

*The Temple of Solomon Could not Stand
On its Water Tower*

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**THE WATER CONVEYANCE SYSTEM
OF THE TEMPLE OF JERUSALEM
WITH
PURIFYING, LIVING SPRING WATERS
AND
CLEANSING WATERS
UNDER PRESSURE**

**THE HARAM UNDERGROUND
NETWORK OF
CISTERNS, CANALS AND CONDUITS**

**CHRONOLOGY
AND DETAILED STUDY**

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1/ From the explorations, observations and measurements made by the 19th century Archaeologists, amongst whom were Barclay, Pierotti, de Saulcy, Melchior de Vogüé, Wilson, Warren, Conder and Schick, a very large volume of Data was collected on the Installations in the Haram's bedrock, from which a coherent description of the Hydraulic System of the Temple of the Jews and its principal elements that were inter-linked together by a multitude of underground Channels and Conduits can be established.

These Cisterns were traditional Cisterns of that time, that is to say Cisterns that collected and stored rain waters, and from where the water could, then, be drawn by ropes and different recipients through narrow openings cut into the upper part of the Cisterns .

But at the same time and above all the Hydraulic System invented to supply the needs of the Temple was designed according to an **original and specific Concept**, imposed by the Biblical Laws of Purification that demanded the use of Living Spring Waters.

Therefore, the rocky Cisterns were organized in a series of subterranean Cascades beneath the Jewish Citadel (nowadays Haram) that dominated the Promontory of antique Jerusalem.

Moreover, not one single drop of water from any one of the Cisterns, directly or indirectly, supplying the Temple could be isolated from the fecundating and generative Flow from the Etam Spring, as this drop could be validated uniquely after Insemination and Fecundation by these Living Spring Purifying Waters.

From this Religious Obligation flowered a proliferation of archaeological vestiges, witnessing the numerous connecting Channels and Conduits that had been painstakingly constructed between each element of the rocky underground Hydraulic System to ensure that all the Waters that flowed downstream towards the Temple bore uniformly the required Qualification for Supreme Purification.

In addition to this underground Hydraulic Network, built inside the bedrock itself, were superposed channels, conduits and spouts, designed to gather the rain waters that ran down from the surface of the antique Jewish Citadel (Haram) and to convey them to the different Cisterns disposed below, downstream from their catchment area.

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To these remaining vestiges from successive periods of Antiquity were later superposed the continuous modifications carried out by the Muslims, at different epochs, and, in particular, around the Al Aqsa Mosque, and above all from the end of the Crusades.

Now, quite often the paths followed by the channels or conduits installed by the Muslims were relatively close to the surface of the Haram, as a result of the progress in Hydraulic techniques, but generally followed the same circuit as that taken at a greater depth by Channels or Conduits which had been installed by the Jews in Antiquity.

For all these reasons, the detailed Study, given hereafter infra, makes an effort to distinguish, extricate, or estimate among the Archaeological vestiges itemized by the 19th century Archaeologists, the specific accumulated strata created by the particularly innovative dynamic Hydraulic Design, rigorously established by the Jewish (and Tyrian) Engineers, according to the possibilities offered them by the impermeable bedrock of the Jewish Citadel (Haram) which dominated the Temple, and in strict conformity with the immutable Biblical Laws.

In other terms, it is necessary to reconsider the immense and irreplaceable work of the 19th century Archaeologists, by an abstraction of their inhibiting Postulate, which forced them to situate the Temple, upstream, on the site of the actual inner Platform of the Dome of the Rock.

In effect this Dogma-Postulate pushed them to accomplish a number of intellectual acrobatics, which, in the domain of Hydrology for example, made them overlook or ignore the basic Imperatives imposed by the Biblical Rituals in the Temple of the Jews and therefore, quite negate what the 19th century Archaeologists were discovering.

In this respect, for instance, a declaration made by Wilson, the initiator of the *Palestine Exploration Fund* in Jerusalem, is, at the same time, particularly exemplary and revealing :

Wilson : *Ordnance Survey of Jerusalem (Mapping Survey of Jerusalem) : 17 :*

All the Cisterns (in the ground beneath the Haram) were interconnected by a system of canals cut into the bedrock : so that when one was full the overflow flowed into the next (downstream) and so forth, until the overflow finally reached the Kedron Valley by a canal.

This “draining” down to earth presentation by Wilson, without the least Religious consideration relative to the Temple’s Water System with its very complex Obligations and Connections, as will be studied infra, was limited in Wilson’s eyes to what would have been the sole and final object of the inventive and laborious Jewish Engineers : i.e.

The flush away-discharge of all the waters through a channel to the Kedron Valley.

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And such a huge underground sophisticated Hydraulic Installations, as can be studied in the rocky underground of the Haram, would have been conducted as a kind of useless intellectual exercise, since overflows could have been evacuated directly in a very simple way from any Cistern, without requiring the installation of such a complicate and precise Hydraulic Network entirely interconnected.

This idea of a kind of sophisticated sewage System of almost surrealistic complication was also the implicit, or explicit, thesis developed by Pierotti, de Saulcy or by Melchior de Vogue, and, in addition, those Archaeologists emphasized the very complex principles of flush away discharge of used waters :

Their unlikely Thesis appears to suggest that an immense waste of effort and technological invention had been engaged, overages, in building the very difficult and complex cascades of precisely designed underground Cisterns, containing millions of litres of water, for the simple objective of evacuating waste or over flown waters.

This quite surrealistic Thesis was nevertheless almost unanimously accepted by the 19th century Archaeologists, under the effect of the powerful and paralyzing inhibition that the Dogma-Postulate exercised on the absolute psychological and sociological Need, i.e. :
-that the internal Platform of the Dome of the Rock of the Muslims be equated with the Court of the Jewish Temple.-

Now, the construction of this precise System of huge underground Cascades, of great sophistication and extremely complex to build in ancient times, had in reality been necessitated by, or rather imposed uniquely, by Biblical Laws related to the Supreme Purifying Power of Living Spring Waters : - the very substance of this, being that, under no circumstances whatsoever, could these Waters remain imprisoned, stagnant, that is to say mortified in a Cistern.

And **the Temple**, the ultimate goal for all these Waters, which were progressively fecundated and made sacred by the Insemination of Living Spring Waters as they cascaded down within the heart of the Jewish Citadel (Haram) bedrock, **could never have been situated upstream of this vast System**, of such complexity and with so very precisely established and interconnected levels, as it appears when being studied infra.

