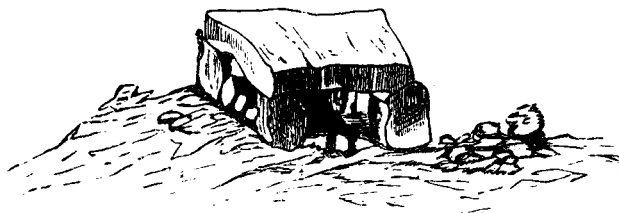


Birket el Arais, or Pool of the Bride. We had now reached the limits of former exploration, and in half-an-hour found ourselves once more skirting the jungle of M'Khaibeh, and within sight of our tents, after a ride of much topographical interest, and a beauty of scenery unsurpassed by anything in Palestine.

LAURENCE OLIPHANT.

The map which accompanies this report traces the course of the Yarmuk from the Jordan Valley to its junction with the Nakr Rukâd and part of the course of the latter, the Wâdy es Sammuk, and the Nakr 'Allân. It embraces also the ruins and villages of Hama, Debusiyyeh, Jamly, Kefr Elma, Fik, Hetin, Tsil, Adwân, &c. The heights are given, with a great amount of information on the character of the ground, &c. At Tsil were found a large collection of dolmens, one of which is sketched and is here figured.

DOLMEN NEAR TSIL.



Dimensions.

	ft.	in.
Length of table stone	5	0
Breadth	2	6
Height from ground	2	0

PRÆ-EXILIC JERUSALEM.

ABSENCE from England has prevented me from returning an earlier answer to the objections raised by Captain Conder and Canon Birch to my views in regard to the topography of præ-exilic Jerusalem. I will now try to atone for the delay, and do my best to meet the thrusts of my doughty antagonists.

I will take Captain Conder first, more especially as Canon Birch agrees with me about what is, after all, the main point, that is to say, the site of Zion. My statement that Dr. Guthe had discovered a valley separating Zion from Moriah, and had come across Solomonian walls to the south of the lower Pool of Siloam, was derived from his report upon the explora-

tions he had undertaken on the so-called Ophel-hill in conjunction with Mr. Schick. This report was published last year, with elaborate plans, in the *Journal of the German Palestine Society*. I had not myself seen either the walls or the indications of the valley, and had no idea that Dr. Guthe's assertions in regard to them were not to be trusted.

Captain Conder has misunderstood my meaning in thinking that I propose to confine the inhabited Jerusalem of the royal period to Zion, the City of David. On the contrary, I hold that the Jebusite town stood on the Temple-hill, and that this town continued to be inhabited, first of all by Jebusites during the reign of David, and subsequently by the retainers of the Court, the servants and slaves of the Temple, and, as the book of Nehemiah informs us (iii, 31, 32), by "the merchants" and goldsmiths as well. Captain Conder seems to have had in his mind the Temple area of later times, and to have forgotten that the Temple-hill was once thickly populated like the City of David itself. Modern criticism has shown that the Temple of Solomon was a sort of chapel royal attached to the palace, and the whole building would appear from the measurements given in 1 Kings to have been of comparatively small size. But even so it was intended to accommodate a large number of people, though it by no means occupied the whole of what I mean by the Temple-hill. When it is further remembered that the walls of the lower city extended sufficiently far south to enclose the Pools of Siloam, it is evident that the size of Jerusalem, for an ancient city, was by no means despicable. One has only to take a model of modern Jerusalem to see that it was well worthy of being the capital of a small kingdom like that of Judah. How would ancient Hebron have compared with it in respect of size? What has struck me more than anything else when examining the sites of the famous cities of Greece and Asia Minor is what is in our eyes the extremely small area which they cover. Ancient Jerusalem, according to my conception of it, was large by the side of them. But, as Mr. Besant has noticed, we have a conspicuous example of the same fact in our own country. Old Sarum "contained a cathedral with a monastery, a castle and a town, all within a space large enough for a London square garden." Those who have visited the Palatine Hill at Rome must have observed with astonishment the diminutive size of primitive Rome. Not only were the inhabitants of these old cities closely packed together, but many of them lived habitually outside the walls, and only came into the city in times of danger. Moreover, where there is a large slave population, and houses more than one story high, the amount of population per acre is very considerably greater than Captain Conder would allow. Hence, to sum up, according to my theory, "the capital of Syria, in David's time," did not occupy "only 8 acres," but a great deal more, and I see no difficulty in believing—I do not say that it is necessary to believe—that it was populated at the rate of "2½ yards by 2 yards per soul."

