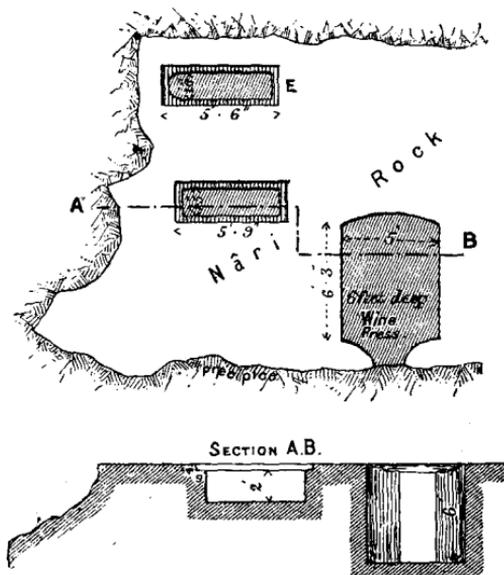


RECENT DISCOVERIES, NOTES AND NEWS FROM THE LIVA OF 'ACCA.

BY G. SCHUMACHER.

OFFICIAL duty led me lately to the village Et Tumrah (Sheet V of Palestine Map; "Memoirs," p. 273), on which occasion I visited some interesting tombs, recently opened by the natives close east to the village. The mountain slope on which they are situate is composed of a compact Nâri (lime) stone, and shows here and there regular cuts into the rocks, the remains of quarries, any number of deep circular cisterns, now opened and prepared by the natives for grain stores and rainwater. While cultivating the soil and preparing the slopes for planting figs, pomegranates, and vines, they also opened some singular sarcophagi cut into

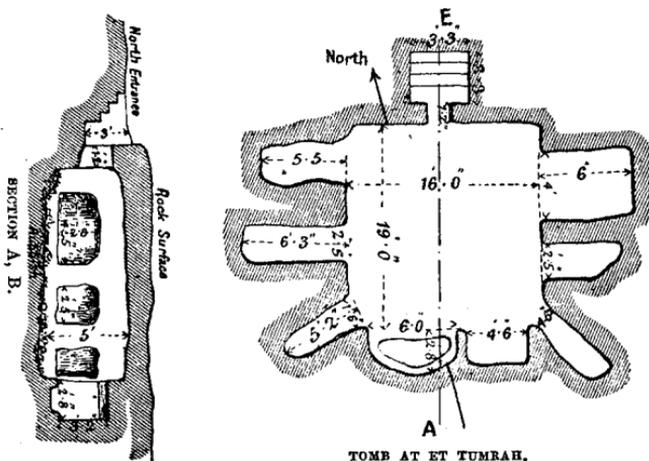


TOMBS AT ET TUMRAH.

the rocks, lying apart without any distinct order; these graves have either a rectangular shape, or they are rounded in their western part (most of them are oriented from east to west, or from south-east to north-west) and show a rabbet round the opening for the covering slab. The general depth of the graves was 2 feet, their width 18 inches; the length varies, naturally, very much. Next to the graves, winepresses of different size were opened.

A second class of tombs was found in wide subterranean rooms, in natural caves, similar to those found at Sheikh Abreik, Jebâta, Yâfa. We first enter the cave by a narrow stairway, in the north; a few steps downwards lead to a rectangular room, filled up with rubbish, 19 feet from north to south, 16 feet from east to west, and 5 feet high. Both walls and flat roof consist of a crumbling white limestone. In the western wall we find three kokim, in the southern wall one koka in the south-east corner, and two indistinct loculi—one of which was probably under an arcosolium; the eastern wall

