 6 February 2023

📍 Albright Institute of Archaeology, Salah Ad-din St 26, Jerusalem

8:30 **Arrival and Registration**

9:00 **Welcome notes**

**Dr. David Gurevich**, Chair of the Conference;  
Zinman Institute of Archaeology, University of Haifa  
**Dr. Katharina Schmidt**, Director, Albright Institute of Archaeology  
**Dr. Hayah Katz**, On behalf of the Academic Committee; The Zev Vilnay Chair for the Study of the Knowledge of Land of Israel ('Yediath Ha'Aratz') and its Archaeology, Kinneret College on the Sea of Galilee

### Session 1: History of Conrad Schick

Chair: **Dr. Katharina Schmidt**, Albright Institute of Archaeology

**Dr. Shirley Graetz**

*"Conrad Schick as a Pillar of the Community"*

**Dr. Ruth Lawrence**, University of Melbourne and  
**Rev. David Pileggi**, Christ Church, Jerusalem

*"Conrad Schick's Contribution to Industrial Trades in Jerusalem during Late Ottoman Times"*

**Ms. Susan Kennedy**, Van Leer Institute, Jerusalem

*"From Squalor to Honour: Schick and Jerusalem's Leper Community"*

11:00 **Break**

11:30 **Session 2: Schick and Archaeology of Jerusalem**

Chair: **Prof. Dieter Vieweger**, German Protestant Institute of Archaeology, Jerusalem

**Dr. Dorothee Heinzelmann**, University of Cologne and  
**Dr. Jürgen Krüger**, Karlsruhe Institute of Technology (KIT)

*"The Muristan: Conrad Schick's Excavations and Architectural Drawings in the Light of Current Research"*

**Dr. Ilya Berkovich**, Austrian Academy of Sciences

*"The Headquarters, the Hospital and the Latrine: Schick's Plans of Jerusalem's Hospitaller Compound"*

**Mr. Evgeni Kagan**, Israel Antiquities Authority  
*"Khan ez-Zait and Bayt Musa Efendi – Jerusalem's Medieval Oil-market"*

13:00 **Lunch Break | Light lunch will be served at Albright Institute (non-Kosher)**

14:00 **Session 3: Conrad Schick through the Archives**

Chair: **Dr. Hayah Katz**, Kinneret College on the Sea of Galilee

**Dr. David Gurevich**, University of Haifa

*"Challenges and Contribution of Schick's files in the PEF Archives"*

**Mr. Joel Stokes**, University College London

*"Collaboration and Competition: (Re) exploring Schick's reputation in the PEF archives"*

**Prof. Dan Bahat**, Università della Svizzera Italiana, Lugano

*"Schick's Letters to the PEF on Jerusalem"*

15:30 **Break**

16:00 **Session 4: Schick's Findings**

Chair: **Prof. Ronny Reich**, University of Haifa

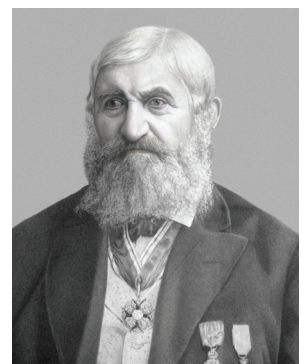
**Mr. Ross K. Nichols** "Conrad Schick's Constellation of Contributions to the Discovery and Decipherment of the Siloam Inscription"

**Dr. Ran Ortner**

*"Conrad Schick's Discovery of an Eagle Marble Statue from the Temple Mount"*

**Mr. Ran Bar Yaakov**, University of Haifa

*"Through Which Gate did Jesus his Triumphal Entry to Jerusalem? - Schick's account of the Golden Gate"*



# CONRAD SCHICK AND HIS WORLD

6-7 FEBRUARY, 2023 | JERUSALEM

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## Tuesday, 7 February 2023

📍 Paulus-Haus (Schmidt College), Nablus rd 2, Jerusalem

8:30 Arrival

9:00 Welcome notes

**Dr. Ralf Rothenbusch**, Director of Paulus-Haus;  
German Association of the Holy Land (DVHL)  
**Prof. Adi Erlich**, Head of the Zinman Institute of  
Archaeology, University of Haifa