2/ With the view to supplying the Sanctuary with Living Purifying Spring Waters and with waters having adequate head of pressure for cleansing and washing purposes, the Hydraulic Engineers, Jews and Tyrians, who worked for King Solomon, simultaneously accomplished the following tasks :

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- a/ The catchment of all the abundant **Springs** in the region of **Etam**
- b/ The setting up of a Reservoir of **400 million litres** of water in the three superposed Basins of **Solomon's Pools**
- c/ The construction of the first **ancient Aqueduct**, called the Lower Aqueduct (or **Etam Aqueduct**, or Solomon Aqueduct) to carry the Living Spring Waters to Jerusalem
- d/ The construction by Jews and Tyrian Engineers of the **Wilson's Arch** that enabled the **Etam Aqueduct** to cross the deep Tyropean Valley, and to enter into the underground of the Jewish Citadel that dominated the site of the Temple, then under construction.
- e/ The cutting and boring of different Cisterns, and in particular, the first giant Cistern that could contain up to **12 million litres of water**, which Solomon had built inside the bedrock beneath the Jewish Citadel (later the Muslim Haram) to collect the Living Spring Waters from the **Etam Aqueduct** : that is **Cistern°8**, called the '**Great Sea**'.

3/ **- The Solomonian Installations -**

- Cistern n°8, the 'Great Sea' -

Elevation of its base : **724 metres** (above sea level)

13 metres below the surface of the Haram

Approximate storage volume : **12 millions litres** of Water

This largest and most ancient of the Jewish Citadel (Haram) underground, **Cistern°8, the 'Great Sea'**, is mentioned in the Septuagint, the Greek version of the Old Testament :

Septuagint : III Kings : 3 : (repeat)

And Solomon had 70.000 bearers of burdens, and 80.000 hewers of stone in the mountain. And Solomon made the **Sea** and the **wheel bases (10)** supporting the **great lavers (10)**, and the **Pillars (2 for the Porch)**, and the **Fountain of the Court**, and the **Brazen Sea** (the great bronze Laver -for purification of the Priests- supported by 12 bronze oxen).

And Solomon built the **Citadel above the Temple** so as to protect it.

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The great age of **Cistern n°8**, is attested by its irregular and disproportionate structure, as well as the rock cutting technique being used (See Pictures)

Like for all the ancient underground Cisterns, the workers, first of all, bored shafts into what was to become the rock roof of this Cistern, with a thickness of 2 to 3 metres.

-The miners then continued, progressively cutting and enlarging the cavity into the rock, working altogether downwards and sideways.

-Due to the exceptionally great dimensions of this Cistern, the workers left vertical pillars to support the vaults as excavations continued around these pillars, cutting a vast cavity into the rock :

This giant **Cistern n°8** was finally completed with five central supporting pillars.

Cistern n°8 has a very irregular form, with prolongations in certain directions and important reinforcements.

The Cistern n°8 measures approximately 12 metres in height, 40 metres long and 30 metres wide.

It is situated in the underground, immediately north-east of the Al Aqsa mosque.

There exists, at least, two pictures of this Cistern, made in the 19th century by two privileged visitors, and in both cases the artists gave the impressive vision of an underground cathedral.

These pictures include a drawing made by the Archaeologist Barclay in 1858 during his exploration of the Haram's rocky underground, and a water painting made from drawings by the illustrator Simpson in 1870, when he was in Jerusalem in the company of Warren, for the *Palestine Exploration Fund* and a London magazine.

The archaeologist-artist Barclay and the painter Simpson, who illustrated the work of the archaeologist Warren, gave similar descriptions of **Cistern n°8** :

From the outset, it was dogmatically evident for these privileged three Observers (as for all other observers and Explorers) that the inner platform of the Muslim Dome of the Rock was the platform of the disappeared Temple of the Jews, even though at the same time, and by an intellectual aberration, these same three Explorers recorded that **Cistern n°8**, situated more than a dozen metres beneath the Al Aqsa Mosque (built at the extreme south of the Haram) received the Waters from the Etam Aqueduct.

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Barclay : *The City of the Great Kings - or Jerusalem as it was, as it is and as it will be :*

Extracts :

The rain waters draining from Al Aqsa are carried by a narrow trench in this Cistern (n°8) ; rain waters should also probably, make a path to this Cistern through small superficial channels, coming from the different areas on the surface of the Temple Court (the inner platform of the Dome of the Rock), to finally converge in this same trench near the porch of the Al Aqsa Mosque...

Old watchmen (Muslims) who had once been able to visit this underground lake, said that an extension of the Aqueduct coming from Solomon's Pools (Etam Aqueduct) entered into the Cistern from the west...

Simpson : *Underground Jerusalem : Catalogue of Water Colours :*

Painting showing Cistern°8 :

This Cistern is the biggest of all the Cisterns cut into the rock under the platform of the Sanctuary.

It measures 150 feet long (45 metres) and is situated just below the porch of the Al Aqsa Mosque.

Its water supply comes from Solomon's Pools situated nearby Bethlehem from where the waters are carried by an underground Aqueduct (Etam Aqueduct) This Cistern can contain 2,000,000 gallons of water (9 million litres).

The different Archaeologists, who were authorized to visit **Cistern n°8**, indicated that several Conduits left this Cistern in the direction of neighbouring Cisterns, as well as the existence of some small openings in the rock roof that allowed water to be collected from rainwater gutters (and for the possible drawing of water by long ropes).

As to the arrival of the **Etam Aqueduct** into this **Cistern n°8**, it appears to be, according to Warren, at the north-west of the Cistern :

In fact, at this point a kind of circular apse is connected to the cistern, and it is most probably into this vertical Cylinder, that the principal branch of Etam Aqueduct arrived. (See Map)

The original internal arrangement of this Cylinder can be logically reconstructed in the following way :

In fact, this vertical Cylinder was, most probably, in the beginning, a **complete Well** dug inside the rock, for the following reason :

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The colossal mass of Waters accumulated in this giant Cistern (12 million liters) could have caused, at the time of rainy seasons, a kind of heavy barrier, or backward flow, which could have prevented the spring waters of the Aqueduct of Etam from flowing freely into this **Cistern n°8**.

Therefore this delivering reception hermetic Well for the Live Spring Waters from the Etam Aqueduct, most probably, made it possible for these Waters to avoid a considerable frontal pressure, and to infiltrate smoothly into the giant **Cistern n°8**, by means of a constant overflow.

For unknown reasons, this Well would have been partly smashed open, after the destruction of the Temple, and would have taken the form such as it has been transmitted to us by the 19th century Archaeologists. (See Map)

The probable height in the Cistern of the outlet of the Conduit that carried the Live Spring Waters from the **Etam Aqueduct** to this **Cistern n°8** can be determined relative to the elevations ratio (while waiting for the possibility of a "in situ" checking, inside the rocky underground of the Haram):

The **Etam Aqueduct** as it penetrates into the ground beneath the Haram is situated at an elevation of **728** metres above sea level, and the base of **Cistern n°8** is at an average elevation of **724** metres :

Therefore the arrival of Waters carried by the **Etam Aqueduct** was situated between **728** and **724** metres above sea level, that is to say between the base of the Cistern and a maximum height of **4** metres, which is about **11** or **12** metres below the surface of the Haram.

