

Tamar Winter

2009

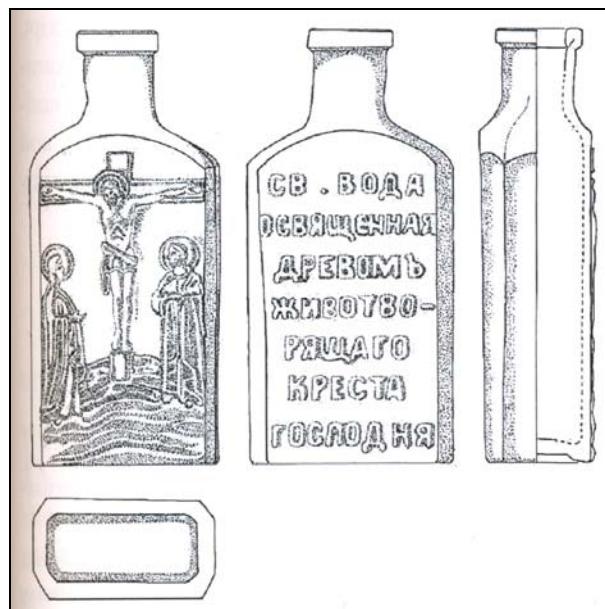
Glass Vessels from Excavations at the Church of the Holy Sepulchre in Jerusalem

Auszug aus AIHV Annales du 18e Congres, 2009, S. 333 ff. ... 337-340

[...] The Modern Era

The **Church of the Holy Sepulchre** has been serving Christian believers uninterruptedly throughout the centuries until this day. During the **Ottoman period**, Christian pilgrimage to Jerusalem flourished, mostly from **western and central Europe**. The main focus of the pilgrimage was the **Church of the Holy Sepulchre** and the **Holy Fire ceremony**.

Abb. 2012-4/04-01
aus AnnAIHV 2009, S. 339, Fig. 5/1, H 13 cm
Vessels from the late Ottoman period: 'Holy Water' bottle



From **1860** onward, the presence of **Russian institutions and churches** in the city thrived and the number of **Russian pilgrims greatly increased**. They traveled from all over Russia, first walking and later sailing from **Sebastopol, Odessa** and other ports to **Jaffa**, from where they continued on foot to **Jerusalem** [20].

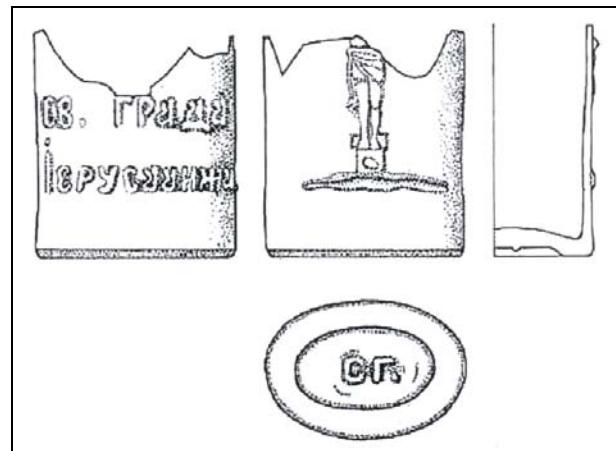
In the forecourt of the **Church of the Holy Sepulchre**, vendors sold food and candles, as well as souvenirs, including rosaries, crosses made of olive wood, postcards and models of the holy sites, figurines of saints, and jars filled with bitumen from the Dead Sea shores [21]. Some of the souvenirs were made locally, while others were imported from **Mount Athos** and **southern Russia**, particularly from **Odessa**. According to literary sources from that period, pilgrims also acquired **bottles to be filled with water from the Jordan River** where they went to be baptized. Perhaps they also bought bottles resembling those excavated in the grounds of the Coptic Patriarchate.

The **complete vessel** (Fig. 5, No. 1), discovered in the underground vaults, is a **colorless octahedral bottle**,

about **13 cm tall, modeled in relief**. On one of its sides is a scene depicting **Jesus on the cross at Golgotha**, flanked by the **Virgin Mary** to his right and **Saint John** on his left. This scene is obviously associated with the sites where Jesus was crucified and buried, both identified within the compound of the Church of the Holy Sepulchre.

On the opposite side is a **seven-line inscription in Russian**, which, roughly translated, reads: "**Holy water sanctified by wood of the life-giving cross of the Lord**." The style of the lettering dates from the **late 19th century**. The use of one of the letters (on the extreme right in the third row) was abolished in **1918** [22]. Consequently this bottle dates from the **late 19th century or the early 20th century**.