**Session 5: Models and Art by Conrad Schick**

Chair: **Dr. David Gurevich**, University of Haifa  
**Mr. Holger Siegel**, German Protestant Institute  
of Archaeology, Jerusalem  
*"The History of Conrad Schick's Models of the  
Temple Mount"*

**Dr. Anastasia Keshman**,  
*"The Holy Tomb, the Harem and the Orange  
Peels: Understanding Conrad Schick's Holy  
Sepulchre Wooden Model"*

**Dr. Robert Schick**, American Center of Research,  
Amman  
*"Conrad Schick's Beit el Makdas ... wie er jetzt  
ist (1887) : What He Saw and What Has  
Changed?"*

**Mr. Lenny Alexander Wolfe**  
*"Late Ottoman Olive Wood Pilgrim Souvenirs  
from Jerusalem: the Role of Conrad Schick"*

11:20 Break

11:40 Tour in Paulus-Haus

**Dr. Ralf Rothenbusch**, Director of Paulus-Haus;  
German Association of the Holy Land (DVHL)

12:00 Lunch Break | *Lunch will be served at Paulus-  
Haus (non-Kosher; 75 NIS)*

13:00 Field Trip to Conrad Schick's sites in Jerusalem  
**Augusta Victoria**

Host: **Prof. Dieter Vieweger**, Director of German  
Protestant Institute of Archaeology

**Beit Tabor (Schick's Home)**

Host: **Dr. Anna Hjäl**m, Director of the Swedish  
Theological Institute

**Christ Church Compound, Old City**

Host: **Rev. David Pileggi**, Rector  
Speaker: **Mr. James Barker**  
*"A Foot in the Door: the Establishment of a  
Recognised Protestant Presence in Jerusalem  
1833 - 1879"*

18:00 Closing Notes & Reception

Scholars, students and public are welcome.  
Advance registration is mandatory!

Due to the limited space, advance registration is  
mandatory. Registration fee: 70 NIS for both days.  
Please register online: <https://bit.ly/regschick>

**Academic Committee:**

Dr. Dotan Goren, Dr. David Gurevich, Dr. Hayah Katz,  
Prof. Ronny Reich, Dr. Katharina Schmidt,  
Prof. Dieter Vieweger



For inquiries: [conferenceschick@gmail.com](mailto:conferenceschick@gmail.com)



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## GREETINGS OF THE CONFERENCE CHAIR



**Dr. David Gurevich**

Dear colleagues and friends,

I am delighted to welcome you to the “Conrad Schick and His World” conference! The idea to organise this conference came to me in 2016, after I spent considerable time in the PEF archives and was simply overwhelmed by the volume of Schick’s materials. Schick, who moved to Jerusalem in 1846, literally dedicated his life to the city. He wrote to London about everything he saw and did. He composed reports discussing the archaeological remains in the Old City, he made plans of the ancient sites that were inaccessible to other scholars; he even reported about news and rumours. Archival materials are simply innumerable. Many of these documents have never been published, but they are extremely relevant because the examined sites are covered with modern buildings today or have been “sacrificed” in development projects. It seems that Schick’s contribution had been underestimated.

In 2022, we marked 200 years since Schick’s birth. I initiated a few professional excursions for academics and tour guides in the footsteps of Dr. Schick. One who walks the streets of Jerusalem today, more than a century after Schick left it, would still encounter him everywhere. Here is the New Gate that he planned; there is the Russian Alexander Court which he excavated and now it is featured in the news; the famous Jewish Ultra-Orthodox neighbourhood Meah Shearim was designed by him, and his model of the Holy Sepulchre is presented in a national-scale exhibition on the Status Quo question. In Jerusalem’s archaeological surveys, almost every site of antiquity has “a piece of Schick” in its bibliography. Those were the days just after COVID. The borders were reopened. I approached my colleagues and we decided to make the dream come true – an academic conference, with world-leading experts, on the legacy of the first “scholar of Jerusalem”!

The organisers and I aim to facilitate the exchange of ideas amongst our esteemed speakers and participants. We look forward to an engaging discussion. I wish you a productive and enjoyable conference.

