standing in Saul's native district, Gibeah is more probably the place intended, for we know that it remained a garrison of the Philistines until one year after the accession of Saul (1 Sam. xiii. 3).

The name Gibeah is nowhere connected with Jerusalem. Gabbatha, or "the pavement," which Mr. Birch connects with it, is derived from a different root, without any guttural, and applies to the Court of Antonia.

Mr. Birch further remarks, "the high place of Samuel might doubtless have been seen any day down to the ill-fated 24th October, 1874, when (*infandum!*) these memorable ruins were converted into Salami's Cairn.

The cairn in question (now known as Rujm el Kabtân) was built of scattered stones. It stands in a modern ruined hamlet, with a Kubbeh of Neby Daniâl, which I visited at least three times before the cairn was built, and examined carefully without finding any traces of antiquity.

C. R. C.

THE TOMB OF DAVID.

JEREMIAH bought his cousin's field at Anathoth, though the Chaldæans were besieging Jerusalem. Will any one buy the ground overlying David's Tomb (the plot is not large) while the Turks are in the Holy City? Few would care to dispute the right of redemption with one patriarch on our Committee.

It would be money well spent to buy the field of "——," which *is* before Jerusalem, "the field, and the cave which is therein, and all the trees that are in the field, that are in all the borders round about" (Gen. xxiii. 17); "to gather out the stones thereof; to plant it with the choicest vine and fig trees, so that even Rehoboam could recognise the sepulchre of his fathers.

Who is to "step in and rob our Society of the fruits of our long toils in the past" (*Quarterly Statement*, Report, 1869, p. 49) through discovering the actual tomb of David by means of excavations judiciously made on reliable *data* obtained by the Fund?

Owing to Moslem jealousy, the Fund *may not* dig in the Haram Area, so as to settle the debatable points about the Temple; owing to the great expense, it *cannot* dig among the buildings of the city, so as to recover *the second wall*, which may fatally affect the claims of the Holy Sepulchre; but it *may* and *can* (if funds are forthcoming) dig on the south side of Jerusalem, on Ophel (so called), in search of David's Tomb.

Nine years ago Mr. Grove said, "I think that at present the object we should have in view and keep steadily before us is Jerusalem—the exploration of Jerusalem itself. . . . We do not intend to let the exploration of Jerusalem slip or go to the wall at all."

The survey is secured. Not so the spoils of Jerusalem. Why not

combine with the Galilee Expedition a few excavations at the Holy City? It is stated in the Report of the Executive Committee, 1869, "that it would be interesting to endeavour to test the value of the conjecture, that somewhere in the face of the Kedron Valley, buried deep in the *débris*, is to be found the tomb of David, of Solomon, and the tombs of the kings of Judah." This attempt will be unnecessary if we can only fill up *correctly* the lacuna "——" above.

We hope to show that the *true* position of the sepulchre of David may be fixed within very moderate limits. Our plan will hurt no religious susceptibilities, for the belief of Jews, Moslems, and Christians has consecrated the "Cœnaculum" in the upper city as the tomb of David. From it we will hold aloof. Full success would, however, cause a wholesale *smash* of theories, since the tomb has been placed with varying confidence in at least *nine* different localities, and *only one* can be *true*. These are

1. The traditional site above named.
2. Towards the north-east of the Haram Area, or under the Sakhra (Mr. Fergusson).
3. Under the south-west corner of Haram Area (Mr. Thrupp).
4. On Olivet (Mr. Lewin).
5. At the Tomb of the Kings north of Jerusalem (M. De Saulcy).
6. South-east corner of Mount Zion (so called) near Silwan, *Quarterly Statement*, 1874, p. 98 (M. Ganneau).
7. At the royal quarries, 1875, p. 103 (Colonel Warren).
8. *Higher up the Tyropœon Valley than the present Pool of Siloam* (Colonel Wilson; letter, April, 1877).
9. On the end of Ophel, near Siloam (*Quarterly Statement*, 1877, p. 201).

Of these we may reject (5) as utterly untenable and possibly already withdrawn, and (9) as without real support, since I rested it on the *erroneous* though generally accepted tradition that the present Pool of Siloam represents the Pool of Siloah (*Quarterly Statement*, 1878, 187). See Note on "The pool that was made."

