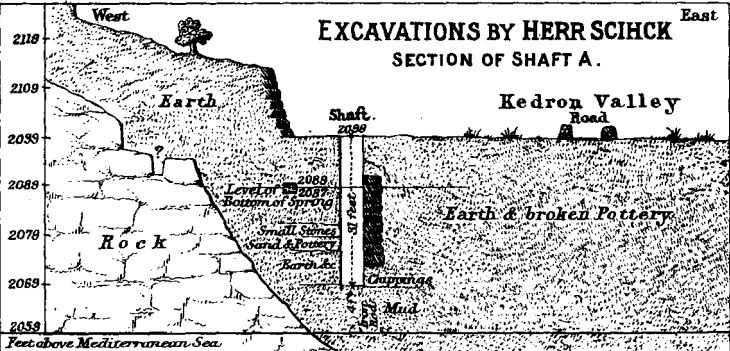
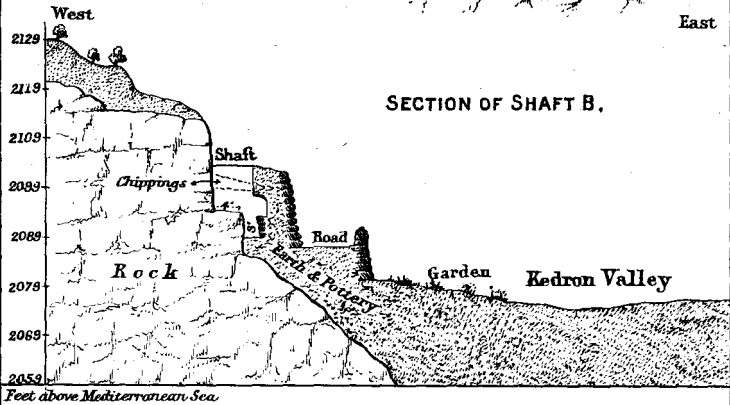


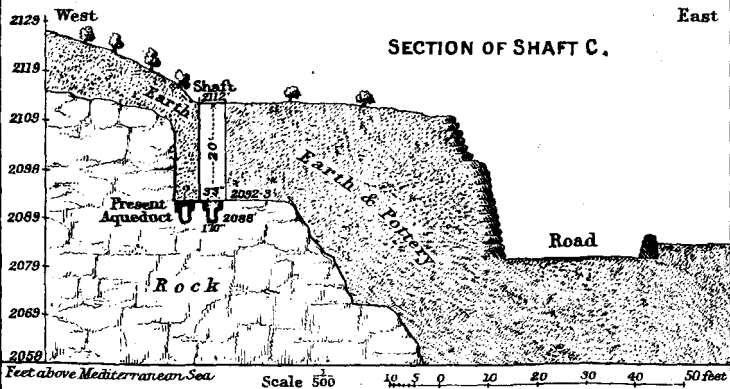
EXCAVATIONS BY HERR SCHICK
SECTION OF SHAFT A.



SECTION OF SHAFT B.