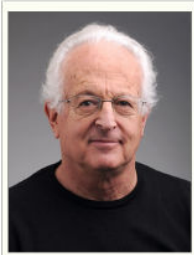
Sincerely,  
Dr. David Gurevich  
Chair of the Conference “*Conrad Schick and His World*”  
sendtodav@gmail.com

*Research Fellow, The Zinman Institute of Archaeology, University of Haifa*

## GREETINGS OF THE ACADEMIC COMMITTEE



**Dr. Hayah Katz**



**Prof. Ronny Reich**



**Dr. Katharina Schmidt**



**Prof. Dieter Vieweger**



**Dr. Dotan Goren**

Throughout the years, there have been many research studies which contributed to our knowledge of the region in every conceivable aspect. Yet, the significance of the history of the research was hardly recognised. In recent years, there has been a sheer increase in the studies addressing the history of the Land of Israel / Holy Land, and a range of issues relating to this field has expanded.

The conference of "Conrad Schick and His World" is an additional layer in our desire to explore the history of research in-depth. As part of our academic meeting many new studies will be presented: some of which are related to Conrad Schick's scholarly contribution in particular; other papers relate to first research works conducted in Jerusalem during the 19th century in general, and the historical circumstances which produced the conditions for the pioneering explorations of the region.

We are confident that the conference will provide a basis for further studies.

We wish everyone a fruitful and successful meeting,

**Dr. Hayah Katz**

*Chair, The Zev Vilnay Chair for the Study of the Knowledge of Land of Israel and its Archaeology, Kinneret College on the Sea of Galilee*

**Prof. Ronny Reich**

*The Zinman Institute of Archaeology, University of Haifa  
Chairperson, Israel Exploration Society*

**Dr. Katharina Schmidt**

*Director, W.F. Albright Institute of Archaeological Research*

**Prof. Dieter Vieweger**

*Director, German Protestant Institute for Archaeology, Jerusalem*

**Dr. Dotan Goren**

*Independent scholar*

*Author of A Redeemer Will Come to Zion (Jerusalem: Bet-el Library, 2017)*

**Dr. David Gurevich**

*Research Fellow, The Zinman Institute of Archaeology, University of Haifa*

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## ABSTRACTS

### CONRAD SCHICK AS A PILLAR OF THE COMMUNITY

**Shirley Graetz**

Conrad Schick was not only a self-made scholar but was also a community man. He was involved and on the board of many institutions in Jerusalem, lending a helping hand, where he could, something he also instructed his entire family. Most of what has been written about Schick focuses on his intellectual achievements. However, almost nothing was written about his personal life, his family, and his sense of community. During the last two years, I have been in contact with his great-grandson and a great-great-grandson of Conrad Schick. Through them, I have been able to explore further materials about Schick, many of them unpublished and some which were published in the 19th century and since then forgotten. These materials have enabled me to evaluate and get a sense of his personality and his life in Jerusalem in a fuller spectrum. His impact and his part in the history of the German and Anglican protestant community during his lifetime is remarkable. He was part of many committees, and his wife and especially his daughter Lydia followed him. In the present paper, I would like to exhibit another side of Conrad Schick: his involvement with the community (European and local); his knowledge which made him a person to turn to with questions. The paper will offer new bibliographical notes about his involvement and that of his family in the Jerusalem institutions.

### CONRAD SCHICK'S CONTRIBUTION TO INDUSTRIAL TRADES IN JERUSALEM DURING LATE OTTOMAN TIMES

**Ruth Lawrence and David Pileggi**

Conrad Schick is acknowledged for his contribution to archaeological investigations of the Jerusalem region, his intricate model-making of important building sites in and around Jerusalem, and his pioneering architectural work in Late Ottoman times. Less known is the significant contribution he made to the development of industrial trades in Jerusalem during the second half of the 19th century. Between 1850 and 1901, Conrad Schick was associated with the London Jews Society (LJS), and for the majority of those years was director of a trade apprenticeship scheme known as the 'House of Industry'. Run by LJS in Jerusalem, this scheme matched master-tradesmen from Europe with poverty-affected Jewish men, giving them a chance to learn a trade and become self-supporting. Conrad Schick was one of those master tradesmen who brought his wood-turning expertise to Jerusalem.

