

in Palestine has only one meaning that I can see ; its age is not earlier than the Græco-Roman time.

As I have not expressed myself with sufficient clearness in regard to Warren's tunnel, I will now quote the succinct description of it given by Mr. King, in his lately published "Recent Discoveries on the Temple-Hill at Jerusalem" :—"Near the upper end of the [Siloam] tunnel, and only 50 feet from the Virgin's Fountain, the engineers came upon a lateral passage cut in the rock, and extending westwards into Ophel hill. The passage was nearly choked up with hard mud, but being cleared out was found to be 17 feet long, leading into a small chamber, with the floor scooped out in form of a basin. This basin is evidently a receptacle for water, and being 3 feet lower than the bottom of the tunnel, the supply was obtained from the Virgin's Fountain. Over this small chamber is a large shaft cut through the solid rock, 40 feet in height. At the top was found an iron ring fixed in the rock overhanging the shaft, to which ring a rope would be attached for hauling water up in a bucket. From the shaft a great corridor leads to a staircase, and that again leads to a chamber with a vaulted roof. The entrance to this passage was from the top of Ophel at a point a few feet below the ridge."

The careful workmanship of these passages, the niches for lamps—a Græco-Roman invention,—the iron ring, and the fact that the lower conduit led into the winding Siloam Tunnel, all go to show that this lower conduit was later in age than the Siloam one. In fact, the basin with which it terminates can only be explained on the hypothesis that it was intended to receive the surplus water of the Siloam Tunnel. If such a Tunnel had not already existed, the flow of water from the Virgin's Fountain would soon have choked both basin and conduit. How the vertical shaft, up which the water was hauled in a bucket, can be identical with the *tsinnor*, or "waterfall," of 2 Samuel v, 8, is more than I can understand.

A. H. SAYCE.

FRESH NEWS FROM KADESH.

BY H. CLAY TRUMBULL.

(From the "Sunday School Times," April 26th).

It will be remembered by those who are at all familiar with the doubts and discussions concerning Kadesh-barnea, that the first modern discovery of the site of that ancient camping-ground of the Israelites was made, in 1842, by the Rev. John Rowlands, an English clergyman ; and that for nearly forty years after his visit to it, every effort at its re-finding proved abortive. Such experienced Oriental travellers as Abeken, Professor Palmer, Dr. Thomson, President Bartlett, Dr. Schaff, and others, from Germany, England, and America, sought in vain to reach that jealously

guarded and strangely illusive site;¹ until, indeed, its very existence came to be involved in serious question.

It is also known to many, that while passing over the desert from Mount Sinai to Hebron, in the spring of 1881, I was enabled to re-find that site, and to confirm at every point the accuracy of Mr. Rowlands's observations and descriptions. In a recently published volume giving the result of my own observations in, and subsequent studies concerning, Kadesh-barnea, I took pleasure in showing how much credit was due to Mr. Rowlands for his energy and efficiency as an explorer; and I dedicated the volume to him, and to the memory of two other Englishmen who had been engaged in similar researches. And now comes an interesting and an unexpected sequel to this story of Kadesh and the huntings for it.

Even since my re-finding of 'Ayn Qadees—the site of Kadesh-barnea—several attempts to visit it, or even to pass in its vicinity, have proved unsuccessful. Professor Post, of the American Protestant College at Beyrout, and his travelling companion, the Rev. Dr. Field of New York, were unable to secure an escort for the direct route Hebronward, from Castle Nakhel in the mid-desert, which would have carried them near the site in question. An English party of travellers was similarly disappointed. Mr. Edward L. Wilson, of Philadelphia, a man of exceptional energy and determination as an explorer, was also unsuccessful in his diligent search for 'Ayn Qadees; although he had the assistance of my faithful dragoman Mohammed Ahmad Hedayah. During the past winter, an expedition from England, under the auspices of the Palestine Exploration Fund, was sent into the desert for the purpose of certain specified investigations, including a visit to the site of Kadesh-barnea. This expedition was led by Professor Hull, and accompanied by Captain Kitchener, an officer of the Royal Engineers, who has had large experience in Oriental surveys. Its results have proved of importance in many other directions, but not in that of Kadesh-barnea. In a personal letter recently received by me, Mr. Walter Besant, the Secretary of the Palestine Exploration Fund, says: "Kitchener has been across the [Desert of the] Tih, and found some curious old roads, &c. And he has also surveyed the Wady 'Arabah. He was anxious to visit Kadesh, but could not get there. Is it not strange how that place eludes search?"