4/ **-The Solomonian Installations - -Continued-**

- Cistern n°9 - {Solomonian Cistern}

Elevation of its base : **724-723** metres :

21 metres below the surface of the Haram

Approximate storage volume : **1.500.000** litres of Water

Cistern n°9 is entirely cut inside the bedrock and measures **6** metres in height, **18** metres long and **12** metres wide.

Its base is situated **20** metres below the Mosque Al Aqsa

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Several elements indicate that **Cistern n°9** had been built during the same period as **Cistern n°8, the 'Great Sea'**, or, if not, immediately after the reign of Solomon.

Among the different indications as to the chronology of this **Cistern n°9** are :

- Its form
- The construction techniques and its structure, since **Cistern n°9**, together with **Cistern n°8**, are the only Cisterns of the antique Jewish Citadel (Haram) to have supporting pillars for their vault, -rock pillars left as the workers continued their excavations for the Cistern-
- The presence of a large curved annex, in the form of a connecting gallery, about 12 metres long towards the north, in the direction of **Cistern n°8** to which **Cistern n°9** was in this way connected.

The object of **Cistern n°9**, directly connected to **Cistern n°8**, is explained not only by an increase in the storage capacity of the whole System, but also by the sudden and steep slope towards the south of the floor of **Cistern n°9**, in a downstream direction, so as to increase the pressure of Waters gushing forth from this relay Cistern.

It was Wilson who was the first, at his own cost, to have been able to observe this particularity in **Cistern n°9** :

Wilson Ordnance Survey of Jerusalem. Made in years 1864 to 1865 :

Topographical survey carried out in Jerusalem from 1864 to 1865 :

Cistern n°9 : situated under the Al Aqsa Mosque, known by the name 'Well of the Leaf' (because of the form of the Cistern).

I was able to go down : (the roof of the Cistern) was 42 feet (13 metres) deep under the surface of the Haram.

It contained water on the north side and a higher level of water to the south (downstream) ; to the north was a curious branch or arm (connecting Cistern n°9 to Cistern n°8) ; in the centre (of the Cistern) was a pillar (in rock) that had been left intact to reinforce the vault.

Advancing to the south (walking in water) I was suddenly plunged into the water by a sudden slope causing my torch to go out ; however, I was able to see the southern extremity of the Cistern. All my measurements were lost (in the deep water) but I was able to draw from memory the plan of this Cistern as soon as I came back to the surface...

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Therefore it can be considered that **Cistern n°9** had been specifically designed with a slope that would accelerate the pressure of Flow of Waters downstream towards **Cistern n°10** (also designed with a slope, as indicated infra).

In fact issuing from this **Cistern n°10**, the base of which is situated at 721 metres above sea level, the Hydraulic Network downstream becomes extremely complex as it is situated under the Triple Gate at the southern rampart of the Haram, and was designed by Solomon's Engineers to increase furthermore the Propulsion downstream of Purification Waters and cleansing waters under a sufficiently strong head of pressure towards the disappeared Jewish Sanctuary. (cf. infra)

5/ **-The Solomonian Installations - -Continued-**

- Cisterns collecting rain waters streaming from the Summit of the Haram (Dome of the Rock) - :

If **Cistern n°8** (base level 724 metres) and **Cistern n°9** (base level 724 metres) were designed to receive Living purifying Waters from **Etam Springs (Etam Aqueduct at 728 metres above sea level)**, they were **altogether** designed, at the outset of the Solomonian Hydraulic System's construction, to receive rain waters collected on the entire surface of the antique Jewish Citadel (Haram) :

- either directly by drainage gutters and narrow shafts,
- or by channels that carried collected rain waters, which had been previously stocked in Cisterns that had been built to the north and upstream in the rock base of the antique Jewish Citadel (Haram).

Most of these north rain waters collecting cisterns were progressively enlarged over the ages by cutting extensions into the rock or supplemented by addition of new cisterns.

Since some of these north rain waters collecting Cisterns have the particularity of presenting, in their original form, certain ancient characteristics that seem to be in agreement with the Concept and construction of the whole Solomonian Hydraulic System of the first Temple, we can cite, amongst the Cisterns that most likely figured in the original Installation built by Solomon's Engineers and his immediate Successors, the following :

Cistern n°2, Cistern n°3, Cistern n°4, Cistern n°23, Cistern n°25. (cf. Map)

The characteristics of these rain waters collecting Cisterns and their storage capacity in their final form (as their initial Solomonian capacity cannot always been known with exactitude) will be reviewed infra.

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6/ **-The Solomonian Installations - -Continued-**

- Cistern n°10 (in its initial form) and the Propulsive Hydraulic System installed beneath the Triple Gate by the Solomon Hydraulic Engineers -

- **Cistern n° 10** - : (Sloping from upstream to downstream : **Propulsive Cistern**)

Elevation at its base (average): **721 metres** :

16 metres below the surface of the Haram.

Approximate storage volume (in its final Herodian form) : **2 millions litres** of Water.

In the Solomon Hydraulic initial Design Waters underwent the following process :

-a- All the rain waters which streamed down from the Summit of the Jewish Citadel (Inner Platform of Dome of the Rock) or which had been stocked in the underground Cisterns upstream of the Jewish Citadel (Haram) were conveyed through surface rills or through underground conduits, downstream to the giant **Cistern n°8 "Great Sea"** (base level **724 metres**).

-b- In this giant **Cistern n°8 "Great Sea"** all the rain waters were **validated by the Purifying Spring Waters** coming in an uninterrupted Flow from **Etam Aqueduct** (level on the entrance into the underground of the Haram : **728 metres**).

-c- From the **Cistern n°8 "Great Sea"** the molten and Purifying Waters transited in **Cistern n°9** (base level **724-723 metres**), from where they were propelled by a steep slope at the south end of the Cistern towards the Propulsive **Cistern n°10**, situated at the southern rampart of the Haram, and whose average base level, which follows the slope of the bedrock, is at **721 metres**, and **16 metres** below the surface of the Haram.

In its initial Solomonian form this **Cistern n°10** was, most probably, limited to the protuberance at its southern extremity dug as a shaft, with a vertical pressure expelling the Waters at the bottom of this kind of huge Well.

-d- In any case, the Hydraulic Propelling Network of the Temple commenced from this **Cistern n°10**, passed under the **Triple Gate** at the southern rampart of the Haram, in order to supply the Jewish Sanctuary further Downstream.

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This complex **Propelling Hydraulic Network**, beneath the **Triple Gate**, had been discovered by de Saulcy (as was examined supra). Warren verified and confirmed his exploration, completing de Saulcy's Data with more precise Altimetric measurements.

