

The colour of the pigment used for these letters varies in appearance from time to time as you revisit them. Perhaps a few weeks more may efface some of these marks entirely. Meanwhile, I determined in my last visit to them to-day to imitate the actual tints as well as possible by water-colours and on paper. On bringing up these copies to daylight it was at once remarkable how differently they appear in the sun's rays from what they do in the galleries below, where only candles or the magnesium light have shown them to the curious visitor.

It is disheartening to be told that, from want of funds to keep this shaft open and the wood lining of it properly renewed, even this very interesting sight must be only temporary, and that the approach to it must be closed again in a few weeks from this time, for the wood will not last much longer safely. Meanwhile, the travellers here have availed themselves of a precious opportunity. An American lady was lowered down the shaft in a chair last week, the first lady who has seen these ancient writings. Mr. Simson, whose drawings are so widely known in the *Illustrated London News*, from the Crimea, and Abyssinia, and the Brindisi route, descended with his sketch-book yesterday. It is hoped that the Marquis of Bute will go down the shaft this week; and perhaps some man who has heart, and head, and money will enable the "Palestine Exploration Fund" at least to keep the shaft open and in secure repair, even if it be left to our posterity to clear away all the rubbish that clogs the splendid wall of Jerusalem, and to lay open to the sun, and to the eyes of the world, the long covered splendours which are still below, after so many wars and fires and razings and the gnawing of ruthless time.

Yours, &c.,

Jerusalem, March 9.

ROB ROY.

LIEUT. WARREN ON "THE TEMPLE OF HEROD."*

(*Athenæum*.)

JERUSALEM, Dec. 4, 1868.

FROM our present knowledge of the Haram area we may draw the inference that the southern wall is that spoken of by Josephus as the south wall of Herod's enclosure; for we have the Ophel wall joining in, at the south-east angle, at what would have been the eastern cloisters, and we have the arches of Robinson and Wilson on the west; and the great difficulty now is, the dilemma about the dimensions given by Josephus: for while, on the one hand, he leads us to suppose that the Temple enclosure of King Solomon was in compass four furlongs, and that the area was doubled by Herod; yet, on the other hand, he gives us

* This paper is reprinted, by the kind permission of the editor, from the *Athenæum*, where it appeared. It is not printed among the continuous letters, as it does not deal with the direct work of Lieut. Warren.

six furlongs as the compass of Herod's enclosure, including Antonia; so that it is an open question as to what the exact measurements were.

We have, however, in the present walls certain conditions given to us in Josephus' account of Herod's Temple, and it may be interesting to apply to the Haram walls a plan of that ancient enclosure. For this purpose I have taken the plan of the Temple constructed by the Rev. John Lightfoot, D.D., in 1664, because it was made (by his own account) entirely from the ancient writings; his mind being unbiased by any knowledge of the present Haram enclosure. I have taken his southern wall and applied it to the south wall of the Haram area, lengthening it until they coincide, and at the same time increasing all the parts to scale. We have, then, a plan of Herod's enclosure, occupying the southern part of the Haram area, and being a square of about 900ft. a side; its compass being six furlongs.

We note the results. The two Huldah gates of Dr. Lightfoot rest upon the double and triple gates of the south Haram wall. His causeway, one of his gates to the suburbs, and his gate to the city, are each respectively represented by Wilson's arch, Barclay's gate, and Robinson's arch, except that he pushes each of them up about 50ft. too far to the north; his fourth gate to the suburbs he places south of (Wilson's arch) his causeway, and it is not represented by any gateway that we have been able to find; but there is, north of Wilson's arch and south of Báb al Mathara, a passage through the Haram wall, corresponding to some extent with Barclay's gate, which may be supposed to be the other gate to the suburbs. To the north he places Tadi in the centre of the wall, but we find a rock-cut passage closely corresponding to Tadi, not in the centre of the wall, but at the same distance from the west cloisters as is his West Huldah gate (double gate) in the south wall. On the eastern side, his east gate is not represented by anything we have found on the ground; but close to his north-east angle there is a break in the Haram wall, about 895ft. from the south-east angle.