But what of Mr. Rowlands, all this time? He has now reached the ripe age of seventy-five years, and is still in the active duties of the ministry, in a quiet English parish. This fresh and world-wide interest which had been awakened in the results of his early travels, quickens his old-time zeal in Oriental research, and he coolly packs his carpet-bag for another journey, and taking several members of his family with him he pushes on to Egypt, crosses over into the Arabian desert, clambers Mount Sinai, and then presses northward toward Hebron, stopping to take a look at 'Ayn Qadees, and show it to his children, as he goes by; incidentally

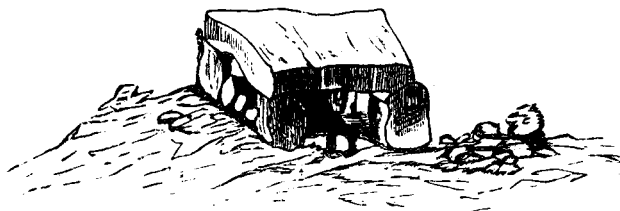
¹ See the late Mr. Holland's Map and Notes, *Quarterly Statement*, Palestine Exploration Fund, January 1884, p. 9.

Birket el Arais, or Pool of the Bride. We had now reached the limits of former exploration, and in half-an-hour found ourselves once more skirting the jungle of M'Khaibeh, and within sight of our tents, after a ride of much topographical interest, and a beauty of scenery unsurpassed by anything in Palestine.

LAURENCE OLIPHANT.

The map which accompanies this report traces the course of the Yarmuk from the Jordan Valley to its junction with the Nakr Rukâd and part of the course of the latter, the Wâdy es Sammuk, and the Nakr 'Allân. It embraces also the ruins and villages of Hama, Debustiyeh, Jamly, Kefr Elma, F'ik, Hetin, Tsil, Adwân, &c. The heights are given, with a great amount of information on the character of the ground, &c. At Tsil were found a large collection of dolmens, one of which is sketched and is here figured.

DOLMEN NEAR TSIL.



Dimensions.

				ft.	in.
Length of table stone	..	..	..	5	0
Breadth	..	..	..	2	6
Height from ground	..	..	..	2	0

PRÆ-EXILIC JERUSALEM.

ABSENCE from England has prevented me from returning an earlier answer to the objections raised by Captain Conder and Canon Birch to my views in regard to the topography of præ-exilic Jerusalem. I will now try to atone for the delay, and do my best to meet the thrusts of my doughty antagonists.

I will take Captain Conder first, more especially as Canon Birch agrees with me about what is, after all, the main point, that is to say, the site of Zion. My statement that Dr. Guthe had discovered a valley separating Zion from Moriah, and had come across Solomonic walls to the south of the lower Pool of Siloam, was derived from his report upon the explora-

making fresh investigations into the site of the old home of Hagar, near the fountain which is on the Wall Road into Egypt, between Kadesh and Bered (see Gen. xvi, 7-14); and all this as deliberately and as easily as if he were going from one corner to another of his home garden, having the assistance of Arab servants who stood ready to do his bidding at every turn.