And once again, with Warren, as with de Saulcy, the unshakeable, paralyzing, obligatory Dogma-Postulate of equating the internal platform of the Dome of the Rock with the disappeared Temple of the Jews, powerfully influenced the brilliant English Officer Engineer, to whom is owed the precise knowledge of the indispensable Cascade, installed in the bedrock of the antique Jewish Citadel (Haram) and the key figures of this original and innovative Hydraulic System built by the Priests and Engineers of Solomon, in order to serve Downstream the Temple, that is to say :

Fundamental Cascade of the Elevations of the Bases above sea level :

- **Etam Aqueduct :** **728 metres**
-
- **Cistern n°8 (The Great Sea) and Cistern n°9 :** **724 metres**
-
- **Cistern n°10 :** **721 metres**
-
- **Lower supply Propelling Network to the Temple :** **719 metres**

Thus in the same manner as de Saulcy, Warren, in turn, did not pose the least archaeological question, and considered, out of hand, that the vast underground Network, which he was meticulously measuring, was nothing more than a simple evacuation system, -**an extraordinarily complex network** by the standards of those ancient times-, which, by no way, could ever have been conceived as a mere waste water drainage system, in a landscape where the relief was almost entirely composed of steep slopes.

And in a revealing fashion, Warren's subconscious, like that of de Saulcy's, (and followed by Conder) had nevertheless made him observe, with his own eyes, and with meticulous scientific attention, the perfect cohesion that had governed the huge Hydraulic Enterprise, whose task was to deliver the Live Purifying Waters from the Etam Springs, through the Solomon's Pools to Jerusalem, in order to supply the irreplaceable Living Purifying Spring Waters to the Temple, to cleanse tirelessly the Sanctuary in order to keep it always Pure, to wash away all the impurities of Israel, by bathing the Priests, Officiates, and all the Jews, in an ever-Flowing of Purifying and Redeeming Waters.

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Warren and Conder : Survey of Western Palestine – Jerusalem

(Topographical Survey of Western Palestine – Jerusalem)

The Passages under the Triple Gate (Plan V) :

These (underground) passages appear to be obviously canals designed for the evacuation of overflow (cf. the Postulate of Wilson), as well as for the inspection of the different Cisterns of the Sanctuary and they have been built in such a manner so that water can be drawn from different levels.

It is evident that they could not be used to evacuate blood etc., from the Sacrificial Altar (Pierotti's thesis) because the Cisterns to which they are connected are situated at a considerably lower level (this is only true for the base of cistern n°11, as will be seen below).

In addition, they should have been **used as a flush for the canal that evacuated blood**, and it is possible that the passage of this canal is situated under the Single Gate.

These passages (beneath the Triple Gate) were closed to the north by walls of old masonry (built by the Muslims to prevent uncontrolled access to the Haram). By removing this masonry it was possible to note that these communicated with Cisterns n°10 and n°11 and probably with the cistern n°8 'the Great Sea' (therefore also with Cistern n°9).

We have been able to clear 60 feet (18 metres) of these passages to the north (inside of the Haram) but this work has been stopped on the order of the Pasha (probably due to the intervention of Religious Authorities of the Haram).

There are two networks of passages (under the Triple Gate) :

The Upper Network and the Lower Network :

(a-) The Upper Network is to the east and it is entirely cut in the (Haram) bedrock down to the Triple Gate.

This passage is the continuation of the overflow conduit (Wilson's Postulate) from Cistern n°11 and is also connected to Cistern n°10.

This (Upper) Passage passes under the central arch of the Triple Gate, then turns abruptly to the east, until it reaches the base of the pillar of the Gate, where it, once again, turns to the south-west in a kind of **Zigzag Way**.

This Passage could have served to inspect the Cisterns and it does not seem to have been an Aqueduct.

To the south of the Haram, the Passage is covered with slab stones and passes near the foundations of an old building whose stones are juxtaposed without having been adjusted.

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The walls of this underground Passage are cut into the rock :

The floor is 9 feet (approx. 3 metres) under the steps of the Triple Gate (that is to say **722 metres elevation above sea level**, according to the figures of Warren and Conder).

(b) - The west (Lower) Network is double and its two branches come together a few feet below the Triple Gate.

> The west Branch that comes from Cistern n°10 is 3 feet 6 inches wide (approx. 1 metre wide) :

It has a drain or a Water Canal in the ground, with a step on each side, exactly like the form of the Ancient Aqueduct form Solomon's Pools, whose vestiges are near the Cenacle.

This underground Passage is 19 feet (**6 metres**) below the surface of the ground (**719 metres** elevation above sea level, according to the figures of Warren and Conder).

> The oriental (east) Branch arrives just below the floor of the tunnel (of the Triple Gate) at the entry of **Cistern n°10** (base **721 metres** elevation above sea level) and goes down in a steep slope to a depth of 19 feet (**719 metres** elevation above sea level) where it joins the west branch.

There is an old door there, which indicates that it is a Passage and not a Water Canal (Error : as some antique underground Canals had doors for regulation and repair works, and, further more, some antique Canals were, over the ages, used as Passages). The Passages could not be explored further in the southerly direction (downstream from the Haram).

Besides certain slight contradictions, which figure just a few lines apart in the text of the brilliant British Archaeologist, thanks to whom, nevertheless, **the Reality of the Site of the Temple** can now be re-established, a few ad hoc interpretations and explanations can also be noted in the texts of Warren and Conder, who have, always, the objective of justifying, in a rather laborious, and sometimes absurd, fashion, the initial, irresistible Postulate assimilating the Jewish Sanctuary and the Muslim Haram.

For instance and amongst others :

a/ The Postulate that a number of the Conduits explored are *Passages* and not *Water Channels* conceived for a vast and coherent Hydraulic System.

b/ The idea that certain particularly complicated underground "Passages" **outside of the Haram**, full of zigzags, multiple junctions and split up branches, were simply used for the purpose of inspecting the Cisterns.

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In fact these Cisterns could easily and directly be accessed from the **inside** surface of the Haram itself, either by vertical shafts, or stairways as the Archaeologists themselves used and as did, long before them, the Jewish Engineers responsible for Inspections and Adjustments.

c/ The explanation offered by Warren that the presence of a door (which could also be a later addition) led to the conclusion that it was a Passage there and not an Aqueduct, whilst Warren indicated, on several occasions in his various works, that the 'Passage' he had described in another context was, in reality, an ancient Aqueduct, as Aqueducts, in Antiquity, have very often be used also as Passages, sometimes secrete.

Moreover, the deliberate closure of the Conduits, to or from, certain Aqueducts, or Branches of Aqueducts, or Compartments of Cisterns by a hermetic 'Door' was one of the means, often used in Antiquity, to control and regulate the Flow of certain Channels and Reservoirs, as will be seen infra.

d/ The most revealing extract, about a kind of Dichotomy in Warren thinking, occurs when he explains laboriously that the complex Passages he was exploring under the Triple Gate should have been used, *in addition*, as a **flush** for the Canal that evacuated blood. There, finally, Warren admits that these "Passages" could have been, in fact, Conduits for flowing Waters under pressure, and his talent combined with the direct information his eyes capture, makes him deduce, rightly, that they were designed for **flushing**.