Abb. 2012-4/04-02
aus AnnAIHV 2009, S. 339, Fig 5/2
Vessels from the late Ottoman period: 'Holy Water' bottle



Another bottle (Fig. 5, No. 2), of which only the bottom part survived, was unearthed in the area of the basilical church mentioned above, which was also part of the basement vaults. It is a **colorless oval-sectioned bottle, modeled in relief**. On one side survived the lower part of a more schematic **Crucifixion scene**, depicting Jesus on the cross at the Golgotha. On the opposite side are the two final lines of an **inscription in Russian**, translated: "... **holy city of Jerusalem**". The inscription may be reconstructed to read: **"Holy blessing of / from the holy city of Jerusalem"**. On the underside of the bottle is a two-lettered abbreviation that may mean: **"Save us Lord"** or, more likely: **"Holy City"**.

[20] Ben-Arieh 1984, 198-201;
Ben-Arieh 1986, 304-305.

[21] Ben-Arieh 1984, 207-208.

[22] Several letters, including **Yat, were abolished** by one of the earliest decrees of the Russian republic.

The style of the lettering on this bottle also dates from the late 19th century; however, the epigraphy of the incomplete inscription is flawed, as some of the letters are malformed and some of the words are misspelled. These imperfections may have occurred due to carelessness in the process of preparing the mold for the bottle; yet they may suggest that the person who prepared the mold was not fluent in Russian, and copied the inscription without actually understanding its content, implying that the bottle may have been produced by a local artisan in Jerusalem or its vicinity.

Abb. 2012-4/04-03
aus AnnAIHV 2009, S. 339, Fig 5/3, H 12,5 cm
Vessels from the late Ottoman period: A pharmacy bottle



As noted, the style of the letters on the bottles and the progression of Russian institutions and pilgrimage to the Holy Land, suggest that both bottles (Fig. 5, Nos. 1-2) date between the 1860s and the 1917 Revolution. Moreover, both bottles were probably sold or distributed to pilgrims in Jerusalem to be filled with 'holy water'. This involved a blessing of the water during the ceremony of the Exaltation of the Holy Cross, performed in the Church of the Holy Sepulchre.

A bottle nearly identical to Bottle No. 1 was uncovered in a 19th-century context in Moscow [23]. This discovery supports the supposition that pilgrims returned to Russia from their visit to the Holy Land with such bottles filled with "holy water" from the Church of the Holy Sepulchre.

While both bottles served the same purpose and date from the same period, they were possibly manufactured in different locations. The complete bottle, which was more carefully executed, may have been produced abroad, and then either imported to Palestine by tradesmen or brought over by pilgrims. It may have been manufactured in Ukraine, most probably in Odessa, where, as mentioned above, many pilgrims embarked on ships sailing to the Holy Land. The incomplete bottle, on the other hand, may have been made locally, as attested by the schematic iconography

and the erroneous lettering (see above). It could have been ordered by the Russian Ecclesiastical Mission in Jerusalem from glass makers in the city or in neighboring Hebron.

'Holy Water' containers also served the Russian internal pilgrimage and were popular during the second half of the 19th century and the early 20th century. They were pressed-glass bottles, bearing inscriptions and images of local Russian saints modeled in relief. Several such bottles from the second half of the 19th century are kept in the State Hermitage Museum in St. Petersburg [24].

A different modern-age bottle was collected on the surface (Fig. 5, No. 3). It is a colorless octahedral bottle, about 12,5 cm tall, modeled in relief. Two inscriptions, both meaning 'pharmacy', appear on the bottle: the top one in Russian: АПТЕКА; the bottom in French: PHARMACIE. On the bottle's underside is the number 2. The double-headed crowned eagle holding a scepter and a globe, which appears on the bottle, is the state emblem of the Russian empire, its form finalized in 1883. The letter "N" on the front probably stands for Tsar Nikolai II, who ruled during 1894-1917. Thus this bottle should be dated from the last two decades of the 19th century or the first two decades of the 20th century.

This bottle with its imperial emblem was undoubtedly made and filled with medicine in Russia, and brought to Palestine along with other merchandise shipped to the region, mostly from Odessa. Documents and photographs from this era describe the Russian Compound in Jerusalem that was established some 500 meters northwest of the Church of the Holy Sepulchre, to accommodate the growing number of pilgrims. The compound, built in the 1860s, 1870s and 1880s, included the Holy Trinity Church, several inns and a hospital [25]. Stock inventories of the pharmacy that was located on the first floor of the hospital building also mention medicines brought from Russia [26].

[23] The bottle depicts the same Crucifixion scene and the two final lines of the same inscription. It was discovered in 2007 in 19th-century living quarters, exposed in a salvage excavation on Ozerkovskaya Embankment in Moscow, across the river from the Kremlin. It is noted here courtesy of Dr. A. G. Veksler, Chief Archaeologist of the City of Moscow, and thanks to Russian archaeologist Dr. Julia Likter.