Captain Conder next assumes that I value Josephus "at a very low estimate." I know not why he should bring this accusation against me, as I am quite ready to believe whatever Josephus may say, provided it is not

contradicted by external or internal evidence. Certainly I have never written of him, as Captain Conder has done ("Handbook to the Bible," p. 368), that "inconsistency, inaccuracy, and exaggeration are thus plainly discoverable in the measurements given by Josephus."¹ But I cannot see that the passage he quotes from Josephus (5 "Wars," iv, 2) supports his views, unless we suppose that the Jewish historian stated what he knew to be contrary to fact. Here is Captain Conder's translation of the passage: "David and Solomon and the succeeding kings were very zealous about this work (*i.e.*, the wall). Now that wall began on the north, at the tower called Hippicus." Does Captain Conder think that Josephus can in these last words be referring to a wall built either by David or by any of the other early Jewish kings? If he is so referring, he would be making a false statement, which would invalidate all else that he says about the matter. Every one knew that the tower of Hippicus did not belong to præ-exilic Jerusalem. It is plain that Josephus is describing a wall such as it existed in his own time, some portions of which had been built by David, other portions by Solomon, other portions again by later kings, while the portion which began at the tower of Hippicus, and was, therefore, in connection with this work of fortification, was constructed in the Herodian period.

I now come to Canon Birch. We, at all events, agree in having a common basis of operations from which to start, though he seems to me unnecessarily to complicate and endanger his views by supposing that the City of David stretched across a deep valley—a phenomenon without precedent, so far as I know, in the annals of *primitive* towns. His opposition to my conclusions rests upon the assumption that "before the Siloam Tunnel was made, the waters of Gihon (Virgin's Fount) *flowed softly* to Siloam along an aqueduct on the eastern side of Ophel."² If this

¹ Captain Conder, who maintains that Akra was the hill westward of the Temple-hill, must consider Josephus to have been similarly inaccurate in his description of the levelling it underwent in the time of Simon the Hasmonean. Josephus (13 "Antiq.," v, 6; 5 "Wars," iv, 1) asserts that its summit was removed in order that it might no longer dominate over the Temple-hill, but that on the contrary the Temple might stand "higher" than the citadel, a third hill over against it, and separated from it by the "broad" Tyropœon valley, which was "naturally" lower, being thus raised above it. Now the summit of Captain Conder's Akra is 2,488 feet, or 56 feet higher than the highest part of the Haram; while the third hill, Captain Conder's Zion, can only by a stretch of language be said to be divided from his Akra by the Tyropœon valley. This latter hill is marked as 2,535 feet high, or 103 feet higher than the Haram, in his plan. Nor do I see how Captain Conder can explain 13 "Antiq.," ix, where the close contiguity of the citadel to the Temple is mentioned along with the fact that the soldiers of the citadel were able to run out and injure the Jews as they were going up to worship. How could this have happened except on the western side of the Temple-hill if the citadel was where Captain Conder would place it?

² Captain Conder asks, "Is it necessary to conclude that 'the waters of Shiloah that go softly' (Isa. viii, 6) were running in an aqueduct? May they not have run in an open stream down the valley?" The answer is that, as M. Deren-

aqueduct is not discovered, he will "admit the overwhelming weight" of one of my arguments. After the failure of Sir Charles Warren to find any traces of this hypothetical aqueduct in the galleries with which he undermined the eastern side of the so-called Ophel, I think I might be excused from replying to any of the arguments Canon Birch has urged against my counter-theory. I have, at least, facts on my side; he only a conjecture, which excavations have hitherto failed to support. I will, however, deal with them in due order.

(1) I doubt whether fulling was ever carried on at a tank the water of which was used for drinking. Was it likely that cloths would be washed at the spring on which all the fresh water supply of Jerusalem depended? Moreover, if this spring were the Gihon of Scripture it would not be *En-rogel*. On the other hand, the word *En* shows that a mere reservoir is not meant.