But, in reality, this sophisticated Hydraulic Installations were designed for flushing, not waste and dejection waters, but clean Purifying Live Spring Waters.

So once again, as the Temple of the Jews stood, **in Warren's mind**, on the inner Platform of the Dome of the Rock, this very complex Flushing System that he was exploring, could, only, have been so brilliantly designed, for evacuation of blood and excrements...

In reality, from this crucial passage of Warren's text, the following number of observations can be made, that is **strictly** from the point of view of archaeological observations faithfully recorded by Warren, and not taking into account his very laborious interpretations, imposed, or rather inflicted on the brilliant British Officer Engineer, by the Postulate-Dogma, 'Temple of the Jews = Dome of the Rock' :

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A/ -Firstly the lower Network of underground Conduits, downstream from the Haram, is connected to the huge Network of the Haram Cisterns, and the exit point of this Network is situated at an elevation of **719 metres** above sea level, which very logically positioned it below the successive steps of the Cascade, whose Flow was intended for the Temple, and whose initial upstream Summit Departure was situated at the Etam Springs and Solomon's Pools.

B/ -Secondly, it did not escape the specialized eyes of Warren and Conder, as previously it had not escaped the eyes on watch of Felicien de Saulcy, that the nature of the construction, of this rock underground complex beneath the Triple Gate, **was rigorously identical to that of the structure of the ancient Solomon Aqueduct**, which reinforces the **logic of a vast coherent Hydraulic System's Design** which was realized by the Hydraulic Engineers of Solomon, in order to provide Living Purifying Spring Waters and cleansing waters under high pressure to the Temple of the Jews, which, therefore, could only stand on a Platform situated downstream from the southern Triple Gate of the Haram, and from its underground rocky Propulsive Hydraulic Network.

C/ - Thirdly, it cannot be excluded that a third underground Network, neither discovered nor explored, exists below the Lower Network, and/or to its left, and/or to its right, since the rock base that culminates at the Triple Gate, immediately drops to the Kedron Valley on the east side, and to the Tyropean Valley on the west side.

To conclude on this very important and revealing passage of Warren, Conder, which repeats and amplifies the observations and measurements made previously by Felicien de Saulcy, the Elevations of the Cascades of Waters, in an downstream direction, starting from the Etam Aqueduct, as established by the 19th century Archaeologists' own very precise level figures, are summarized as follows : (Repeat)

Etam Aqueduct	728 metres elevation above sea level
Cistern n°8 (Great Sea) and Cistern n°9	724-722 metres elevation above sea level
Cistern n°10	721 metres elevation above sea level
Lower supply network beneath the Triple Gate	719 metres elevation above sea level

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ARCHAEOLOGICALLY the uninterrupted Flow of LIVING SPRING WATERS, from Solomon's Pools, could only REAPPEAR, flowing at the surface of the Jewish Sanctuary, and in the Bronze Laver for the Purification of the Priests, and on the upper storey of the Parvah Chamber, and on the upper storey of the Water Gate, where the Purification Mikveh of the High Priest were situated, and in all the Mikveh of the Temple, only DOWNSTREAM from this Hydraulic Distribution Network, located below the southern Haram Triple Gate : Hydraulic Distribution Network, altogether so scientifically, mathematically and intuitively described, initially by the talented and meticulous de Saulcy, then by the talented and meticulous Warren and Conder.

7/ **-The Hasmonean Installations -**

Cistern n° 7 "The Sea" -

Elevation at its base : 717 metres :

19 metres below the surface of the Haram.

Approximate storage volume : **8 millions** litres of Water.

In following the Chronology of the construction of the Temple underground Hydraulic System it could be reasonably argued that one of the important steps in the development of this System, before the major works of Herod, was the excavation of **Cistern n°7**, called the 'Sea', which is mentioned in *Sirach* (or *Ecclesiastic*) :

Sirach (Hebrew version) : 50 :1-3 :

Simon the High Priest, the son of Yohanan, who in his life repaired the House (Temple), and in his days fortified the Sanctuary.

In his days a vast Cistern was dug to receive the waters, being in compass with the Sea.

The giant **Cistern n°7**, the 'Sea', is built in the complex form that resembles a very irregular capital letter E, whose central horizontal branch would be connected both to the vertical branch and the top horizontal branch of the E.

The form of this **Cistern n°7**, cut into the bedrock, marks a certain break in the construction style with that of the earlier Solomon period, **Cisterns n°8** and **n°9** :

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- In the construction technique of **Cistern n°7** a new geometric form was developed, a little more rectilinear, even if it was still not very strictly so.

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- The Jewish Engineers-Builders did not seek to support the vault on pillars, cut inside the rock, as for **Cisterns n°8** and **n°9**, but they cut long, deep, narrow, sections, which did not need internal reinforcements.

- The vertical branch of this **E** measures 36 metres long and 6 metres wide
- The top horizontal branch measures 22 metres long and 9 metres wide
- The middle horizontal branch measures 20 metres long and 8 metres wide
- The bottom horizontal branch measures 17 metres long and 5 metres wide
- The height of the Cistern is 11 metres with its **rock roof 7 metres thick** ;
- The base of this Cistern is situated **20 metres** below the surface of the Haram.

The particular structure of this giant Cistern, which communicated with its neighbouring Cisterns, was quite perplexing for the 19th century Archaeologists who explored it, each expressing his perplexity according to his way of thinking :

Wilson for example described it as 'curious', and in fact incomprehensible to him as to its Finality.

-a- The primary reason, conscious or subconscious, for this perplexity lay in the great depth of this Cistern beneath the surface of the Haram.

- And why leave, other than the layer of mezzeh and earth, a **rock roof 7 metres thick** for a Cistern having a height of **11 metres**, when it was supposed by the 19th century Archaeologists to have supplied Water above to the surface of the Haram itself, which was thus relegated **20 metres** above the Cistern's base ?

-b- Another reason for the perplexity of these 19th century Archaeologists Explorers was the structure of the middle branch of the **E**, and that of the extremity of the bottom horizontal branch.

The middle branch has the particularity of being raised approximately **2 metres** higher relative to the rest of the Cistern, and communicates altogether with the vertical branch and the top branch of the **E**.

In addition, the extremity of the bottom branch of the **E** is also raised approximately **2 metres** higher, compared to the rest of the Cistern

The explanation to what seemed like an insoluble puzzle for the 19th century Archaeologists is given, once again, by looking at the altitude and elevations above sea level, established by Wilson, Warren, Conder and Schick :

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The elevation of the base of the whole of **Cistern n°7** is **717 metres**.

Now, the altitude of the lower distribution network downstream of the Triple Gate is situated at an elevation of **719 metres**.

Therefore the elevation of **Cistern n°7** upstream appears to be **2 metres** too low relative to the lower network that this **Cistern n°7** was intended to provide.

