

regards the Piscina Interior as the "Upper Gihon," and apparently thought that originally an aqueduct ran from Birket Mamilla (west of the city) across to the Piscina Interior, but that Hezekiah diverted the water "west of the Tower of David" to the Lacus Germani (Birket es Sultân). The Birket Mamilla is connected by aqueduct with the citadel (near the Jaffa Gate), and its level is about 110 feet above that of the Piscina Interior.

Whether any of these pools can claim to be the true Bethesda is doubtful. The word in Hebrew, according to Reland, means (בֵּית אֶשְׁתָּא) "house of pouring forth" (see Sir C. Wilson's note in "Bordeaux Pilgrim," P. P. T. edition, p. 45; and compare Ashdoth Pisgah, "the streams of P.") The only place near Jerusalem where a periodical "troubling of the waters" is now known to occur is the Virgin's Fountain, which Robinson regarded as Bethesda, and where the Jews still wash to cure disease. If this be the true site, the *Probatike*, or "Sheep place," would be a name referring to the collection of flocks for watering at this spring.

C. R. CONDER.

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## RECENT DISCOVERIES AT CÆSARÆA, UMM EL JEMAL, AND HAIFA.

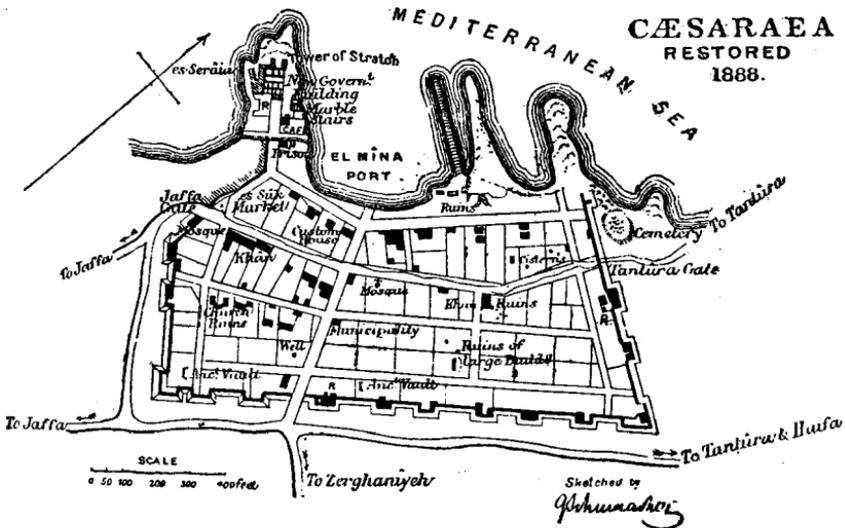
### I.

*Cæsarea*.—The ancient site of Cæsaræa, as already mentioned in former *Statements*, has been restored by immigrants from Bosnia, who, after the Austrian occupation, fled to the Ottoman Empire and found a refuge at Cæsaræa, where extensive parcels of land were granted to them by the Sultan. This place now contains forty-five families of Bosniaks, who erected solid dwellings with tile roofs, which renders the place quite an European aspect, entirely different to the poor huts of their fellahin neighbours, but their roads remain in a primitive state; no general plan was observed, and frequently disputes arose amongst themselves as to the lots they occupied within the city wall, still existing from the Middle Ages. In consequence thereof, the Government ordered its engineer to lay out the place in equal lots, not exceeding one-third of an acre each, and to construct roads, reserve a market place, a lot for a custom-house and a municipality. The annexed sketch will illustrate the plan of restored Cæsaræa, dividing the plain into seventy-five lots, forty-five of which, as before said, are already occupied, the remainder being in reserve for future Bosnian immigrants.

On the western part of the ancient site a narrow peninsula projects into the Mediterranean, on which the ancient tower of *Straton* was erected. According to Sepp ("Jerusalem und das heilige Land," vol. ii,

p. 573), and Reland, p. 670, a certain Straton of Greece first founded the city, who evidently was a Syrian general, and the fact that the "day on which the kings from the dynasty of the Chasmonians (Chasmonäer) commenced to govern was called the day of conquest of the tower of Straton" illustrates its importance.