I see no reason for considering "the old pool" to have been on a higher level than the Pool of Siloam, unless we imagine that it was fed from the Virgin's Fount. But for this we have no authority.

(2) *Public* threshing-floors were naturally outside the walls; Araunah's was a *private* floor.

I thought that it was agreed by all Hebrew scholars and critics that the expression "*the house*," unless specially qualified, signified "*the house par excellence*—that is, "the house of God." Can Canon Birch find any other meaning for the phrase?

I must protest against the statement that my interpretation of 2 Samuel v, 8, is a "popular error." The Hebrew tenses admit of no other; we have *waw consecutivum* in each clause. The narrative sets before us a sequence of events. First of all, David went to Jerusalem (verse 6); then (*waw consec.*) "it was said to David," &c.; then (*waw consec.*) David took the stronghold of Zion which is "the City of David" (verse 7); then (*waw consec.*) David said "on that day," &c. (verse 8). What happened, therefore, was this. David appeared before Jerusalem, where he was taunted by the Jebusites; then he first captured the outpost of Zion; and after this, but on the same day, he promised rewards to "whosoever getteth up to the gutter, and smiteth the Jebusites." The flower of the Jebusite garrison was in the outpost of Zion; Jebus itself was considered sufficiently strong to be protected even by the blind and the lame.

Where is the proof that "Araunah betrayed Zion?"

I will leave Professor Robertson Smith to defend himself, which he is well able to do, and pass on to the last arguments Canon Birch brings against me. He begins by asking me to account for "the old arch anterior to" Robinson's. I confess I do not know what he means by this; does he mean the base of the pier of the bridge 42 feet below the surface, and on a level with the stone pavement of the Herodian age? In any case an arch

bourg was the first to point out, the meaning of the word *Shiloah* shows that they ran through a tunnel. Moreover, a valley stream in Palestine does not usually "flow softly."

in Palestine has only one meaning that I can see ; its age is not earlier than the Græco-Roman time.

As I have not expressed myself with sufficient clearness in regard to Warren's tunnel, I will now quote the succinct description of it given by Mr. King, in his lately published "Recent Discoveries on the Temple-Hill at Jerusalem" :—"Near the upper end of the [Siloam] tunnel, and only 50 feet from the Virgin's Fountain, the engineers came upon a lateral passage cut in the rock, and extending westwards into Ophel hill. The passage was nearly choked up with hard mud, but being cleared out was found to be 17 feet long, leading into a small chamber, with the floor scooped out in form of a basin. This basin is evidently a receptacle for water, and being 3 feet lower than the bottom of the tunnel, the supply was obtained from the Virgin's Fountain. Over this small chamber is a large shaft cut through the solid rock, 40 feet in height. At the top was found an iron ring fixed in the rock overhanging the shaft, to which ring a rope would be attached for hauling water up in a bucket. From the shaft a great corridor leads to a staircase, and that again leads to a chamber with a vaulted roof. The entrance to this passage was from the top of Ophel at a point a few feet below the ridge."

The careful workmanship of these passages, the niches for lamps—a Græco-Roman invention,—the iron ring, and the fact that the lower conduit led into the winding Siloam Tunnel, all go to show that this lower conduit was later in age than the Siloam one. In fact, the basin with which it terminates can only be explained on the hypothesis that it was intended to receive the surplus water of the Siloam Tunnel. If such a Tunnel had not already existed, the flow of water from the Virgin's Fountain would soon have choked both basin and conduit. How the vertical shaft, up which the water was hauled in a bucket, can be identical with the *tsinnor*, or "waterfall," of 2 Samuel v, 8, is more than I can understand.

A. H. SAYCE.

FRESH NEWS FROM KADESH.

BY H. CLAY TRUMBULL.

(From the "Sunday School Times," April 26th).

It will be remembered by those who are at all familiar with the doubts and discussions concerning Kadesh-barnea, that the first modern discovery of the site of that ancient camping-ground of the Israelites was made, in 1842, by the Rev. John Rowlands, an English clergyman ; and that for nearly forty years after his visit to it, every effort at its re-finding proved abortive. Such experienced Oriental travellers as Abeken, Professor Palmer, Dr. Thomson, President Bartlett, Dr. Schaff, and others, from Germany, England, and America, sought in vain to reach that jealously