It is probably why the middle branch was raised in an empirical way approximately **2 metres** to allow, when necessary, the flowing of the Waters from the top horizontal branch and from the vertical branch of the **E**, whereas the bottom branch of the **E** was also brought up to level by raising its eastern extremity by **2 metres**.

One can attribute this apparent complexity in the building of this **Cistern n°7** to diverse factors :

a/ Cistern Design errors made by the Jewish Hydraulic Engineers, who after having noted their mistake, rectified empirically the form of the Cistern by raising the upstream water outlet in order to allow, when necessary, the waters to flow downstream to the required distribution point.

(This hypothesis is subject to the condition that no other possible Distribution Network under the Triple Gate was in service downstream, at a lower level than that discovered by de Saulcy and Warren.)

b/ The altogether, very premeditated and empirical, construction of a Decantation System that would ensured a supply of clarified Waters in all weather conditions :

Indeed, **Cisterns n°8 and n°9** did not seem to have a Decantation System, and, over ages, the Jewish Hydraulic Engineers have very probably been confronted with serious problems of diverse deposits obstructing completely Conduits.

Also, when considering the technical exploits achieved by the Jewish Hydraulic Engineers from the most ancient times, by using certain underground technologies which often remain unexplained in view of the state of science at that time, leads to the idea that the Design of this particular Hydraulic Structure of **Cistern n°7** was of a clearly intentional and calculated Design :

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Even if its realization appears rather empirical and primitive, the same principle of settling a basin for decantation appears to have been employed later on, with an improved Design for several Cisterns dating mostly from the Herodian period, and, from all appearances, with the assistance of Agrippa's Roman Hydraulic Engineers (as will be examined infra).

And, also, maybe, Herod's Hydraulic Engineers had conceivably perfected the whole of the Hydraulic System completing it with a parallel back-up System, possibly including a reverse siphon downstream that would have improved and guaranteed the performance of the whole Distribution of Running Waters to the Temple.

As to the depth of this giant **Cistern n°7**, **buried far from the Dome of the Rock and in addition, downstream in the Haram bedrock**, a depth which was greatly accentuated by the Herodian **Cistern n°11** situated at the extreme south of the Haram, these **two Cisterns** appeared to be almost irrational and inexplicably "curious" to the nineteenth century Archaeologists, forever mesmerized by the idea that the inner platform of the Dome of the Rock had constituted the indisputable foundation of the lost Temple of the Jews.

The **Cistern n°7**, buried at a depth of 20 metres in the heart of the bedrock in the far south of the Haram, that appeared irrational relative to the elevation of the inner Platform of the Dome of the Rock, is, **in fact, and on the contrary**, the essential Requirement for improving considerably the capacity of maintaining, throughout the whole year, a sufficient quantity of Waters validated by the Live Waters of the Etam Springs, in order to **supply downstream** the Temple with a constant and abundant Flow of Living Purification Waters and of cleansing waters with the necessary high pressure.

Therefore it would be rather proper to acknowledge and hail the extraordinary talent of the ancient Jewish Hydraulic Engineers and Builders, capable of inventing such a huge and dynamic Hydraulic System which, upstream of the Temple, faithfully and humbly hidden in the dark underground bedrock of the antique Jewish Citadel (Haram), responded to the founding Genius of Biblical Proclamation which irradiated the Temple standing downstream in the open Divine Heavens.

8/ Continuing this **Chronological Examination** it would be difficult and hazardous to try to determine which amongst the rain waters collecting and storing Cisterns, situated to the west, to the north and to the east of the Dome of Rock, were installed before Herod, in order to finally convey all the collected rain waters to the Temple.

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Amongst these rainwater collection and storage Cisterns, certain were designed to supply the **5 giant fecundating Cisterns** for the Temple, whilst others were probably affected to supply the water, needed for the garrison of the Jewish Citadel.

In addition, it is quite probable that in the huge task of reorganizing the whole of the Temple's Hydraulic System, Herod's Engineers had modified all the older Cisterns in order to combine them in a more coherent and efficient sub-grouping.

9/ The Hydraulic Works of Herod, in general but more specifically those designated for the Temple, not only bore the mark of Roman Influence but also that of a close collaboration with the Roman Hydraulic Engineers, which recalls that of the Tyrian Engineers for the Temple of Solomon.

This cooperation is very likely the result of the admiration that Herod held for Roman Civilization and the warm friendship that tied him to Agrippa, the Head of the ambitious and monumental Hydraulic Works for the Roman Empire, under Emperor Augustus.

Now, other than the specificity of Roman technology that was applied in the Haram underground Hydraulic System, which will be examined below, two important historical pieces of evidence reveal the decisive influence that Agrippa had been able to exercise on Herod's modernization and reorganization of the Sanctuary's whole Hydraulic System.

The first piece of evidence shows the particular interest and appreciation, as opposed to that of Augustus, Agrippa apparently held in for Jerusalem and the Temple of the Jews :

Flavius Josephus : *Antiquities of the Jews Book XVI : Chapter II :*

When Herod had dispatched these affairs, and he understood that Marcus Agrippa had sailed again out of Italy into Asia, he made haste to him, and besought him to come into his Kingdom, and to partake of what he might justly expect from one that had been his Guest, and was his Friend.

This request he greatly pressed, and to it Agrippa agreed, and came into Judea : whereupon Herod omitted nothing that might please him.

He entertained Agrippa in his new-built cities, and showed him the Edifices he had built (to honour Augustus), and provided all sorts of the best and most costly dainties for him and his friends, and that at Sebaste and Caesarea, around the port he had built.

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Herod showed them also the Fortresses Alexandrium and Hircania...
Then Herod conducted Agrippa to the City of Jerusalem, where all the people met him in their festive garments, and received him with acclamations.
Agrippa offered a hecatomb of sacrifices to God in the Temple ; then Agrippa feasted the people, without omitting any of the greatest dainties that could be gotten.
Agrippa took so much pleasure, that he abode there many days with them, and declared he would willingly have stayed longer, but that the season of the year made him haste away, for as the winter was coming on, he thought it not safe to go to sea later, and so he was of necessity to return again to Ionia.

The second piece of evidence concerns Herod, whose frenzy for Constructions was insatiable, and who gave the Roman Emperor's name as well as those of his family to many towns and fortresses that he built. It was how, for example, a new town was called Agrippium, in honour of Agrippa, the son in law of Augustus.

Concerning the Construction of the Temple, Herod whilst publicly pretending surrender to the architectural Rules issuing from the Religious Prescriptions of the Priests, in reality, imposed his own architectural and decorative concepts, which were radically different from those that had governed the Construction of the Temple of Solomon.

It is in this way that Herod had constructed an upper storey above the Sanctuary and above the Holy of Holies, with cage lifts that, in all likelihood, allowed him to descend into the Holy of Holies, hidden from the view of the Priests. (See : *The Real History of the Temple of Jerusalem* onLine at this same Website)(

In fact, Herod attributed himself with an Authority greater than that of the High Priest, whom he appointed or dismissed as he wished.