In this paper, we have accessed largely unpublished sources to document the industrial trades that Schick introduced, taught and administered during his tenure with the House of Industry. After contextual comments on the work of LJS in Jerusalem and the origins of industrial houses elsewhere in Europe, we will provide an overview of Schick's contribution to trades such as woodturning, carpentry, tailoring, shoemaking, watchmaking, silversmithing, printing, and bookbinding. Schick introduced the olive wood souvenir industry to Jerusalem. The paper will discuss the character traits that contributed to Schick's success at his job, the entrance requirements for would-be apprentices, the care

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administered for the apprentices' welfare, and provide a snapshot of Schick's operation of the House of Industry. In tracking the changing locations of the House of Industry, we have dated the first building Schick constructed in Jerusalem and the probable origin of both his archaeological investigations and architectural heritage.

## **FROM SQUALOR TO HONOUR: SCHICK AND JERUSALEM'S LEPER COMMUNITY**

**Susan Kennedy**

Wandering around Jerusalem you are bound at some point to come across the 'Jesus Hilfe' compound. Hidden behind high stone walls, on a hill leading up to the present-day Jerusalem Theatre, it rises up like a castle out of the Brothers Grimm. In a city where land is so sought after, it is little short of a miracle to find such a magnificent building and garden in its very heart. The place is currently known as 'Beit Hansen' (Hansen House) though its original appellation still stands in bold lettering over the lintel "Jesus Hilfe" ("The Help of Jesus"). It is rumoured that this was once a leper asylum and that high stone walls were needed to prevent the lepers from escaping. Few people know the background of the building which is currently a media centre with an attractive café in the courtyard (formerly the home of the doctor-in-residence).

The compound's history starts in 1865 with the (Prussian) von Keffenbrinks pilgrimage to Jerusalem and their decision to establish a home for the lepers they encountered at Zion Gate. Prussian Consul Rosen found land close to the Mamilla Pool and Conrad Schick was commissioned to build the city's first leper asylum. The result was a magnificent building (currently an annexe to the American Consulate). Twenty years later, in 1887, an even more magnificent and larger building, Jesus Hilfe, was built, likewise by Schick. Not only was Schick the architect of the two asylums, but his oldest daughter Lydia married Dr. Adalbert Einsler, the chief physician of the asylums. My paper will focus on the history of the leper asylums and Schick's design, his discussions with Rev. Burkhardt about a biblical garden, his connection to Einsler, and his understanding of health and sickness.

## **THE MURISTAN: CONRAD SCHICK'S EXCAVATIONS AND ARCHITECTURAL DRAWINGS IN THE LIGHT OF CURRENT RESEARCH**

**Dorothee Heinzelmann and Krüger Jürgen**

The Muristan, i.e. the site of the Crusader Order of St. John and its hospital south of the Church of the Holy Sepulchre, is one of the famous excavation sites in the Holy City since the 19th century. Over a period of 30 years, Conrad Schick worked repeatedly on this site until he composed a final site plan, published in 1902. Since then, this plan has formed the basis for research on Muristan. The published plan, however, is only one of a series of eight plans; the seven others have hardly been considered so far. Further, earlier plans remained almost completely unnoticed. However, the corpus of these drawings is an excellent compendium for studying Conrad Schick's methods and the possibilities for interpretation of his work. Of greatest importance are the accompanying written explanations by Schick. In this paper, materials will be presented, on which the excavations carried out by Conrad Schick and his way of documentation can be traced. In the first part of the paper, the



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relationship between drawings and Schick's written commentary will be discussed. How did Schick explain the findings and the presumed building structure? What ideas are the basis of his considerations? In the second part, it will be examined to what extent the building structures recorded by Schick were visible at that time. In comparison with the buildings preserved today, the question arises as to the accuracy and reliability of Schick's documentation. Finally, an analysis of the drawings will show how they can be evaluated from today's perspective of building research. As one of Conrad Schick's major research projects, the Muristan is of great importance for his work in Jerusalem. New research on the area helps to re-evaluate his results.

