

the Hebrew 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 מַעְלָה , *Maaloth*, similar to Millo, though formed from the verb עָלָה ?

As to סִלָּה (Silla), from לָחַץ 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.

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

channel of the upper pool, the stairway of the Fuller's field." This is an exact description of the top of the Ophel shaft.

We recall the statement of Josephus, that when James the Just was thrown over the Temple wall, a fuller despatched him with his club. And we remember that in a cavern on Ophel, Warren found what appeared to be dyers' vats.

In the days of Hezekiah, the son of Ahaz, the stairway shaft is again spoken of. Sennacherib's officers have pitched their camp north-west of the city; but desiring a conference with Hezekiah—who was probably living in David's house on Ophel—they came and "stood at the passage of the upper pool, which is at the staircase of the Fuller's field" (2 Kings xviii, 17). There they called to the King, and when Hezekiah deputed his Prime Minister, Secretary, and Recorder to represent him, these officers spoke from the wall.

The circumstances may seem to require that the wall should extend a little more southward than the wall found by Warren, but they appear to be good evidence that the Ophel shaft was outside the wall, and that the King's house was within shouting distance of the shaft, or at any rate that the Assyrian officers thought so.

But if *M'sillah* in this passage is not to be rendered stairway, nor highway, but rather "mound" (*see* paper on Millo and Silla), then it suggests that the dam which crossed the Tyropoean had its eastern termination not far from the Ophel shaft. In that case the Fountain Gate of Nehemiah would be at the south-east angle of Jerusalem, where the shortest path leads off to Siloam Pool. (A man knows best himself the weak points of his own theories, and I have been surprised that no critic should have pointed out that the Fountain Gate should more naturally be looked for here, rather than at the point assigned it in my paper and plan, April, 1889).