It appears most probable that Herod gave Agrippa the privilege of visiting the Holy of Holies in the Temple, in the same way as, for instance, certain Sovereigns had the privilege of being initiated into the Mysteries of Eleusius.

In the same spirit of adhering to the Values and Ideology of the Roman Empire, Herod had put up a Divine Imperial Eagle in gold at the Door of the Temple of the Jews :

This blatant profanation provoked a revolt by the pious Jews and Pharisees, which was ferociously put down in blood in the usual Herodian fashion.

But Herod was not satisfied enough with erecting on the main frontage of the Temple the Roman Eagle symbolizing the Power of Augustus, the Divine Emperor :

The King of the Jews also gave the Door of the Temple Agrippa's name :

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Flavius Josephus : Wars of the Jews Book XVI : Chapter XXI :

Herod also built Anthedon, a city that lay on the coast, and had been demolished in the wars, and named it Agrippium.

Moreover, he had so very great a kindness for his friend Agrippa, that he had his name engraved upon that Gate which Herod had himself erected in the Temple.

The fact that King Herod had himself ordered the construction of the Door of the Temple and had added the Imperial Eagle as its main ornament constituted in itself a serious infringement of the supposed official Rule, according to which only the High Priest and the Priests had the right to supervise Construction Work in the new Temple.

But Herod had, in fact, achieved this fait accompli through his constant reign of terror.

It seemed also impossible to accept that the Door of the Temple could have a pagan name, even if it was the name of the Vice-Emperor of Rome, Agrippa.

According to Flavius Josephus, no one dared publicly protest, and Josephus himself does not seem to have been really shocked by the idea.

However a precedent existed when it appears that this procedure of naming a part of the Temple was used, if, for example, a Dignitary (Jew however) had made an exceptional contribution towards the Construction of the Sanctuary.

This was the case for the Gate of the Court of the Israelites, which was called the Nicanor Gate, the name of a rich Donator, a Jew from Alexandria, who had made a gift of the double doors cast in Corinthian bronze : certain Talmudic traditions affirm that these doors were in gold and Rabbinic legends have embroidered this story.

In addition it could be imagined that both vis-à-vis Augustus and the Jewish people, the Priests and the Law makers, Herod had argued that, as the Roman Hydraulic Engineers had been sent by Agrippa for the set up of the underground Hydraulic System of the Temple, Agrippa had therefore made a significant contribution to the Construction of the Sanctuary of the Jews.

It is most probable that the Hydraulic problems posed by the Supply of Waters to the Temple, both from the point of view of Jerusalem's geology and of the Biblical Laws of Purification, had drawn the particularly impassioned attention and interest of the two Builders, Herod and Agrippa, who most probably applied themselves with a certain satisfaction in rising to the numerous challenges.

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And, in fact, this close involvement could have served, by itself, as a justification for the name of Agrippa being mentioned and honoured, in the same manner as was the name of the Tyrian Hiram, the sculptor of the bronze and gold for the Temple of Solomon, who had been honoured and even mentioned in the *Bible* itself.

11/ In any case, it appears undeniable (as the present Study *infra* will show) that Roman Technology influenced greatly the whole of the Hydraulic Works undertaken by Herod for the Temple, including the new Upper Aqueduct, the structure of the underground Cisterns, the Water Circulation and Control System, the Decantation System, the Distribution Network and the entire innovative Design that ensured a good natural and constant Hydraulic pressure head :

Which is to say : the **final phase** of the Temple's underground Hydraulic System, such as it has been, up to day, faithfully preserved, engraved in the bedrock beneath the Haram.

And thereafter, and despite the complete and total destruction of the disappeared Site of the Temple, this Hydraulic System has been totally and miraculously preserved and revealed by the detailed Archaeological explorations of the nineteenth century.

12/ **- The Herodian Installations -**

- Cistern n° 11-

Elevation at its base : **715 metres** :

22 metres below the surface of the Haram

Approximate storage volume : **5 millions litres** of Water.

Whilst **Cistern n°7**, constructed for the second Temple, is in the approximate form of a capital letter **E** and appears to have been constructed in empirical steps, **Cistern n°11**, built by Herod for the third Temple, is of a very **strict** geometric form, and, obviously, the result of meticulously prepared planning.

- The vertical branch of this rectilinear **E** measures 33 metres long and 6 metres wide ;
- The top horizontal branch (to the north) 13 metres long and 8 metres wide ;
- The middle horizontal branch 13 metres long and 8 metres wide ;
- The bottom horizontal branch (to the south) 13 metres long and 8 metres wide ;
- The height of the Cistern **E** shaped is 10 metres.

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If the reasons why the base of **Cistern n°7** was set at **20 metres** below the surface of the Haram could be eventually questioned, the depth of the base of **Cistern n°11 (22 metres** below the surface) was on the contrary and in all probability built **in the light of the full knowledge** of the depth of **Cistern n°7**, which was not only older but was situated upstream of the new **Cistern n°11**.

In any case, in the final phase of the Construction of the Hydraulic System under Herod, the designed great depth of this giant **Cistern n°11**, relative to the inner Platform of the Dome of the Rock, and its distance at the south-east extremity of the surface of the Haram, makes it, once again, even more unlikely that the Temple could have been situated, both so high upstream and so far from the most developed, most modern, and most recent giant Component of all the underground Water Supply System, with all the giant Cisterns being closely interconnected.

As it has been examined supra, concerning the problems of the base of **Cistern n°7** being at **717 metres** elevation above sea level, the possible explanations for the design and exceptional depth of this **Cistern n°11**, raise the following interpretations :

- Either an error in calculation that would have been rectified.
- Or a deliberate Design to build a vast decantation tank in the lower part of the Cistern so that the waters arriving at the Temple were filtered and presenting an appearance of perfect purity.
- Or the existence of a third underground distribution network at a level inferior to **719 metres** above sea level, in the proximity of the Triple Gate.
- Or the existence of a primitive reverse siphon.

By its anteriority **Cistern n°7** must forcibly have been a reference, positive or negative for Herod Hydraulic Engineers, and the **great difference of 4 metres** in the levels of the base of **Cistern n°11 (715 metres)** and the levels of the second and lower Distribution Network under the **Triple Gate (719 metres)** do not give sufficient credence to use the same Decantation explanations for this Herodian Cistern :

It seems rather logical that the Jewish and Roman engineers would have, in preference, chosen to bypass, or better resolve the difficulties at the origin of the modifications that had been made to the form of **Cistern n°7**, but not to repeat stubbornly the same errors or empirical solutions.

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Moreover, concerning the height of a part of the Cistern that would have been designed as a decantation basin, beneath the water outlet connection, it can be noted that a separate higher compartment that would logically have been used for this outlet of the waters does not seem to have been installed in **Cistern n°11**.