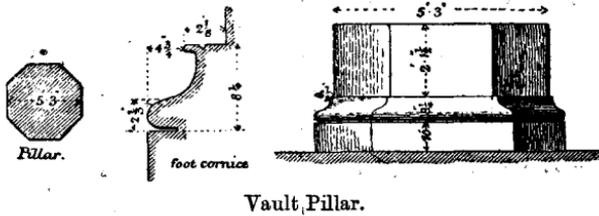
Dr. Sepp further states that in the interior of the tower a "tabula Domini," a table where Christ ate with His disciples (Odorich, 1330, c. 55), was shown. Strabo (xvi, 2) knows the place by the name of the "tower of Straton with a port," and Josephus (Wars, chap. xxi, 5) mentions its fall into decay, and its re-erection by Herod the Great, as well as the foundation of the beautiful city of Cæsaræa. This tower of Straton is no more; the high tower ruin, characterising Cæsaræa in modern times from a considerable distance as such, has been pulled down, and a modest Government building, the seat of a Moudir, replaces it partially. Many



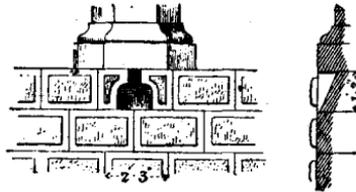
okes of powder were used to destroy this remarkable monument, with its walls up to 12 feet thick, but its vaults remained in the first storey and may wait a generation more until they are opened; as much as I could make out, these vaults were plastered and must have been used as water reservoirs; the tower, rising to about 60 feet above the sea, was in want of sweet water.

Amongst the *débris* of the floor of the first storey the octagonal pedestals of former pillars were brought to daylight; the pillars had a diameter of 5 feet 3 inches, were yet in all 3 feet 7 inches high, and showed the simple cornice as sketched. They were built of sandstone similar to all the other buildings.

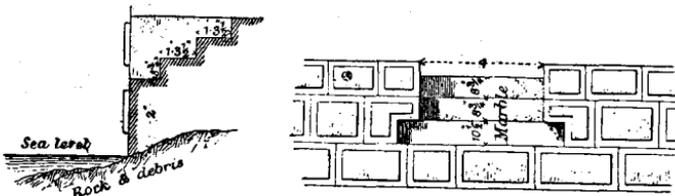
The large building stones of the lower part of the tower are bossed,



and below the pillar above given, on the eastern front, arranged as sketched.



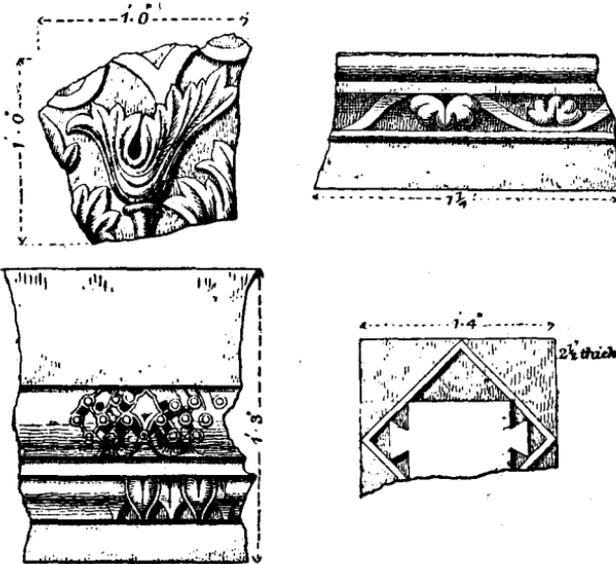
The floor of the tower is similar to the Arab cementing, "Barbarika," frequently used in this country for floors and roofs; a layer of good mortar,  $1\frac{1}{2}$ -inch thick, in which small fragments of flint and other hard stones, pieces of brick and tile, are laid, and the whole mass stamped until it hardens. On the north of the tower a stair was opened which evidently led to the small northern harbour; its steps are made of good white marble, 4 feet wide, and each  $9\frac{1}{2}$  inches to  $10\frac{1}{2}$  inches high, surrounded by bossed blocks.