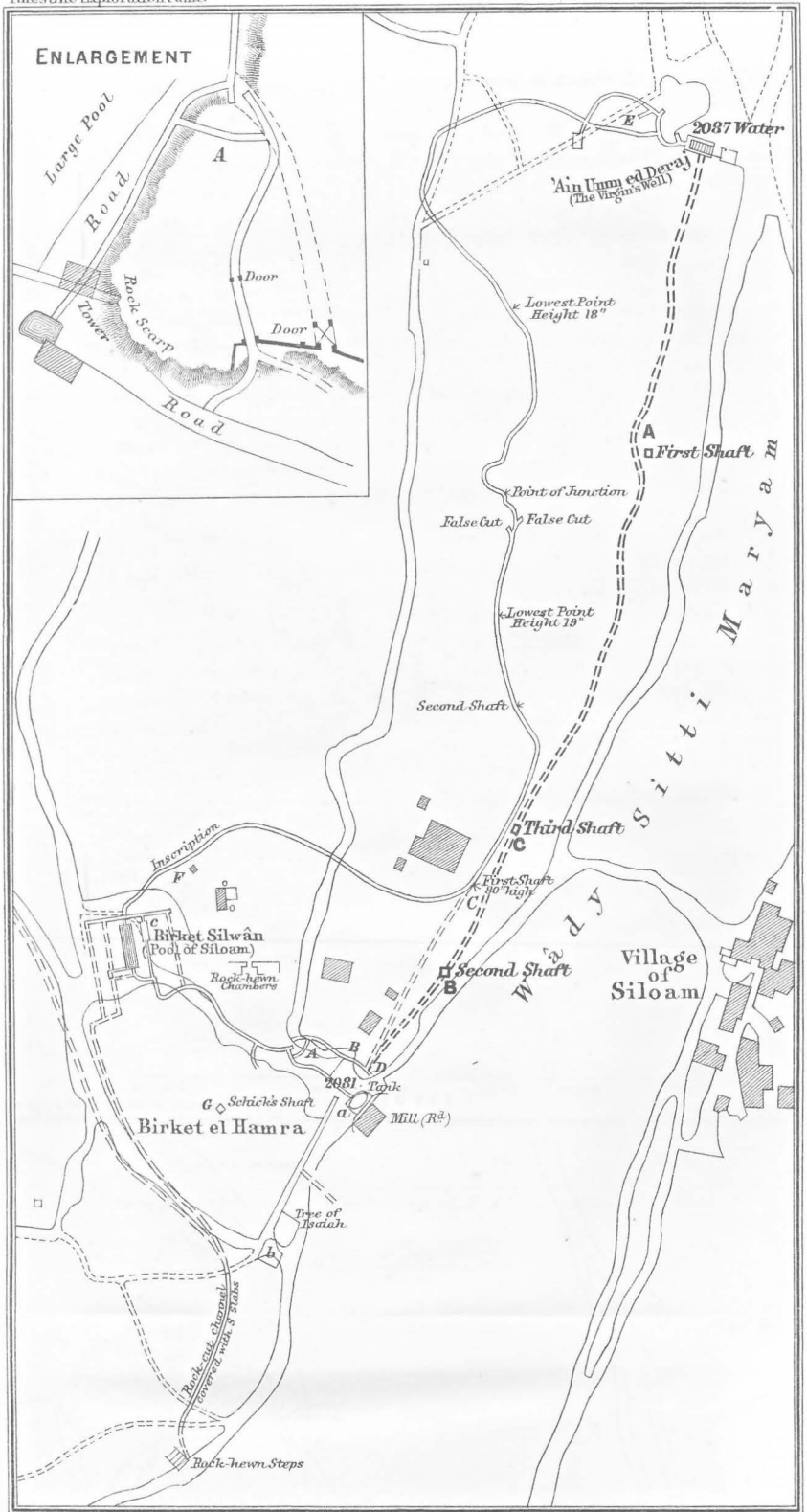
SECTION OF SHAFT C.



Scale 500 10 5 0 20 20 30 40 50 feet

PLAN OF THE AQUEDUCTS AND CONNECTIONS
RECENTLY DISCOVERED AND SUPPOSED CONTINUATION OF COURSE.

Palestine Exploration Fund.



Detail from O.S. Plan of Jerusalem G.A.

SCALE

Stanford's Geogr. Estab^t

100 Feet 0 100 200 300 400 500

THE WATERS OF SHILOAH THAT GO SOFTLY.

(Isaiah viii, 6.)

FIVE years ago, relying upon the topographical and historical accuracy of the Bible, I predicted with the utmost confidence (*Quarterly Statement*, 1884, 70, 76), that a careful search on the eastern side of Ophel would result in the discovery of an aqueduct which, in the time of Ahaz, conveyed water from the Virgin's Fount (Gihon) to the mouth of the Tyropæon valley. I added that it would be "at a level of about 2,087 feet (but on plan about 2,085), probably a foot or two broad, cut in the rock, perhaps 3 feet deep, and covered with slabs of stone;" and, further, that "as possibly the aqueduct might in some places be destroyed, when it fell into disuse on the completion of the Siloam tunnel, if no result (*i.e.*, successful result) attended the first attempt, a second or even a third ought to be made at some other part of its course." Taking Sir Charles Warren's rock-contours as my guide, I also indicated its course on a plan; and on a later plan of March 19, 1886, marked several spots for examination.

The Executive Committee very kindly took up the proposal that a search should be made, put the matter into Mr. Schick's hands, and in *Quarterly Statement*, 1886, 197, printed his report of the complete success of his excavations.