13/ - The Herodian Installations -- Cistern n° 11- (continued)

Therefore another reply must be envisaged for the specific problem posed by the importance of the depth of this **Cistern n°11** beneath the Haram, since its depth does not fit into the logical cascade level steps of all the other Cisterns, necessary for the Supply by sole Gravitation of Waters to the Temple downstream of the Haram.

This important depth of **22 metres**, at the south-east extremity of the Haram, could not be a simple hazard on the part of the Herodian and Roman Engineers considering the geometric precision of this Cistern's form.

The nineteenth century Archaeologists who explored **Cistern n°11** indicated that it was connected to all the adjacent Cisterns, and Warren noted a conduit at its south-east extremity.

The destination of the Conduit depending on its vertical position in the Cistern could have been used to carry Waters from the upper levels of **Cistern n°11** to **Cistern n°10**, from where the Sanctuary's Supply Conduits left, passing under the Triple Gate, in the direction of the Temple downstream.

This possible explanation has the inconvenience of deviating from the general coherent Rule relative to the positioning of the giant underground Cisterns of the Haram, with their **bases elevation**, always, precisely arranged in a **downstream Cascade**.

However, this explanation could possibly be considered if the final destination of a branch of the Conduit or a lower Conduit issued from this **Cistern n°11** was a point situated below the vast underground structure that is called Solomon's Stables.

14/ - Cistern n° 11- (continued) - The Solomon Stables -

Solomon's Stables is an immense underground Construction that is situated in the south-east angle of the antique Jewish Citadel (Haram).

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Solomon's Stables at its longest, parallel to the southern rampart of the Haram, measures approximately 83 metres long.

At its widest parallel to the eastern rampart it measures approximately 62 metres wide.

This width narrows two times inwards the Haram as its length does not vary :

Thus, the building is in the form of three adjacent rectangles successively narrowing in width. (cf. Map)

The vaults of this vast subterranean Structure are supported by twelve regular lines of Pillars, ninety in total, ten metres high.

The width between the lines of Pillars varies from 4 to 8 metres.

This monumental Substructure, that dates from the time of Herod, was successively used and modified by the Byzantines, the Muslims and the Crusaders, including the Templars who transformed it into stables for their horses.

15/ - Cistern n° 11- - The Solomon Stables - (continued)

From the exterior of the Haram, on its eastern Rampart, and thirty metres from its extremity, a vertical junction can be discerned between the stones of Herod's time constituting also the southern Rampart and the older stones that prolong the same Rampart to the north.

This appears to indicate that the Platform of the Herodian Esplanade of the antique Jewish Citadel (Haram) had been enlarged by about thirty metres towards the south, compared to the initial Esplanade of antiquity.

It means that part of the Al Aqsa Mosque built by Caliph Omar (constructed on the presumed site of the Temple of the Jews) had, in reality, been edified on this architectural prolongation built by Herod.

This also means that part of the Stables of Solomon had been built or enlarged by this Herodian extension, for which an attempt can be made to determine its use.

In this area, as in many others, it is an observation of brilliant Warren that offers the most interesting archaeological clue :

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In the same way as the base of the western Rampart of the Haram stands on the bottom of the Tyropean Valley, the eastern Rampart for all intents rises from the very inferior flank of the Kedron Valley.

From each side of the rocky crest of ancient Jerusalem, closed in by these vertical Ramparts, the abrupt slopes were filled in by stones and earth, or by **substructures, certain of which were even superposed.**

This is how Warren following his "in situ" explorations gave his explanations :

Warren : Rediscovery of Jerusalem :

An account of Exploration and Discovery in the City and the Holy Land :

The Cisterns and Underground of the Sanctuary : 134 : Extracts :

The floor of the Stables of Solomon are at a depth of 41 feet (12,5 metres) from the surface of the Haram, but the bedrock at the south-west angle of the Haram is 32 metres lower... (This implies a considerable infill over the slope of the rock, from the bottom of the Kedron Valley up to the surface of the Haram).

Also it seems very probable that **there was below the Arches** that are at present visible (in the Stables of Solomon) **another Substructure of the same type** (at a lower level).

Warren therefore indicates, in this extract, that, at least, two levels of superposed Substructures had been built by Herod, in the south-east corner of the Esplanade of the antique Jewish Citadel (Haram).

16/ - Cistern n° 11- - The Solomon Stables - (continued)

Once more, it appears useful to stress that this Esplanade of the Haram was, in reality, the Esplanade of the Jewish Citadel (Herod=Antonia) that overlooked the Sanctuary :

And, according to Josephus Flavius narrative of the siege of the Temple by Titus, the two Platforms of the Citadel and of the disappeared Temple were separated by a kind of ditch having an average width of approximately 180 metres.

This ditch widened towards the eastern Rampart, that dominated the Kedron Valley and made a continuous junction between the eastern Rampart of the Platform of the Antonia Citadel and the eastern Rampart of the Platform of the Temple situated downstream, so as to provide an uninterrupted Defensive Protection above the Kedron Valley.

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This junction in the eastern Rampart (Biblical « *between the two walls* ») was slightly oblique relative to the north-south axis of the eastern Rampart of the Antonia Citadel, because if the Sanctuary stood on a strict east-west axis according the Biblical prescriptions, it was not the same for its supporting Platform, which had, more or less, to be aligned above the abrupt slope of the Kedron Valley, with a slight inclination towards the south-west.

It was in this angular shaped ditch, separating the two platforms, that the last battle for the Temple of Jerusalem took place prior to its fall to Titus.

Now, according to Flavius Josephus, during this fierce battle, which was observed from the Jewish Citadel by Titus, the Roman attackers left directly from the Platform of the Citadel whilst the Jewish defenders left directly from the Platform of the Temple, to battle in the ditch below, because the draw bridge, that descended from the upper south-east corner of Antonia Citadel to the upper north-west corner of the Temple, had been destroyed by its Jewish defenders.

This topographical reference, concerning the reality of the relative locations of the Platform of the Jewish Citadel (Haram) and of the Platform of the Temple of the Jews situated below, (which had been completely razed by Emperor Hadrian) can now be reconstituted, with the present Study, on the base of the almost intact evidence preserved in the bedrock of the Haram, testified, altogether, by the underground Cisterns, and the immutable and timeless gravitational Laws of downstream flowing of Waters by sole Gravitation.

And this topographical reconstitution provides, also, the base on which can be envisaged the apparent use for the vast Substructure, built by Herod, beneath the Solomon's Stables, in a similar architectural form and with similar dimensions, as envisioned and deducted by Warren.

17/ - Cistern n° 11- - The Solomon Stables - (continued)

The animal sacrifices in the Temple Rituals could be extremely numerous on certain Religious Feast Days, Pilgrimages or Special Celebrations.

This signifies that, on certain occasions, great numbers of animals, even hundreds of thousands, large and small, were led to Jerusalem where they had to be grouped together and to be herded into vast stables nearby the Temple.