**THE HEADQUARTERS, THE HOSPITAL AND THE LATRINE:  
SCHICK'S PLANS OF JERUSALEM'S HOSPITALLER COMPOUND**

**Ilya Berkovich**

Conrad Schick studied the Muristan for over thirty-five years. During the 1870s, Schick led the excavations in the eastern part of the compound, after the Ottoman Sultan had transferred it to Prussian ownership. In 1889, Schick studied the underground chambers in the northern part of the complex in the area which - as we now know - has been part of the nunnery of St. Mary Major. Finally, in the late 1890s, Schick was allowed to observe the works undertaken by the Greek Orthodox Patriarchate when the western part of the Muristan was cleared to make way for a modern market, which was soon to destroy or rebury nearly all the antiquities in the area. The scale of the ongoing Greek works, as well as his deteriorating health, prompted Schick to produce a comprehensive overview of the entire site. Schick drafted two large plans and ten cross-sections of the site, which he then sent to the PEF in London. A summary of Schick's work was published in 1902, shortly after his death. This posthumous article and one accompanying plan, which proposed to show the reconstruction of the medieval compound, was the starting point of every subsequent scholarly attempt to identify the Hospital of St. John and to determine its size and overall capacity. Starting with the 2013 excavations of the IAA and further informed by the study of Schick's original plans and unpublished correspondence from the PEF archives in London, this paper seeks to establish which parts of Schick's work on the Muristan still remain reliable and update these parts where more exact information is now available. The recent rediscovery of one of the largest medieval latrines on record, provides us with crucial additional information on the Medieval Muristan, as well as on Schick's own research methods.

**KHAN EZ-ZAIT AND BAYT MUSA EFENDI – JERUSALEM'S MEDIEVAL OIL-MARKET**

**Evgeni Kagan**

In 1895, Conrad Schick surveyed a large building situated near the corner of the Suq Khan ez-Zait and Aqabat el-Takiya streets in Jerusalem's Old City. The building, then known as Khan ez-Zait, attracted Schick's attention because its foundations were built above an ancient pool, dated in his opinion, to the Early Roman period. The building, composed of a vast central hall and a "vestibule" to the west, was identified by Schick as a medieval oil market. The results of the survey were published in the *PEFQSt* in 1897. Just over one hundred years

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after and to the east of Schick's survey, an archaeological excavation was conducted of the collapsed ground floor of the Mūsā Efendi building on behalf of the IAA. The excavation revealed remains of the eastern wing of the building documented by Schick, built on a similar layout to the “vestibule” found to the west. The results of the excavation, combined with Schick’s observations, confirm the proposed identification of the building as the medieval oil market, provide the date for its construction and shed light on the development of the complex from the Mamluk Period to the early 20th century.

## **CHALLENGES AND CONTRIBUTION OF SCHICK'S FILES IN THE PEF ARCHIVES**

**David Gurevich**

This paper will focus on the letters, draft reports, and site plans that were sent by Conrad Schick to London’s Palestine Exploration Fund (PEF) during the period from 1865 until he passed away in 1901. These old documents are deposited in the PEF archives and many of them remain unpublished. However, Schick's files provide insight into archaeological probes, antiquities sites, and even excavations that Schick conducted in Jerusalem. By examining a few case studies, the paper will examine the opportunities and challenges of using Schick's archival materials in today's research. Methodological guidelines for the analysis of archaeological data will be offered by the author. This methodology can be applied by present-day scholars who seek to study the chronology of sites or extract a reliable archaeological record from the archives. Additionally, the paper will examine the internal correspondences within the PEF. These correspondences may represent the reasons for some PEF personalities' doubtful attitude towards Schick's works, which could have led them to refrain from publishing Schick's materials.

## **COLLABORATION AND COMPETITION: (RE)EXPLORING SCHICK'S REPUTATION IN THE PEF ARCHIVES**

**Joel Stokes**

Conrad Schick’s prolific publication of research into Jerusalem’s topography, architecture, and history is well-attested, and scientifically speaking, has stood the test of time in many respects. Indeed, Schick’s work on the Siloam Inscription and the Temple Mount/Haram Al-Sharif is regarded as some of the most important archaeological research of the past 150 years. These features of Schick's extensive professional portfolio are relatively common public knowledge.

However, stored in the PEF archives, in London, there is a more complicated story of Schick’s time in Jerusalem that, to date, has remained predominantly unpublished. Schick’s lengthy correspondence with other PEF researchers in the field as well as with the PEF hierarchy in London, reflect often fraught relationships with individuals that are regularly dismissive of Schick’s archaeological interpretations and contributions. Moreover, Schick’s draft PEF reports (written in English) are littered with corrections (some necessary; others less so), as well as comments that call into question Schick’s reputation amongst his peers at the time.