He states that he sunk three shafts. At the first (A on his plan), he found that "at a height of 2,064 feet above the sea there is no rock." The results of the second shaft, B., seem to me ambiguous. He next made a third shaft, C., hoping to strike the well-known aqueduct to Siloam, at some point where he thought the roof was not solid rock, but covered with stones. In this opinion I cannot agree. However, all ended well.

He says (1886, 199): "At 20 feet the rock was found, and to our joy, the rock-hewn channel also (*i.e.*, the conjectural, not the known one). It is 1 foot 10 inches wide, 4 feet 3 inches deep, both sides cut down perpendicularly, and the bottom round, at a level 2,088 feet above the sea. On the top of the sides there were grooves, 7 inches deep and 8½ inches broad, to take the covering slab, which was no longer in its place, and hence the conduit was full of earth."

Even after two years I must own to being extremely pleased at this discovery, especially as I had informed Mr. Besant that if the aqueduct were honestly looked for and not found, I would give up the Jerusalem controversy. This true solution of the Shiloah difficulty has taken much time and trouble. To Vitringa, as Thrupp points out ("Jerusalem," 140), we owe the correct interpretation of Isaiah viii, 6; and besides these and others, Major Conder (1883, 139; 1884, 241, 243); and Professor Sayce (1883, 211; 1884, 174), have assisted by their very objections; for in answering them (1885, 60), I saw the more clearly that I had got hold of the truth, and therefore again pressed for the search to be made.

Let me now dispose of some further objections which the former has thought good to offer, and next point out the value of this discovery.

Major Conder (1887, 104), says: "The investigations of the supposed second aqueduct to the Virgin's Pool do not seem to have led to the proof of its existence, nor do I think it at all likely that a second aqueduct would have been cut, as there could not have been any apparent use for it. . . . Shaft C. showed a surface channel, of which there used to be many on this hill, but it is not shown to have gone to the Virgin's Pool."

Here I would ask—

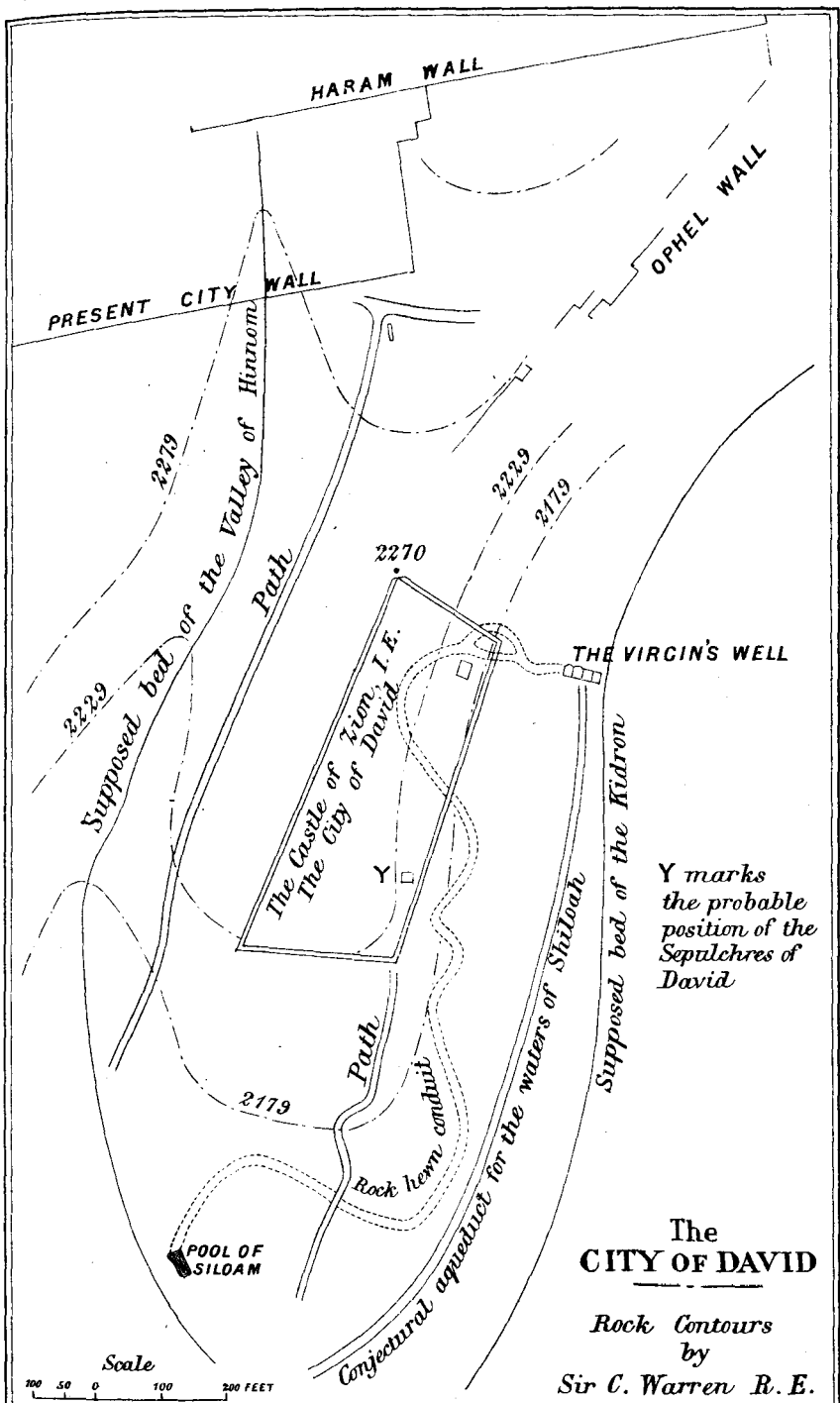
1. If the remains described above do not prove the existence of an aqueduct, what possible remains would?