With regard to the Temple itself, we find that his southern and eastern sides nearly coincide with the south and east walls of the Mosque platform; also that the altar stands over a curious rock-cut passage that now is used as a tank, and which is supposed by some to be a passage blocked up. Then, in the inner Temple enclosure, we have the gates Nitsots and Mokad: Nitsots is immediately over the Sakhra cave, and Mokad is in the production of a passage leading to where we have lately placed Tadi. With regard to the connexion between Tadi and these two gates of the inner Temple enclosure, we will inquire directly. Dr. Lightfoot's position of the room of the draw-well does not lie over any tank that has yet been discovered. We have now, between Dr. Lightfoot's plan and the present Haram area, a number of points of resemblance which are sufficient to draw serious attention to the matter; but out of them there are two or three points which tell almost equally in favour of those plans in which the altar is placed near to the Sakhra.

Dr. Lightfoot's plan is favourable to any theory which makes the south wall of the Temple enclosure coincide with the south Haram wall; for he states (and as far as we are aware he had no knowledge of the Haram area) that "the gates were so set as that there was an equal space between gate and gate, and betwixt either gate and the corners of the wall;" and further—"And so is Josephus to be understood when he saith 'the fourth part of the wall was to the south, and had gates in the middle.'" This is of importance, as the fact of the double gate being on the western side of the Haram south wall has been used as an argument against the ancient enclosure extending farther east than the triple gate; the double gate being generally taken as two Huldah gates.

I have before suggested (December 21, 1867) that, from its appearance, the double gate originally extended only 190ft. from the south wall, and on another examination I found that two tunnels of the triple gate extend the same distance to within 5ft., and that originally the so-called triple gate was a double tunnel; proof of which will be found on examination of the $\frac{1}{16}$ Ordnance Survey plan. The double gate and the double tunnel of the triple gate have then on plan a general resemblance to each other both in length and width, though their superstructures differ materially. We will now examine the connexion between Tadi and the gates Nitsots and Mokad.

We are told that the meaning of the word *Tadi* is "obscurity." The Jerusalem translation of the Mischna says, "*Tadi* served for no (ordinary) purpose," and further, "that it was used by the priests to retire by, should they have become defiled during their service in the Temple." We read further on, "All the gates there had lintels, except *Tadi*; there two stones inclined one upon another." There we read again that the gate *Nitsots* "had a door into the *chil*, and that to the house *Mokad* were two doors, open to the *chil*." Again, with regard to the house *Mokad*, "in the north-east (chamber) they descended to the House of Baptism;" and again, the priest "rose and went out in the gallery that ran under the arch, and candles flamed on either side until he came to the House of Baptism." Rabbi Eleazer, the son of Jacob, says, "in the gallery that went under the *chil* he passed out through *Tadi*." Dr. Lightfoot, in his commentaries, says that the priests after suffering defilement "were to bathe as was said before, and the way to the bathing-place is expressed in these words: 'He goeth down a turning staircase that went under the Temple.' Therefore it is hard to say which way this passage to the bathing-place lay, since the word will enlarge it to any part of the Temple. It appeareth it was some vault underground through which they passed; into which vault they went down by a turning pair of stairs, out of the north-west room of Beth *Mokad*. And from thence whither they went, whether under the *chil*, as Rabbi Eleazer conceiveth, or under some part of the court or mountain of the house, it is but in vain to search; it seemeth the bath was underground, and a room by it with a fire in it to warm themselves at when they had done bathing." We have then the certainty that the passage from *Mokad* to the House

of Baptism was underground, and the inference that Tadi was on the same level and underground also. Now, looking at Dr. Lightfoot's plan, placed over the Haram area, we have already seen that Nitsots is over the passage down into the Sakbra, and that there is a passage running in the direction of Mokad, and which appears to unite with Tadi above the northern edge of the Mosque platform, at a point where there is a hollow sound as of vaults underneath.

These remarks on the application of Dr. Lightfoot's plan to the Haram area may be useful to those who are interested in locating the Temple enclosure; but we seem to be a long way yet from fixing the position with any degree of certainty. I may remark that Dr. Lightfoot endeavours to reconcile the gates of Herod's Temple enclosure, as spoken of by Josephus, with those of the Temple erected by King Solomon, so that his readers are apt to get confused between the two; our own path appears rather to be to locate correctly the Temple as erected by Herod, and then we may safely pass on to that of more ancient date.

CHARLES WARREN, R.E.