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To this end, Schick's correspondence with his peers reveals a sense of competition woven between the lines of 'collaboration'. Private letters provide insight into the nature of the professional relationships Schick navigated during his time in Jerusalem, and the reasons that some of them turned sour. Analysis of Schick's archived correspondence further elucidates the inter-national competition and soft power between European researchers of the time and reflects a colonial rush to document and, in many regards, own a piece of Jerusalem's religious and historical narrative in the last decades of the Ottoman Empire. This paper explores this dynamic. In questioning what such archived correspondence can indicate about research in Jerusalem during the 19th century, the paper investigates the politics of archaeological interpretation at the time, and what this may mean for our understanding of Jerusalem's history today.

### **SCHICK'S LETTERS TO THE PEF ON JERUSALEM**

**Dan Bahat**

Since the first appearance of the *PEFQSt* (the first volume does not have a date, but it must be about 1867), the journal was based mostly on letters sent by members of the PEF, who worked in Jerusalem. Among them, Conrad Schick has a prominent number of letters. These appeared till his death (1901) and letters which were not published in his lifetime continued to appear later. They were of great importance. As an example, one should mention the plans of the Muristan quarter and the plan of the Church of the Holy Sepulchre. These still serve as the basis for the study of the sites. On the other hand, the plan of the Citadel he published is based on imagination and not on facts. Analysis of his letters requires a study, which will be discussed here.

### **CONRAD SCHICK'S CONSTELLATION OF CONTRIBUTIONS TO THE DISCOVERY AND DECIPHERMENT OF THE SILOAM INSCRIPTION**

**Ross K. Nichols**

It is an established, well-known fact that a young student of Conrad Schick accidentally discovered an ancient Hebrew inscription in the Siloam tunnel in June of 1880. Still, few know the whole story of Schick's many contributions to secure "an exact copy, a perfect squeeze" of what became known as the Siloam Inscription. Schick recognised the potential significance of his student's discovery in the Siloam tunnel and promptly reported the discovery to the academic communities in Germany and England through timely correspondence. He developed and communicated his preliminary assessment of the necessary work required to fully expose the partially submerged inscription. Then, he convinced members of the DVP and the PEF to contribute the necessary funds to accomplish the task. Schick also sought and secured permission from local Ottoman authorities to perform his plan and then hired the labourers, directed them, and executed the work. German and English scholars alike applauded Schick's results. Archibald Sayce, Claude Conder, Hermann Guthe, and others mentioned his contributions. Schick's efforts to improve the working conditions facilitated Guthe's work to clean the inscription, which led to more accurate copies of the writing on the wall of Siloam's tunnel. It is also a little-known fact that one of Schick's former apprentices in the House of Industry was the first to correctly

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interpret the meaning of the Siloam Inscription. The same former apprentice read line five as “1,200 cubits”, when all other scholars initially proposed a reading of “1,000 cubits.” To this day, Schick’s former apprentice has never been credited with these facts. His name was Moses Wilhelm Shapira. This paper reveals Schick’s constellation of contributions to the discovery and decipherment of the Siloam Inscription by documenting the untold, behind-the-scenes story, as told in contemporary German and English reports.

## **CONRAD SCHICK'S DISCOVERY OF AN EAGLE MARBLE STATUE FROM THE TEMPLE MOUNT**

**Ran Ortner**

In 1882, Conrad Schick delivered his first report to the *PEFQSt* regarding a unique, rare-found, marble figure of an eagle, discovered in the SE corner of the Temple Mount platform. Shortly after the discovery, Schick was able to draw a detailed description of the exhibit. This was just before the artefact was shipped from the Waqf’s (Muslim religious authority) office in Jerusalem to Istanbul where it is located today. Schick’s description has provided later scholars with the possibility to conduct further research and analysis, in their attempt to interpret the meaning of that statute and its functionality.

In the present state of research, there are a few proposals, including the proposition which argues that the so-called “Schick’s Eagle” could be an *aquila* (eagle) from the Roman period. This artefact was a hallmark and symbol of the Roman Imperial army in general, and perhaps, specifically, of the Tenth Roman Legion guarding Jerusalem, which may have camped nearby. In this paper, I will further develop this proposal by utilising the “Schick’s Eagle” as evidence that the Tenth Roman Legion may have camped atop the Temple Mount platform shortly after the destruction of the Second Jewish Temple in 70 CE.