As *Zion* or *the city of David* was on the hill south of the temple (*id.*, 182), and David was buried "in the city of David," which would seem to mean, if not *within the city*, yet certainly on the hill on which the city of David was situated, we have at once to reject 1, 4, 5, 6, and 7 as out of the question; the course of the wall in Nehemiah iii. renders (2) impossible; while the fact that at (3) the tomb would be covered over in Herod's time by the south-west corner of the Royal Portico must lead us to reject this position; (8) alone is left, and we elect to win with it, proposing to narrow its wide situation by means of Nehemiah iii. and of the discoveries of Colonel Wilson and Colonel Warren.

The Note above referred to leads us to place *the Pool of Siloah* somewhere in the Tyropœon, north of the present Pool of Siloam (*Quarterly Statement*, 1878, 187, and as pools are usually in hollows, we do not hesitate to *assume* that it was *in the bed* of the ravine). The fountain

gate would probably be near to it, for (1) the Pool of Siloah was by the king's garden; and (2) we read of the "gate between the two walls which was by the king's garden" (Jer. lii. 7). It is hardly rash then to say that the fountain gate was certainly *this* gate, and probably also the gate in Jer. xix. 2, "The Valley of Hinnom which is by the entry of *the Harsith* (Vulg. Pottery, A.V. East) *gate*."

In Neh. iii. 15 we read, Shallum repaired "the wall of the Pool of Siloah by the king's garden and unto the stairs the city of David;" in xii. 37, "At the fountain gate, which was over against them, they went up by the stairs of the city of David, at the *going up* of the wall."

The meaning apparently is this: The gate was in the valley; the wall made a sort of dam across the valley (with the pool a little to the north of it), and then was carried east up the step side of the Ophel (or Zion) ridge, while the steps went up (alongside), of course, again to the north of it.

We are next forced to make the wall turn south to the Pool of Siloam (= "pool that was made"), passing at some point "*over against*" the sepulchres of David, by which expression, for consistency's sake, we must concede that the sepulchres were on the *left* hand—*i.e.*, *within* the wall.

Now the great question is, "At what point did the wall cross the valley?" Having settled this, we could find *the pool*, *the ascending wall*, *the stairs*, and *the wall going south* "over against" the sepulchres.

Colonel Warren's exhaustive excavations on the east, at the Virgin's Fountain, enabled us last year (*Quarterly Statement*, 184) to follow Joab through the gutter into the stronghold of Zion; if only there had been funds sufficient for him to make those on the west equally exhaustive, the question before us would be answered, and we could at once follow Ezra the scribe up the stairs of the city of David.

Apparently the valley might have been crossed at any one of three different points.