24. Piatnitsky et al. 2000, 460-461, fig. R-255 a-c.

25. Ben-Arieh 1986, 299-301.

26. These inventories are found in the archives of the Russian Ecclesiastical Mission in Jerusalem. I thank Mr. Roman Gultaev for this information.



A **complete pharmacy bottle** nearly identical to Bottle No. 3 was uncovered in **Moscow**, in a context from the **late 19th to the early 20th centuries** [27]. It supports the supposition that these bottles were exported to the Holy Land from Russia.

27. The bottle bears the same imperial emblem and the same inscriptions, while its underside reads **3-90**. It was discovered in **2007**, in a salvage excavation on Gillerovsky Street in Moscow. It is noted here courtesy of **Dr. A. G. Veksler**, Chief Archaeologist of the City of Moscow, and thanks to Russian archaeologist **Dr. Julia Likhter**.

Epilogue

The **earliest glass** from the excavation at the Coptic Patriarchate dates from the **4th century**, with the construction phase of the Church of the Holy Sepulchre on the location of the Golgotha and the tomb of Jesus Christ. The **latest finds**, from the turn of the **20th century**, are pilgrim bottles depicting the very same Golgotha. These bottles continue a **long tradition of manufacture and trade of souvenirs** from Jerusalem and the Holy Land, depicting the Golgotha, the Crucifixion and other scenes from the life of Christ, as, for example, on a lead ampulla from ca 600 depicting the Annunciation, Visitation, Nativity, Baptism, Crucifixion, Resurrection and Ascension [28], or on Eulogia juglets from the late 6th to the early 7th centuries depicting the Cross on the Golgotha [29].

28. Piatnitsky et al. 2000, 37-38, fig. 5.

29. Newby 2008, 104-117, Nos. 17-23.

Acknowledgements

This is a **preliminary report**, as not all aspects of the excavation or the glass assemblage have been fully researched yet. I would like to thank the excavators Gideon Avni and Jon Seligman of the **Israel Antiquities Authority** for the opportunity to study the glass finds, and my colleagues **Yael Gorin-Rosen** and **Natalya Katsnelson** for their advice on the manuscript. Thanks are also due to Alla Nagorsky, who first examined the 'holy water' bottles. The vessels were mended by Olga Shorr, photographed by Clara Amit, and drawn by Michael Miles, with supplements drawn by Mina Pikovsky, Carmen Hersch and Noga Ze'evi.

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Tamar Winter
The Glass Department,
Israel Antiquities Authority
P. O. Box 1122, Kochav Yair 44864, Israel
MAIL winteriota@yahoo.com



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- PK 2010-1 SG, Die Suche nach Glasfabriken in Russland - von PK 2001-1 bis PK 2008-2:**
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- PK 2001-4 Billek, Ein Teller aus Reval - Nachtrag zu PK 2001-3**
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- PK 2002-1 Stopfer, Opak-schwarze Pressgläser aus Russland?**
- PK 2002-2 Roese, Ein kobalt-blaues Salzfass aus Pressglas - vermutlich aus Finnland (bis 1917 Russland!)**
- PK 2002-2 SG, Opak-schwarze Pressgläser aus Russland? Nachtrag zu PK 2002-1 (blauer Zuckerkoffer mit Russischer Schlittenfahrt, Sammlung Gerstner, Abb. 2002-2/232)**
- PK 2003-3 Stopfer, Neu erworbene, interessante Gläser in der Sammlung Stopfer; Opak-schwarzes Pressglas Russland**
- PK 2003-4 Peltonen, Gläser aus meiner Sammlung, die ich mit PK 2003-3 einordnen konnte: Opak-schwarzes Pressglas aus Russland**
- PK 2005-2 Peterson, SG, Weinkelch und Teller „Écussons“ aus uran-grünem Pressglas mit Marke Russischer Adler, Gläser für Zar Nikolaus I. von Russland?**
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- PK 2005-3 SG, eBay, Vaseline Flint Glass Goblet, Russian circa 1850s**
- PK 2005-3 SG, Stopfer, Schale mit eingepresster kyrillischer Inschrift und „1905“, Hersteller unbekannt [Zabkowice, vor 1918 Russ. Polen]**
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- PK 2006-3 Eichler, SG, Kristallglasfabrik Gusevskoy Khrustalny [Гусевской хрустальный завод] Zur Geschichte der Glasunternehmen der Familie Maltsov in Russland, Teil 2**
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- PK 2007-2 Anhang 04, SG, MB Pressglas Zabkowice, Russisch Polen, um 1910 Opak-schwarze Pressgläser mit eingepresster kyrillischer Inschrift und Jahreszahl**
- PK 2007-3 Haanstra, SG, Bierbecher Bockskopf / Rauten: Kristallglasfabrik Dyatkovo Khrustal 2007!**