## **THROUGH WHICH GATE DID JESUS HIS TRIUMPHAL ENTRY TO JERUSALEM? SCHICK'S ACCOUNT OF THE GOLDEN GATE**

**Ran Bar Yaakov**

In 1899, an article by Schick was published by *PEFQSt* on the question “*Through which Gate did Jesus make his Triumphal Entry into Jerusalem?*”, which argued that Jesus had entered Jerusalem through an eastern gate. This idea should have been stressed to answer a new theory of that era, which suggested a southern entry through the Hulda Gates. Schick’s brief discussion concerning the origins of the Golden Gate presents a brilliant deduction and a conclusion that – in my opinion – is still sound today. This paper will present Schick’s argument and way of deduction, and bond it with more recent supporting evidence. The supporting evidence includes the Muslim interpretation of the Quran, written in the Early Muslim period in Jerusalem, which can point to the early dating of this gate. This dating supports Schick’s reasoning. Moreover, recent research of both Byzantine and Muslim architecture in the Levant can suggest that the gate may have a Byzantine origin. The affirmation of the time frame on one side, and the historical reasoning on the other, advance the conclusion that the gate is a Byzantine structure which has been built for the triumphal entry of Emperor Heraclius in 630 CE, which imitated the triumphal entry of Jesus.

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## THE HISTORY OF CONRAD SCHICK'S MODELS OF THE TEMPLE MOUNT

**Holger Siegel**

In addition to many other models from Conrad Schick's workshop, the models of the Temple Mount occupy a prominent position. On the occasion of the preparations for the Vienna World Exhibition in 1873, the Sublime Porte wanted a well-crafted model of the *Haram al-Sharif*. So Schick immediately saw the making of such a model as an opportunity for a thorough exploration of the Temple Mount. Over a period of more than thirty years, new models of this outstanding sanctuary were constantly being produced in Schick's workshop. They made him known not only in Europe but also in distant America. The story of these models is more complex than previously assumed. Beginning with his first models of the contemporary Haram al-Sharif, Schick developed ever more extensive variants that take his audience on a journey through three millennia. The paper will explore the following questions: What influence did the *Zeitgeist* have on Schick's reconstructions? Where did he get his inspiration from, and what sources did he use? And what happened to all these models?

### THE HOLY TOMB, THE HAREM AND THE ORANGE PEELS: UNDERSTANDING CONRAD SCHICK'S HOLY SEPULCHRE WOODEN MODEL

**Anastasia Keshman**

In this paper, I would like to talk about one lesser-known episode in the history of the Holy Sepulchre that could not be understood today without the assistance of Conrad's Schick three-dimensional wooden model of the Church complex. The Russian bishop Porphyrius (Uspensky), in his diaries written in the middle of the 19th century, recalls a very interesting matter regarding the Holy Sepulchre's contemporary situation. According to Uspensky, at his time there was a Turkish harem on the roof of the Sanctuary. Not only did women who lived there have a view of the Edicule of the Tomb of Christ, but they used to throw from their window lemon and orange peels on it! Today no such window exists in the dome of the Anastasis' Rotunda, and the whole story sounds more like a fantastic urban legend. But surprisingly, looking closely at Conrad Schick's model helps to understand precisely what Uspensky was talking about, to reconstruct how such a completely illogical arrangement became possible and why the above-mentioned window does not exist anymore. In this paper, I would like to stress that Conrad Schick's wooden models of the Holy Sepulchre did not lose their actuality as a learning aid even today, 150 years after they were made.

### CONRAD SCHICK'S '*BEIT EL MAKDAS ... WIE ER JETZT IST (1887)*': WHAT HE SAW AND WHAT HAS CHANGED?

**Robert Schick**

Conrad Schick's *Beit El Makdas oder Der alte Tempelplatz zu Jerusalem; Wie er Jetzt ist*, published in 1887, is the first comprehensive description of all of the monuments on the Masjid al-Aqsa compound. This study examines his description of the Masjid al-Aqsa compound to determine how comprehensive it actually was, i.e. determining what Schick included and what he may have left out. This study also examines how the compound has



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changed since his description, determining what features have been removed and what features have been added to the compound.