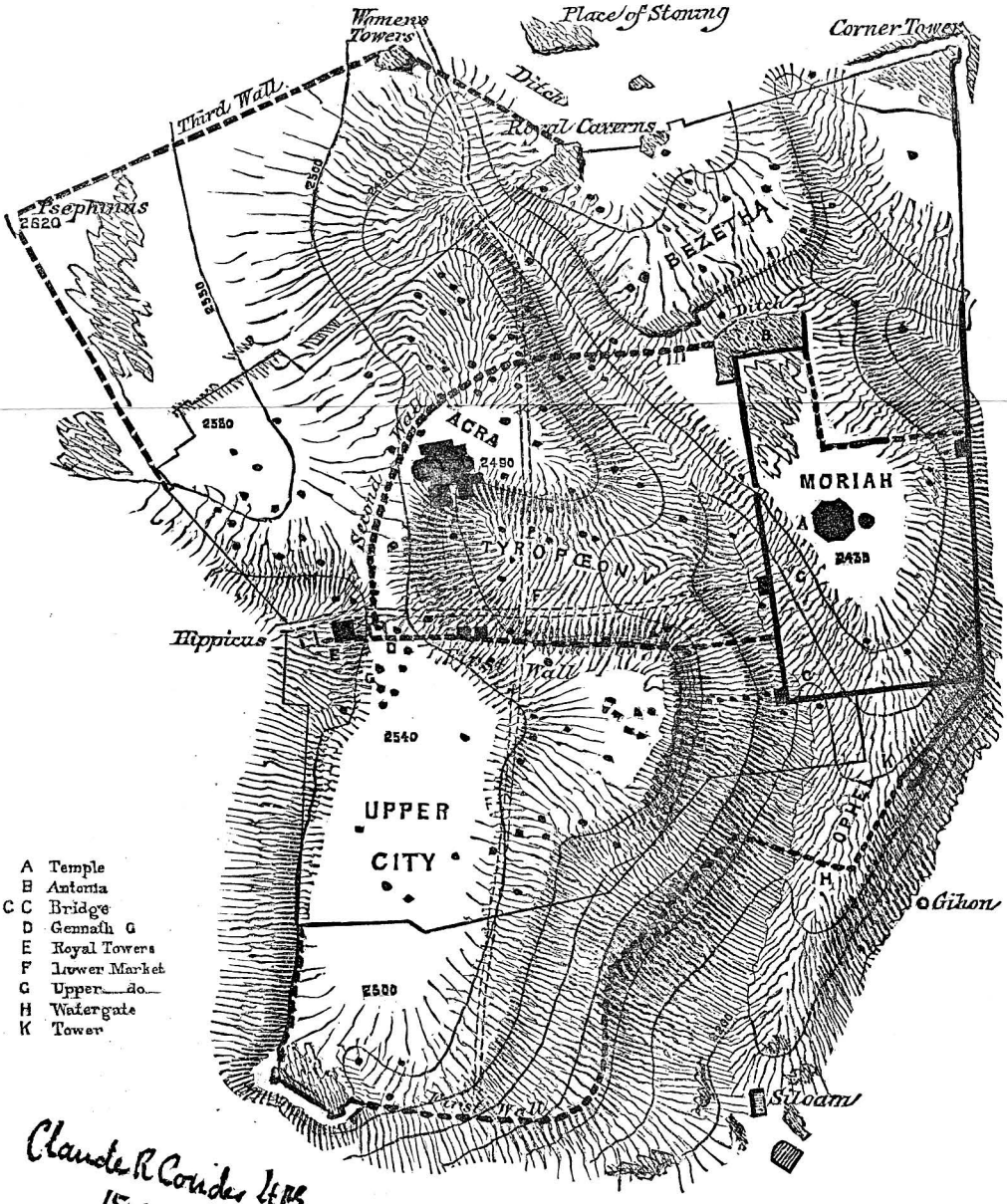
1. The line of the present wall is antecedently the most probable. The rock here is sixty feet below the present surface (Jer. Rec., 131). If excavation should show that the foundations were deep, *a bed of concrete* just north of the wall would, I believe, show *the Pool of Siloah*.

2. Somewhere south of the *old* part of the aqueduct under Robinson's Arch (Jer. Rec., 106). This aqueduct seems (to me) to have been made by Hezekiah to carry water into *the Pool of Siloah*, and, if followed, ought to lead to it.

3. Near the end of the 600 foot passage in the bed of the Tyropœon (Jer. Rec., 131).

In favour of this point one might ask, "What would be the use of continuing the passage much beyond the city wall?"

It seems hard to judge between the three. Happily Colonel Warren found a scarp (Jer. Rec., 297) on the Ophel hill (just south of where the present city wall turns north), facing *west*, twelve or fourteen feet high,



Claude R Conder Lt RE
15.9.77

N B. The dots ⊙ shew points where the rock has been measured

which he traced for fifteen feet to north-west and south-east. This he thought might have been cut to give additional height to a wall running from the rocky knoll on Ophel towards the Haram Area. This *clue* seems worth following. If the scarp ends at the present city wall, it seems highly probable that (1) is right. If (2) be right, the scarp should lead north to the crossing wall. If (3) be right, the scarp traced south, or other indications of a wall, should at last bring us to a crossing wall, and lead onward to Siloam, passing the sepulchres of David on the left hand. If the scarp has had nothing to do with the *wall*, I can only conjecture that it must have been cut to make the face of a *tomb*, and *any tomb here* ought to be *royal*.