The ancient Christian Basilica, in the south-east corner of the Middle-Age city wall, is entirely laid in ruins, and the apses are overbuilt by a Bosniak dwelling-house, while a new mosque is erected a little to the west of it; all I could save were a couple of fine Corinthian marble capitals and fragments of the vaults. The Bosniak houses partly occupy the counterforts of the city wall. Near the southern gate a small vault, 5 feet wide, carefully built, was opened, but immediately filled up with straw, and another, with thirty steps leading into the corridor surrounding the wall on the outside, near the church mentioned; every discovery is carefully hidden by the Bosniaks, who, hostile as they are, fear nothing more than

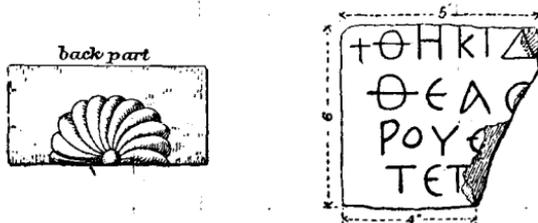
the penetration of foreign elements ; therefore no stranger is welcomed there, and, although they recently were obliged to erect a "Menzül" or fellahin inn for travellers or guests, no visitor will remain longer than absolutely necessary, he finding the streets desolate, and no sympathetic friendly face to answer to his wants.

After passing through the gate leading to Zerghanteyeh, I arrived at the depression marking the Roman hippodrome. I here and there found recent excavations, and the field covered with fragments of marble and building stones—of the latter, thousands and thousands being constantly exported to Jaffa. Of the fine marble ornaments brought to daylight, I here add a few sketches.



Marble Ornaments from Caesarea.

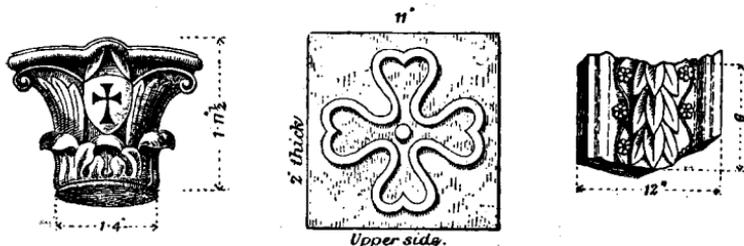
Besides a number of Christian emblems, crosses, laurels, &c., I also found a fine small marble capital 1 foot 11½ inches high, 1 foot 4 inches



Marble Ornament and Greek Inscription from Caesarea.

in diameter, which shows a carefully-hewn cross on a sort of scutcheon,

and on a planted field next to the Hippodrome a Greek inscription on a



Marble Ornaments from Caesarea.

marble piece. The Bosnian immigration is still continuing, although on a very small scale.

*Umm el Jemdl.*—The Jewish colony on this ancient site in the neighbourhood of Zimmârin will soon be inaugurated; seven buildings are ready for habitation. Of ancient remains very little was found. Large hewn building stones, 4 feet below the surface of the earth, and foundation walls, parts of sandstone columns  $2\frac{1}{2}$  feet in diameter, four large cisterns, a small press, and some graves were found; the press is but 3 feet long, and consists of the Nâri-stone. The graves were about 3 feet below the surface, were 5 to  $6\frac{1}{2}$  feet long, surrounded by rough stones and covered by limestone plates, and contained some human bones. There was no sign of any carving on the slabs. Just above these graves, on the surface of the earth, there are also signs of an old cemetery of Bedawin origin, as stated by the fellâhin of the district, and also signs of the wely of a Muhammedan saint under an old oak tree.

*Haifa.*—In the interior of the present city, near where the southern part of the city wall formerly stood, an old house, said to have been built before the regular settlement of the place commenced, was pulled down, and in the foundations of the new one the masons struck an upright standing granite column with a marble capital and some foundation walls. I tried to convince the proprietor to follow up the subterranean walls, but in this did not succeed. Nevertheless, I brought the capital to daylight, and annex its photograph, from which will be seen that it is of Christian origin, it bearing a cross in the upper part of each of the four sides. The diameter of the column was 1 foot 1 inch; the height of the capital 1 foot  $3\frac{1}{2}$  inches. The sculpture is not very fine, but distinct, and resembles the works of Crusade churches.