"I received your letter," he writes, "as you will be surprised to hear, at Cairo, in Egypt, in the course of a great tour I have undertaken for my son and daughter, who are with me, together with a niece as companion to my daughter; first through Italy, then through Greece, then through Egypt and Palestine, and back from Beyrout to Smyrna, Constantinople, and the Danube. I had not intended coming here [to Palestine] through the wilderness, meaning only to take my children to Mount Sinai and back to Suez, and from thence proceed by the Canal, Port Saïd, and Jaffa, to Jerusalem. But having received your letter, I felt very much tempted to go direct from Mount Sinai through the great wilderness, by Kadesh and Hebron, to Jerusalem, that I might be able to write to you from Jerusalem, and say that I had paid another visit to Kadesh; and finding some difficulty in our way by Port Saïd and Jaffa, on account of a state of quarantine at Jaffa, and the prospect of its continuance, I determined to take the course through the heart of the wilderness from Sinai by Kadesh to Jerusalem. But I found it too much for me at my time of life. I was quite knocked up for several days before we reached Jerusalem, and never was a hotel so welcome to me as the Mediterranean Hotel here on our arrival at Jerusalem, last Saturday; and the *rest* I have enjoyed here since. I have been regaining strength ever since, but I do not mean to move from this place for the north of Palestine until my health and strength are quite restored. I should like very much to give you a little sketch of my journey through the wilderness both to and from Sinai. But I feel quite unequal to it. The least thing, even to write a few lines or do anything, is for the present an effort to me. But I must say a few words about Kadesh, or 'Ayn Kades, and Moilahhi, or, as I take it to be, Beerlahairoi. We came first to Moilahhi, as the Arabs of the neighbourhood call it, and not Muweileh as many others call it, and they add (*i.e.*, the Arabs of the neighbourhood) in a very emphatic manner, the name Hagar, insisting on its being called Moilahhi Hagar, meaning not "a stone," but "a woman," Hagar, the mother of Ishmael. The Teyahahs, our conductors from Nakhel to Hebron, or to near Hebron, who were not so well acquainted with the localities nor so faithful and true as the Terrabin who conducted me before in these parts, tried to impose upon me by showing me a paltry little cave near, or close to, the ground, as the house of Hagar. Of course I knew better. The house of Hagar, or "Beit Hagar," as the Arabs of the place call it, consists of one principal square chamber, not a cave, but cut square out of a rock in the side of a precipice at some height from the ground, with a staircase leading up into it, and two smaller interior chambers for dormitories. The little crystal stream at Kadesh we found still flowing from the rock. But the appearance of the place is very much altered and spoiled by the Arabs,

who have digged a well close by, and the camels who gather round the well have trampled all the green slope. It is a great pleasure to me to tell you that I have seen the place again."

Mr. Rowlands' further claim as to the Arabic name of the supposed fountain of Hagar, is of importance in an effort at its identification. If he can now give the Arabic equivalents of that name, he will make the matter clear. The well of Hagar was called in the Hebrew, "Beer-lahai-roi," which means "Well of the Living One who Seeth," or "Well of the Living one of Vision." If the Arabic term is "Mâ-lehayy-râi," the meaning is "Water of the Living One Seeing;" which corresponds very closely with the Hebrew. Possibly Mr. Rowlands did not make sure of the Arabic equivalents of the term.

THE SEPULCHRE OF SHEBNA.

ISAIAH XXII.

EVERY one interested in Biblical topography must have read, more or less attentively, the controversy which has lately appeared in the *Quarterly Statement* concerning præ-exilic Jerusalem. I have been watching it for some time, more especially because I wished to obtain information upon a certain point to which my attention was recently drawn by a careful investigation of the original of the above chapter. The sepulchre of Shebna may have been long known to explorers; but if it has been pointed out anywhere, I regret that I have overlooked it. Since, then, the above-mentioned controversy was not continued in the last number of the *Quarterly Statement*, I trust I shall be permitted to bring this one point again before your readers; and shall deem it a great favour if any explorer would be kind enough to say whether traces can be discovered of the work to which I conceive the prophet here to refer, and which, if I estimate it correctly, was a local event of stirring times in the days of Hezekiah.

The chapter (Isa. xxii) upon which my question is founded is, I must premise, acknowledged to contain some very difficult passages. In order, therefore, to make the object of this paper clear, I must also show my views of the meaning of some of these passages. According to the textual heading of the chapter the "Burden" belongs to "the valley of vision." This I take to mean either the valley in which the prophet lived, or that low-lying street in the heart of Jerusalem in which most public sights were seen. The prophecy is divided into two parts: verses 1-14 a prophecy concerning the whole people, and verses 15-25 a prophecy concerning two individuals, Shebna and Eliakim. I take first the latter part, because, when we understand this rightly, it will help us to understand the whole. In verse 16 the prophet says: "What hast thou here