

## THE SCULPTURED TOMB AT SHEFA 'AMAR.

By HERR SCHUMACHER.

In the *Quarterly Statement* of January, 1891, p. 72, VII, Major Conder writes that I give an "imperfect sketch" of the sculptured tomb at Shefa 'Amr, and that I do not mention the inscription. In reply I beg to draw the attention of Major Conder to the fact stated in *Quarterly Statement*, October, 1889, p. 188, that the tomb I sketched and photographed was *recently* discovered, and, although situated *near* those given in the "Memoirs," is not the same of which he gives an inscription. I have visited all the tombs, together with my friend the Rev. Van Kasteren, and have also seen the one with the Greek inscription; but that I photographed was not discovered at the time of the P.E.F. Survey. It contains no characters but the  $\alpha$  and  $\Omega$  and a rude ornamentation work.

HAIFA,

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## MILLO, HOUSE OF MILLO, AND SILLA.

By GEORGE ST. CLAIR, F.G.S.

In a former paper I suggested, in a tentative way, that Millo might perhaps be the great causeway which crosses the Tyropœan at Wilson's Arch. I now make a different but a cognate suggestion, with more confidence, because I can support its probability by a little array of evidence. I am persuaded that Millo was a great defensive mound or dam crossing the Tyropœan, at the southern end of what Josephus calls a fortified ditch, instead of at its northern end ("Antiq." x, 8, 2). In fact it corresponds to the transverse wall which I have contended for, and the position of which I have tried to show.

It is possible that even the Jebusites had hit upon the device of making a dam, in some rude fashion, to bar the approach up the Tyropœan Valley. Sir George Grove, in the "Dictionary of the Bible," conjectures that it was the Jebusites who first built Millo, and named it by a word in their own language, because it is difficult to find a satisfactory Hebrew etymology for it; because, secondly, the Canaanites of Shechem also had a Millo (Judges ix, 6, 20); and lastly, because David seems to have found Millo already existing when he came to Jerusalem.

David having taken the stronghold of Zion, improved his new capital by building "round about, from Millo and inward" (2 Sam. v, 9). This suits very well the idea that Millo was a great dam which constituted the outer defence of the Tyropœan, and to a great extent of Zion itself. It is not unlikely either that the House of Millo was a castle at the end of the dam, on the Ophel Hill, which was adopted by David as a place

of residence, and so became the House of David. David may possibly have improved both the castle and the dam.

But it was Solomon who so strengthened this work as to deserve the credit of having constructed it. It was one of the great works for the accomplishment of which he made a levy upon all parts of the kingdom (1 Kings ix, 15). The nature of the work is indicated in 1 Kings ix, 27, "Solomon built Millo (and so) closed up the fissure of the City of David his father;" the fissure or cleft is the ravine, and the two works, of building Millo and closing the cleft, are either one and the same or are closely associated together. The rebuilding would no doubt extend to the House of Millo, which had become David's house; accordingly, before it can be begun another residence must be provided for Solomon's wife. Pharaoh's daughter was brought up "out of the City of David unto her house which Solomon had built for her: then did he build Millo" (1 Kings ix, 24). The labourers employed upon the work were the children of Joseph, and their superintendent was Jeroboam, an Ephramite, probably already acquainted with the similar work at Shechem (1 Kings xi, 28). It is stated in the Septuagint that Jeroboam completed the fortifications at Millo, and was long afterwards known as the man who had "enclosed the City of David."

But although Millo was a mound or dam rather than a wall, we need not suppose it was a mere earthwork; it would most probably be faced with masonry, to ensure its preservation and increase its strength. The work was so well done that Jerusalem was never again attacked on this side, although previously this side was found the most vulnerable, both by David and by the children of Simeon and Judah in the days after Joshua.

Joash was assassinated at the House of Millo, going down Silla (2 Kings xii, 20, combined with 2 Chron. xxiv, 25). There has been as much obscurity about Silla as about Millo. Some have supposed it to be the same as M'sillah in 1 Chron. xxvi, 16,—a stairway at the west gate of the Temple. But the locality of this M'sillah is at one of the Parbar gates, north of Wilson's Arch, and can have nothing to do with Beth Millo. However, the M'sillah and the Silla are related in etymology and in meaning—for both of them are banks with stairways. Silla is the stairway at Millo itself: Joash was leaving David's house to escape the conspirators, and was being carried on a litter down the stairway. When Nehemiah, in his description of the walls, comes to Millo, as I understand him, he has to speak of the stairs of the City of David, and the stairway of the wall above the House of David (or Beth Millo), Neh. iii, 15, xii, 37. The word for stairs here is Maaloth.

Hezekiah, who was much concerned about the south-eastern part of the city, "strengthened Millo, the City of David" (2 Chron. xxxii, 5).

If we are to find a Hebrew etymology for the name מִלּוֹ (Millo), it seems to be a noun formed in the usual way by prefixing the letter M to a verb. There is the Aramcean intransitive verb מִלְּ, equivalent to

the Hebrew  $\text{לָחַץ}$ , with the meaning *to be inclined*, and among other meanings *to wind about*, *to twist*, and used concerning stairs as well as concerning serpents and garlands. Is it not something more than a coincidence that a regular Hebrew word for stairs is  $\text{מַעְלָה}$ , *Maaloth*, similar to Millo, though formed from the verb  $\text{עָלָה}$ ?

As to  $\text{סֶלָה}$  (Silla), from  $\text{לָסַף}$  to heap up, to tower up,—it accords very well with all we can gather or guess about the great dam. Sollah was the mound which in ancient warfare was used in besieging a town. How likely it seems that some variant of it would describe a mound constructed for defensive purposes. It is worth noting that the writers of Targums express the Hebrew Sollah by the word Milletha, and that they use the same word Milletha to render Millo. It seems clear that to them Sollah and Millo were alike a mound, whether used for attack or defence.

If there is truth in this view about Millo, Millo might be found by sinking one shaft in the Tyropcean and driving a gallery north and south. And then would follow the discovery of the stairs and the sepulchres.

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## THE FULLER'S FIELD.

By GEORGE ST. CLAIR, F.G.S.

IN the days of King Ahaz, when Jerusalem was threatened by the allied forces of Rezin, King of Syria, and Pekah, King of Israel, Isaiah was commanded to "go forth (go outside the city?) and meet Ahaz, at the end of the conduit of the upper pool, in the highway of the Fuller's field" (Isaiah vii, 3). The upper pool here spoken of is believed to be the Virgin's Fountain, which is elsewhere the upper spring of the waters of Gihon, and where we find one end of a conduit which connects it with a lower pool at Siloam. But if this is what is meant, why is the spot not described shortly and plainly as En Rogel, by which name it was already known? (1 Kings i, 9). Surely it is not En Rogel itself which is meant, but the end of a channel or passage belonging to it, and yet not the end which terminates at the pool of the spring; nor the Siloam end either, else it would be so stated. Does it not refer to the top of the shaft and stairway of the Ophel Hill, which had been so long lost until rediscovered by Warren? This entrance was of course known to Isaiah, and known to the King. Being near the King's gardens, perhaps within their boundary, Ahaz may have been accustomed to walk there. The place spoken of is not really stated to be "in the highway of the Fuller's field;" for in the Hebrew text the word "in" is not found, and the word highway is not the only fair rendering of the Hebrew *M'sillah*. The text might be translated, Go and meet Ahaz at "the end of the