

P. 137. The remarks as to the virtue of married women do not agree with what I have heard from other residents. Many clandestine meetings are arranged, in remote fields or unfrequented spots, and the lepers are often the means of conveying such messages. The poisoning common among women in Damascus is said to be mainly due to such irregularities. The morality of the herdsmen is also said to be notoriously bad.

The common word *Yallah*, used in all cases when "haste" is desired has, I believe, nothing to do with the name of God, or the invocation *Ya-Allah*, "O God," though this is the common explanation. It is originally a Turkish word from the root *yel*, "to hasten," and is probably adopted from the Turks, who are the persons usually most accustomed to "hurry" their Semitic subjects.

P. 145. The assertion that "religion is universal" is not my experience. The Arabs have little religion, beyond a belief in the presence of their ancestral spirits, and of demons in general. They very rarely are found to pray. The peasantry also are very ignorant of the tenets of Islam, and their beliefs belong to the old superstitions of earlier days. Of these superstitions Dr. Post has as yet told us nothing.

P. 187. I must apologise for supposing Herr Schumacher's tomb at Shefa 'Amr to be the same I explored. The similarity is remarkable.

P. 189. As regards the derivation of *Millo*, we may with advantage refer to the derivation given by Gesenius, who does regard the *mim* as servile. He derives it from the common Hebrew and Arabic root "to fill," מִלֵּא, and renders it "mound," or "rampart."

THE GUTTER NOT NEAR THE FULLER'S FIELD.

By REV. W. F. BIRCH.

IN the astounding identification of "the conduit of the upper pool which is in the highway of the fuller's field" (2 Kings, xviii, 17), with the top of the Ophel shaft (*i.e.*, the gutter) Mr. St. Clair finds *good* (!) evidence (p. 190) that "the shaft was *outside* the wall." As this would ruin my gutter, let me apply a little healthy criticism to his paper.

He says, "The upper pool is believed to be the Virgin's Fountain." Commonly, the worse the error the more it is believed; yet he omits to add by whom or on what evidence such a thing is believed. He and I agree that the Virgin's Fountain represents Gihon, but that Gihon was identical with the upper pool is (so far as I know) only a conjecture of Mr. St. Clair's, improbable for at least two reasons. (A) Names of places are not interchanged in the Bible without a note of explanation; and

(B) the remains of the old conduit (*Quarterly Statement*, 1872, 48; 1884, 71) in the rock east of the Damascus gate (where I should place Golgotha), which conduit must have carried water to or from some pool, imply that an old pool existed at a *higher* level than Gihon. Such a pool towards the northern part of Jerusalem would more suitably be named "the upper pool." Josephus also speaks of the *fuller's monument* east of the Damascus gate, quite counterbalancing Eusebius' quotation from Hegisippus about the *fuller's club*. The commonly accepted site for the upper pool, west of the Jaffa gate, is also far more suitable than Gihon.

To strengthen his case, Mr. St. Clair observes that "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 so he renders the words as at "the end of the channel of the upper pool, the stairway of the fuller's field." Here, surely, Mr. St. Clair trusts to his memory instead of *verifying* his reference, or else he goes to the Greek version for his Hebrew, since Is. vii, 3, gives לְמַסְכֵּי before *M'sillah*, while Is. xxxvi, 2, and 2 Kings xviii, 17, both prefix בְּ .

Further, one might ask why it should be probable that Hezekiah lived in David's former house rather than in Solomon's palace; and why the Hebrew word that suggests (p. 189) that Isaiah went outside the city to meet Ahaz should not again suggest that Eliakim did the same to meet Rab-shakeh.

It is needless, however, to press even one of these objections until someone can devise answers to the fatal questions asked in *Quarterly Statement*, 1889, 207, where I pointed out that the gutter and the Siloam tunnel both refuted Mr. St. Clair's theory. *If* the entrance to the Ophel shaft had been *outside* the wall of the city, *i.e.*, if the city wall did not reach as far south as that entrance—

1. Why do we read in 2 Chron. xxxiii, 14, of "a wall without the city of David on the *west* side of Gihon, in the valley"?
2. Why should Hezekiah stop "the upper spring of the waters of Gihon and bring them by a subterraneous course" (1890, 210) . . . to Siloam, where the enemy could draw the water just as easily, not to mention his going down by "the stairway" or Ophel passage (if outside the city wall)?
3. What possible object could there be in making this rock-cut passage? Why grope in the dark when you can walk in the light?

It is pleasing to see (p. 190) that to suit the son of Amoz, Mr. St. Clair no longer objects to the Ophel wall extending "a little more southward than the wall found by Warren, though he objected to its extension (1890, 48) to suit the son of Zeruiah. Might it not be well at once to forgive the latter, and concede as many "little mores" as will reach to the Ophel shaft? This single concession would remove the greatest blot from his theory. When he leaves the entrance *outside* the wall merely to

spite Joab and Araunah, Mr. St. Clair overlooks that the sole gain to any Jew or Jebusite using the passage would be that, while he was in it, he would not on a wet day miss his umbrella. In every other respect, to trip along the hill would be more enjoyable than to tramp through the gloomy dangerous passage.

Mr. St. Clair, nevertheless, is a good step ahead of my other opponents on the question of the age of the shaft. They with one voice attribute it to Hezekiah; he regards it as already existing in the time of Ahaz; but *why*, and *when*, and *by whom*, it was made, he prudently passes over in silence, though since 1878 only one answer has seemed to me possible.