This column head is actually the first antiquity found within the limits of the present city of Haifa, and I feel convinced that it belonged to a crusading monument. Röhrich ("Zeitschrift Deutsch. Palæst. Verein," Bd. x, 4, pp. 203, 207, 216, 227, 310 ff.), in his highly valuable account on "Studien zur mittelalterlichen Geogr. u. Topographie Syriens," states that, among the properties held by the Crusaders in the 12th and 13th centuries, a house in Cayfas, on this side of the river,

next to the gate which leads to Accon, belonged to the Abbey of Galilee, and on p. 310 he states the existence of a church, "ecclesia S. Mariæ." On pp. 207 and 208 he says that the Church of the Holy Sepulchre had property between Chayfa and Palmarea ("in villa deserta



Marble Capital found at Haifa, from a Photograph.

inter Cayfam et Palmaream sita," etc.). Palmarea must have been built on the actual place where the present city of Haifa stands, while the old site of Cayfa was at Hêfa el 'Atika, on the Râs el Krûm ; and the name, the Palm City, owes its origin to the existence of a fine palm grove east of Haifa, near the Kishon river, where still hundreds of palm trees are cultivated, and where here and there cisterns and ruins are found. Also close to the so-called Gate of 'Acca (Buâbet 'Acca) a rock-cut Birket with water channels, and a destroyed tomb, carefully pierced into the solid sandstone rock, were laid open at the construction of a road from said city gate towards 'Acca.

Besides these facts, which already seem sufficient to prove that modern Haifa is analogous to Palmarea, it must be stated that, according to reports from old inhabitants, Haifa (or Hêfa) was built on ground with scattered ruins by Daher el Omar, who destroyed ancient Haifa because that position was too much exposed to the invasions of Bedawîn and the renowned highwaymen of the neighbouring village of et-Tireh, and built a wall and castle more towards 'Acca, from where he could attend easier to the inhabitants, respectively send them protection, and obliged the old Haifiotes to settle the new place within the wall he built, which settlement was first called el 'Amâra, until the old signification, Hêfa, again became familiar. By old fellahin Sheikhs now and then 'Amâra is yet named for Hêfa, and this name sounds similar to Palmarea. Briefly, there is no site of an ancient place between Hêfa el 'Atika and the Kishon on this side of the river except the building ground of modern Hêfa, which must therefore represent Palmarea.

## NOTE.

On the last page of the "Zeitschrift D. P. V.," Vol. x, Heft 4, at the end of Röhricht's interesting account I above mentioned, I find a remark by Herr Dr. Wetzstein that Mejd el Kerûm, mentioned in the Name lists of the Palestine Exploration Fund Map, Sh. III, is wrong, and should be called Merj (Merdsch) el Kerûm. As this place is often visited by me, I convinced myself of its true spelling and pronunciation, and can state that the name Mejd el Kerûm, مسجد الكروم, the glory of vineyards (plantations, gardens), as called in the Name lists, is the right one, and could, besides this, find no objection to it being a good Arabic word. Both mejd and merdsch are often used in local names, and Mejd el Kerûm has every right to bear this distinguishing name, for its very extensive olive groves produce the finest olive oil found in the surrounding country.

G. SCHUMACHER.

HAIFA, May 7th, 1888.

## II.

'Acca.—Among the *débris* of a house within the present fortification wall at 'Acca the following inscription was found engraved on a broken marble slab :—



The characters of the above are the so-called (modern) Gothic letters used between the 13th and 16th century, especially by monks. They closely resemble the characters of the inscription on Philip D'Aubigné's tomb at Jerusalem (*Quarterly Statement*, April, 1887, p. 76), and may have been placed on the tomb of a certain "AGATHE," which name is contained in the inscription.

*Saida* (Sidon).—The Imperial Director of the Museum at Constantinople, H. E. Hamdy Bey, has resumed excavations at Saida, at a place near where the famous sarcophagi were found. He daily employs from fifty to sixty native workmen, but has had no other result yet than to find a necropolis containing some sarcophagi, which had been ransacked before, and were entirely empty.

*Beisân*.—Natives brought to me last week an interesting mask of a human head, made of pottery, which they found among the ruins of Beisân. I here add a photograph of same. The ears and eyes contain