Next, for Colonel Wilson's evidence. He says (Ordnance Survey) that at Jerusalem there is a great bed of *soft* rock, called *malaki*, forty feet thick, while the layer above it is *hard* rock (*missa*). He was of opinion that David's tomb was in the "great *malaki* bed," since all the tombs at Jerusalem are so except those at the Church of the Holy Sepulchre, and those high up on Olivet. It seems that it is usual to find the *soft* rock cut away, and the *hard* rock left to form a roof. Here is *another clue*. We must *first* look for the tomb of David in the great *malaki* stratum, and it will be beyond measure astonishing if it is ever discovered elsewhere. This thick bed of soft rock is found in the quarries at the Damascus gate (Ord. Sur.), and again in the Haram Area, where, south of the dome of the rock, there are cisterns cut in it forty feet deep. It seems to dip to south-south-east at about 10°. Colonel Wilson had not time to make a geological map, so that it is not possible to show exactly on a plan how the *malaki* bed lies on the Ophel hill. This, however, could easily be ascertained on the spot. A tomb is marked on the Ordnance Map a little south-west of the Virgin's Fountain, so that it probably reaches to that point. If the Ophel hill slopes more rapidly than the *malaki* bed, then the layer of soft rock ought to crop up on the original surface in the form of the letter V. It would seem, however, that, with a dip of 10° south-south-east, it ought to *bury itself*, and yet it appears on the hill south of the Pool of Siloam (Work in Pal., 22). I have no doubt, therefore, that it *really comes out* on the Ophel hill like a V (see diagram). The part within the dotted lines denotes the malaki, as it would appear if the rock were cleared of soil, &c. The entrance to the sepulchre, of course, must be in the *west* limb of the V, so as to be *over against*, i.e., *opposite to*, the wall, going south to the Pool of Siloam. The superficial breadth of the malaki, lying as before stated, on a hill falling to the west 1 in 4, ought to be less than 160 feet.

At some point the crossing wall ascends to the east, cutting the malaki (say) in the line A B C D.

Again, as the *missæ* will cease to overlie the *malaki* at some point, called G, if we draw a line parallel to A D, viz., E F H G, cutting the *malaki* in F and G, then we may confidently assert that *the entrance to the sepulchre of David* is within the figure B F G D.

Further, this area may possibly be divided by the line of wall running

to the south from A C (the crossing wall), and cutting E G in H, so that the area to be searched is further reduced to C H G D.

From Isa. xxii. 16, "graveth a habitation (*i.e.*, tomb) for himself in a rock" (i.e., *sela* = in a cliff), and from the general construction of Jewish tombs, the entrance (which Colonel Wilson thinks may possibly have been a perpendicular shaft) I firmly believe must have been cut in a vertical scarped face of rock. The spot may probably now be encumbered with the ruins of Herod's white (marble) monument (Jos. Ant., xvi. 7.1), which apparently fell down in the time of Hadrian (Dio. Cass. lxix. 15).

It may be added that if the malaki does not crop up south of the Haram Area, this theory is *worthless*. If it does not reach as far as the tomb" (Ordnance Map), I shall be surprised. That it was within the city wall seems required by the "over against" (Neh. iii. 16), though "the gate between the two walls by the king's *garden*" (Jer. lii. 7), and vii. 32 and viii. 1, might seem to be in favour of a position outside the ancient wall.

Surely, with such promising *clues*, we ought to try to recover the sepulchre where David's dust "rests in hope"—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.

Surely, with such *check lines* to guide us, we ought to be able on a correct plan to fix the entrance within wonderfully narrow limits.

Surely, *an officer of the R.E.*, of the "W." calibre, could, without literally "turning every stone," nevertheless discover the entrance (if it be there) at a moderate expenditure of time, labour, and money.

Surely *those* who are *interested* in the full illustration of the Bible, especially such as have offered funds to reopen Jacob's Well and to explore Rachel's Sepulchre, would not be backward to provide the means for trying to bring to light the sepulchres of the Kings of Judah, if the Executive Committee considered that there were sound reasons for anticipating complete success.

W. F. BIRCH.

NEHEMIAH'S WALL AND DAVID'S TOMB.

IF the Bible is *the* handbook for Palestine, Nehemiah is *the guide* for Jerusalem. How far does he enable us to make a *correct* reconstruction of the ancient city?

As experience has shown that in topographical matters *general consent* is occasionally wrong, it is necessary to show reason for the following obvious premises.

The description in Nehemiah iii. mentions *in strictly consecutive order* certain points along a *single line* of outer defences, and beginning near the north-east, goes round by north to west and south and east, ending at the starting-point.