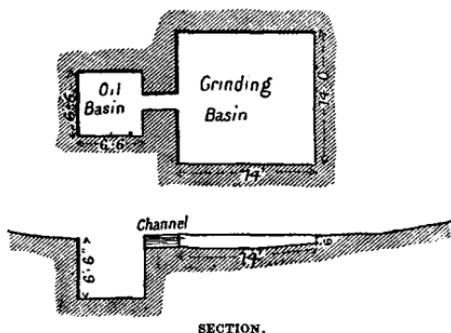
contains one loculus and one wider room about 4 feet wide and 6 feet deep. These burial places, owing to the very soft rock into which they are cut, are in a most crumbling state. The absence of any conduit proves that the cave had but one central room. There is no sign of plastering to be discovered, and the interior is very damp, but in the middle koka of the western wall I found parts of a human skull and



TOMB AT ET TUMAH.

other decaying bones. Near this tomb a Mohammedan saint, Mustafa Abu 'Edel, مصطفى ابوعدل, is buried amidst vineyards and shaded by a Butm (terebinth) tree of luxurious growth; there is no sign of a grave, but short rows of large, unhewn stones surrounded by a large circular row of great stone slabs of undoubtedly great age are found between the chaos of roots. The Sheikhs assured us that a "Sanam" (an idol) representing a bull's head cut out of the neighbouring Nâri stone, was found below this Butm tree some ten years ago, but reburied again by the people.

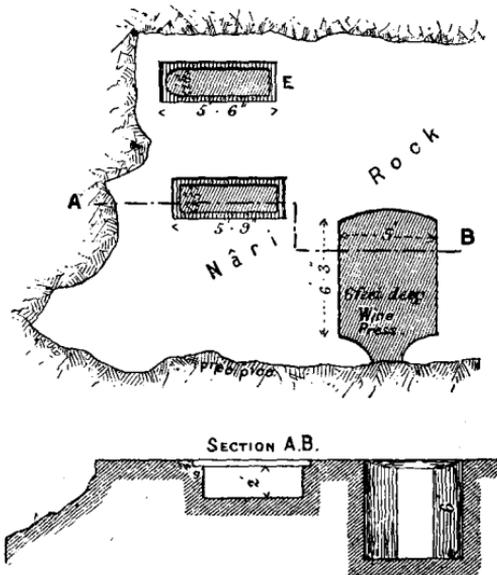
Oil-presses discovered near the tombs above described are abundant; they contain each a small square basin, 6 feet 6 inches each way, the actual oil basin, to which a second larger basin 14 feet square is added, in which the oil fruit was ground. Both are combined by a channel. Round grinding stones made of a hard limestone, 3 feet in diameter, are scattered about. In an olive grove, in a depression of the earth, at the head of Wâdy el 'Ain, north of the village, a spring appeared in winter and



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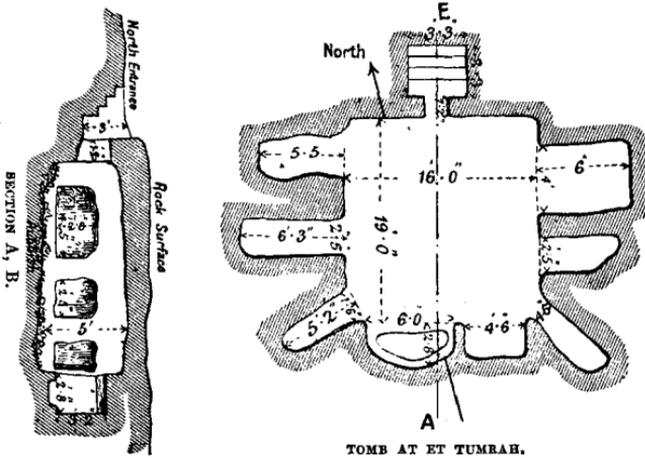


TOMBS AT ET TUMRAH.