- PK 2007-4** Anhang 01, SG, MB Pressglas Zabkowice, Polen, um 1920 (bis 1918 Russland)
Opak-schwarze Pressgläser mit eingepresster kyrillischer Inschrift und Jahreszahl
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Russland, um 1900
- PK 2008-1** Anhang 06, SG, Adressbuch Rousset, Annuaire de la Verrerie et de la Céramique 1898
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Schwan Nr. 122 und Sahnekännchen Nr. 5, eingepresst „МАЛЬЦОВСКОЕ“
Staatswappen Russland mit Adler, Glaswerk Dyatkovo, Maltsov, 1900 - 1917
- PK 2008-2** Billek, Cavalot, Peltonen, SG, Teller aus Reval mit „Pseudo-Marke“ „37 / 5“, sicher russisches Pressglas, wahrsch. Glaswerk Dyatkovo, Oblast Brjansk, Firma Maltsov, um 1900
- PK 2008-2** Peltonen, SG, Teller und Fußschale mit „Formennummern“, teilweise nach Vorbildern von Baccarat und St. Louis um 1840
Glaswerk Dyatkovo, Maltsov, Russland, um 1860 - 1917
- PK 2010-1** Jargstorf, Die Dynastie Maltsov in Russland - Paperweights und Briefbeschwerer
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- PK 2010-3** SG, Preis-Kurant der Maltsov'schen Kristallglasfabrik Dyatkovo, Russland um 1900
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- PK 2010-4** Vogt, SG, Deckeldose mit Masken, Vogel als Griff: St. Louis 1887 und Dyatkovo, um 1900
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- PK 2012-2** Tschukanova, SG, Blaue Deckeldose mit einem Zwerg, erstmals Radeberg, um 1890
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- PK 2012-3** Peltonen, SG, Eine Fußschale aus Gus-Khrustalny, gemarkt „С/З им. Бухарина“
- PK 2012-3** Tschukanova, SG, Marke „с/з БУХАРИНА“ - „Glasfabrik Bucharin“
Kristallfabrik Gussewski 1924-1935, Sammlung Museum Wladimiro-Susdal
- PK 2012-3** Tschukanova, Vogt, SG, Statuette „Die Kunst“, Josef Riedel, Polaun, Böhmen, um 1900
Dose mit Chinesen, Cristallerie de Baccarat, Frankreich, um 1870?
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- PK 1999-5** SG, Zauberhafte Farben - Rezepte aus der Hexen-Küche;
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- PK 2000-2** Brožová, Farbgläser (Uranglas)
- PK 2000-2** SG, Anna-Gelb und Eleonoren-Grün, Uran-gefärbtes Pressglas
- PK 2000-2** SG, Zur Übernahme böhmischer Glasfarben in Frankreich (siehe auch PK 2005-2)
- PK 2005-2** Mannoni, Opalines; Auszug und Übersetzung aus Edith Mannoni, Opalines, Paris 1974
- PK 2005-2** Neuwirth, Blaues Glas; Auszug aus Waltraud Neuwirth, Farbenglas II, Wien 1998
- PK 2007-3** SG, Grüner Teller Ranken & Stern: Carl Stölzle, Glashütte Georgenthal, 1851-1892
- PK 2007-3** SG, Stopfer, Blauer Teller Ranken & Stern: C. Stölzle, Glashütte Georgenthal, 1851 - 1892
- PK 2007-4** Vogt, SG, Bernstein-farbene Pressgläser von Baccarat und St. Louis, um 1840
(Beispiele für „gesicherte“ farbige Pressgläser von Baccarat und St. Louis um 1840)
- PK 2008-1** Vogt, SG, Drei dunkelgrüne Fußbecher von Baccarat, 1840, und Villeroy & Boch, um 1898
- PK 2010-2** Braun, SG, ... neue Pressgläser in der Sammlung Braun (kobalt-blauer Pokal)
- PK 2010-4** Braun, SG, Interessante Neuerwerbungen in der Sammlung Braun (grüner Pokal)
- PK 2011-4** SG, Schaudig, Zwei grüne Pressglas-Pokale von „Glasfabrik Gebrüder Fedorowskij, Sudogda“
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- PK 2012-3** Anhang 03, SG, Preis-Kurant Kristallfabrik Urselski, Russland 1914, Hohlglas und Pressglas [Прейсъ-Курантъ Уршельской хрустальной фабрики 1914]
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(Die Suche nach Glasfabriken in Russland - von PK 2001-1 bis PK 2008-2)

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(Set of 8 Russian Enamelled Vaseline Uranium Glass Goblets, ca. 1850)
(SG: Die Pressglas-Korrespondenz ist endlich auch in Japan angekommen!!!)
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