2. As the present use of the present rock-hewn tunnel is to convey water from the Virgin's Pool to the Tyropœon Valley, so the past use of the newly-found aqueduct was to do the same, *before* the rock-hewn tunnel was made or ever thought of.

3. The next objection about "surface" seems to me more superficial than the aqueduct, which is buried quite 20 feet. If Major Conder means that the channel had not a roof of solid rock, I reply, Of course not, for that is just what was *not* wanted (1884, 76); but if he means it is still so near the surface (only 20 feet below!), that it cannot be as ancient as the time of Ahaz, then I must ask why would he attribute (1887, 106; 1884, 26) to Hezekiah the aqueduct named in *his very next paragraph*, on p. 104, 1887. Is that aqueduct 20 feet below the surface? And if so, how much more depth is required for Ahaz than for Hezekiah. To me, 20 feet seems depth enough of soil for any antiquity in this part of Ophel?

But, before dismissing his aqueduct, I would ask, would it not be absurd in Hezekiah first to stop the upper outlet of Gihon (Virgin's Fount), and to bring the waters, with immense labour, beyond the reach of the enemy, through the Ophel Hill to the Pool of Siloam, and then to convey them onwards, *outside* the walls, and so *not beyond* his reach, in a *surface* channel (his is such as much as mine) covered with slabs, having slits (1882, 130) here and there giving access to the waters—a channel, be it noted, running east and west according to Major Conder's plan (1884, 21), but north and south on Mr. Schick's (1886, 199). In other words, Major Conder makes Hezekiah's object to have been to prevent Sennacherib tasting the waters of Gihon *merely before* they reached Siloam; after that he might drink *ad libitum*. This absurdity inevitably follows his interpretation of 2 Chron. xxxii, 30, in which he makes the city of David to be the Upper City on the south-western hill.

4. While the aqueduct has not been *actually* traced to the Virgin's Fount, it must, like the Siloam tunnel, have led from it, as "there is nothing to lead us to suppose that any other supply of living water existed at a former period" at Jerusalem (Conder's "Handbook," 334). I hope, however, these objections will lead the Committee to trace the conduit to its end in both directions.



**The
CITY OF DAVID**

Rock Contours
by
Sir C. Warren B. E.

The discovery of this aqueduct seems to be most valuable, because—

1. It gives us a glimpse of the wonderful accuracy of the sacred records, since a brief notice in Isaiah has enabled us to recover an aqueduct disused for 2,600 years, whose very existence was denied by historical critics.

2. The terms Shiloah, Siloah, and Siloam can now, without any difficulty whatever, be applied to one spot, at the south of Ophel.