**LATE OTTOMAN OLIVE WOOD PILGRIM SOUVENIRS FROM JERUSALEM:  
THE ROLE OF CONRAD SCHICK**

**Lenny Alexander Wolfe**

In the various catalogues of pilgrim souvenirs from Jerusalem from the modern era, of museum exhibitions, public and private collections and auctions there is a fair number of olive wood items inked "Jerusalem" in Hebrew and/or Latin characters, spanning a very wide range of sizes and functions. Many are attributed to Meir Rosin. The Alliance School has been mooted as the place that gave birth to many of them. Often, less educated collectors look at them and without thinking too much ejaculate, "Bezalel". My first assumption was that many were made in a workshop attached to an ecclesiastical institution because of the wealth of Christian symbolism. After visiting Christ Church compound in Jerusalem, I came to the conclusion that they were associated with the 'House of Industry' which taught converts to Christianity a profession. Identically executed Jerusalem crosses on furniture in Christ Church and on a variety of small olive wood objects, mainly boxes and paper weights, convinced me of the connection. Serious research, including delving into the archives of Christ Church, examination of the material itself and wide reading led me to the conclusion that the finest carvings which were paper weights depicting Christian scenes or iconography were either made by Christian Schick himself or under his supervision.

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## FIELD TRIP PRESENTATIONS

### THE UNIQUE JERUSALEM MODEL BY CONRAD SCHICK: MANUFACTURE, RESTORATION, INTERPRETATION

**Dieter Vieweger**

Location: *German Protestant Institute of Archaeology (DEI), Augusta Victoria*

The Jerusalem model situated in the DEI Jerusalem combines all essential findings of Conrad Schick's days with the geological shape of the city and its hinterland. It presents all city walls and habitation areas from the founding of Jerusalem in the 18th century BCE to the year 70 CE. The unique model includes excavations as well as interpreted results of Schick on the basis of his long research work in the city. The newly restored object made of paper and cardboard will be presented in its new view. Schick's maps and plans, on which he based his model, will be discussed.

### A FOOT IN THE DOOR: THE ESTABLISHMENT OF A RECOGNISED PROTESTANT PRESENCE IN JERUSALEM 1833 – 1879

**James Barker**

Location: *Christ Church compound, Old City*

To put Conrad Schick's place in Jerusalem's history in context, the paper will chart the creation of a Protestant presence in Jerusalem that was recognised by its Ottoman rulers, beginning with the establishment of a mission in the city in 1833 by the London Jews' Society (LJS) whose purpose was converting Jews to Christianity. This move was followed up in 1838 by the appointment of a British vice-consul to Jerusalem, the first posting of its kind in the city by any European power. The statesman responsible was Foreign Secretary Lord Palmerston, always keen to enhance British power and influence whenever the opportunity arose, but the driving force behind this new diplomatic appointment was his own son-in-law, Anthony Ashley-Cooper, the future 7th Earl of Shaftesbury. Nowadays, Shaftesbury is best known as Victorian Britain's greatest social reformer, but throughout his long life he was an active supporter of the LJS. To raise the status of its tiny Jerusalem congregation, he masterminded the creation of the joint Anglican-Prussian Bishopric for the city by the Church of England and the King of Prussia in 1841. However, this unique ecclesiastical alliance generated fierce controversy within Anglican circles. In Jerusalem, the Ottoman authorities, egged on by the local heads of the Roman Catholic and Greek Orthodox churches, refused to recognise the newly-consecrated Bishop Michael Solomon. When Solomon, a Jewish convert, died in 1845, it was the Prussian monarch's turn to choose a successor. His nominee, a Swiss missionary named Samuel Gobat, was uninterested in seeking Jewish converts and left the LJS mission in Jerusalem to its own devices. It failed to attract many Jewish worshippers, but its well-funded hospital and workshops did much good work. These enterprises welcomed help from fellow Protestants, regardless of their nationality – among them the young German missionary named Conrad Schick.

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*A graffiti signature of Conrad Schick on a sidewall of the subterranean tunnel below the Christ Church compound, Jerusalem. Courtesy of Prof. Shimon Gibson.*

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**G V I L E L M O II**

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*Conrad Schick's honorary doctorate diploma, University of Tübingen, 1896. Courtesy of Dr. Shirley Graetz*



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my health is thanks

Wish my you every good for body & soul

I am dear Sir your obedient Servant

Barnett D. C. Schick.