3. Once more Ophel, west of the Virgin's Fount, is found to be the site of the city of David, for the waters of Shiloah (*i.e.*, aqueduct) must, as Thrupp pointed out, have flowed from the city of David, and this (Schick's) aqueduct can only have led from the very same source as the Siloam tunnel does at the present day, *viz.*, from the Virgin's Fount, *i.e.*, Gihon (2 Chron. xxxii, 30).

4. There is no longer any room whatever for doubt as to the date of the Siloam tunnel. Every difficulty has been removed. It was certainly Hezekiah's work (1883, 106). The same may also be said of the inscription.

5. In my opinion Schick's aqueduct is to be attributed to Solomon.

6. By this discovery an impetus ought to be given to excavation work at Jerusalem.

We have not now to dig at a venture. Calculations may be made to a nicety beforehand. An unknown quantity, too, has been eliminated from the problem of discovering the sepulchres of David, or, rather, its value has been found. Readers of these pages may remember how uncertainty as to the position of "the Pool of Siloam" (1883, 155) and "the pool that was made" has more than once marred my conjectures as to the approximate position of David's tomb on the part south of the Haram area.

Now, however, a doubtful point *finally settled*, gives another *fixed and known point* from which to make a further advance towards solving the great question of the precise position of the Royal Sepulchres.

Encouraged, therefore, by the successful find of "the waters of Shiloah," I would again put before the Executive Committee of the Palestine Exploration Fund a proposal that a search should be made for the sepulchres of David. I do not ask them to believe me, and I cannot in this matter speak, as in the former case, with "the utmost confidence" of succeeding; but, after two years' reflection, I see no change that I should wish to make in the plan and explanation given in *Quarterly Statement*, 1886, 33. A search (on a line east and west) on the eastern side of Ophel must, in my opinion, reveal traces of the city wall, and a further search based on this would, I believe, be rewarded by most astonishing results, *viz.*, the discovery of ancient tombs which must be royal.

Perseverance, however, and money, too, will probably be needed to recover the sepulchre where David's dust "rests in hope" (if Matt. xxvii, 53, admits of it), the magnificent catacombs where Solomon "lies in his glory," the *loculus* (bed) of Asa, "filled with divers kinds of spices"—in short, the *one* intact monument of the kings of Judah. I would not for

a moment ignore any proposed *bona fide* site for the sepulchres of David, adverse to my own. It is however needless to consider Mr. St. Clair's (1888, 49, 288) site with all the details of his plan, until he draws his southern wall, not on the line of the present wall, but so as (1) to take in the towers discovered by Mr. Maudslay at the south-west corner of the upper city, (2) to pass close to the Virgin's Fountain, and (3) to be sufficiently near to the Pool of Siloam as to defend it. According to Mr. St. Clair's plan, the elaborate works connected with the two latter had nothing to do with Jerusalem, and were useless. This is incredible.

W. F. BIRCH.

October 25th, 1888.

THE VALLEYS AND WATERS OF JERUSALEM.

THE Hebrew language furnishes a most useful key to the topography of Jerusalem, inasmuch as it possesses different words to describe valleys of different kinds, and also invariably applies the same word to the same valley. The translators of the Bible apparently overlooked this peculiarity; but it is strange that the Revisers should have strayed still further by translating identically the same words in one place "the king's dale," and in another "the king's vale."

Thus the reader of the English translation, by being deprived of the topographical light which the original contains, is led blindfold among the three valleys of Jerusalem, with two chances to one of his mistaking where he is.

At the suggestion of one of the Executive Committee, I propose to lay before the reader a simple statement as to these valleys and the passages in the Bible where they are named.

To those who will condescend to use this key instead of their own fancy, Jerusalem topography will lose most of its difficulties, and points which may still escape me may become clear to others.

Jerusalem is bounded on the east by a valley running from north to south. This is universally admitted to be that named in the Bible as the brook Kidron.

On the west and south it is bounded by an L-shaped valley, joining the former at its southern end, whence the two form one valley leading to the Dead Sea.

The space enclosed between these two, forming the site of Jerusalem, is further divided by a central bifurcated or Y-shaped valley, of which the lowest limb joins the point of contact of the two former valleys, while the left branch of the Y runs almost east and west, and the right branch northwards. Further, Jerusalem is divided in such a way that the area to the right of the Y is only about one-quarter of the whole.

The first, or eastern, valley is in Hebrew called *Nachal*, or the brook its full title being the brook Kidron.