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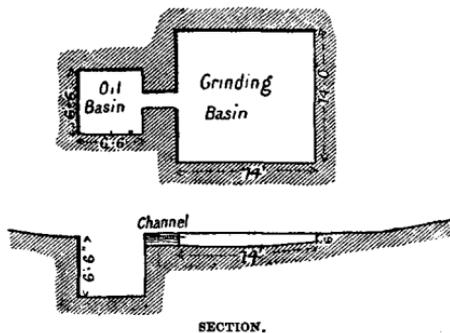
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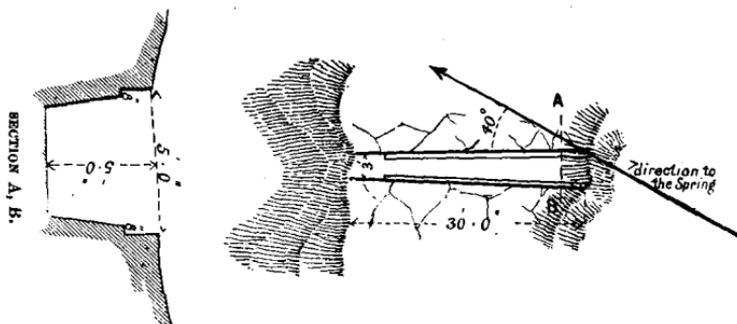


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continued also during the last summer months ; it is said that 'Ali Pasha, Governor of Acca, once dug a deep well at this spot in order to supply the village, whose nearest well is the Bir et Tireh, two miles off, with water, but in this he failed. I followed the course of the water up towards the wâdy and hit a channel, cut into the rocks, 30 feet in length, 5 feet wide, and 5 feet 5 inches deep. Its western end opened into the wâdy, while its eastern could for the moment only be followed up to the length given. I consider this cut to be an ancient aqueduct, and hope to continue my observations shortly.

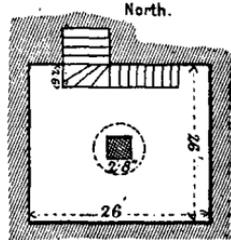


Very near east of the town the remains of a great cave can be observed ; it is now used by the fellahîn women to dig for Hawwâra, or white-clay, for the purpose of manufacturing all sorts of household materials, for white-washing the interior of their smoky rooms, and for repairing the roofs before the rainy season comes ; the interior disposition, therefore, is entirely changed, but on the outside we recognise its original character : a round niche cut out of the worked rock, a low entrance just below it, and stairs leading down the cliff to it. We find similar ornaments on the Carmel caves and elsewhere, formerly used as burial places. The present name of this cave is Mughârat Umm Esh Shkeir, مغارة أم الشكير, "The cave of the sprout (shoot)."



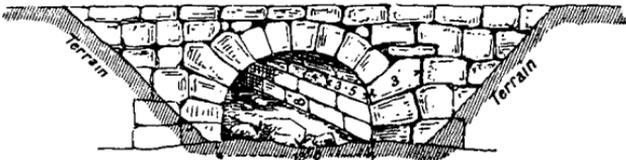
Walking from it southwards we cross vineyard-fences, traces of ancient walls built up with large unhewn stones ; it is the ancient site of the present town, and is called Tamarlenk, طمرلنك, by the natives. Near the threshing-floor remains of mosaic work were found, and beneath the Sheikh's dwelling, close by, large columns and extensive caves are said to have been discovered. We cross the wâdy running south of the village,

and find on the opposite side rock-cut cisterns and winepresses. One of these cisterns was opened, cleansed and replastered, and has a rectangular shape, measuring 26 feet each way, 17 feet deep, with a square opening on the surface of 2 feet 8 inches, covered by a large round stone slab. A stairway leads down to the bottom of the cistern. The walls are perpendicular, and show no sided recess or opening. The village itself is in a flourishing state, its cultivated fields extend westward to Tell el Kurdâneh, in the 'Akka Plain, and are of excellent quality; the inhabitants are industrious, gentle, and intelligent, and now begin to cultivate even the bare slopes of the adjacent mountains with vines and fig-trees.



CISTERN AT ET TUMRAH.

From Et Tumrah I took a north-western course to El Bassa, and from thence to the Râs en Nakûrah, the "Scala Tyrionum," or Tyrian ladder ("Memoirs," I, p. 191, Sheet III). The paved road across this cape is getting worse and worse, and the Government are now seriously considering its reconstruction. We descended from the old watchtower down to the Jisr

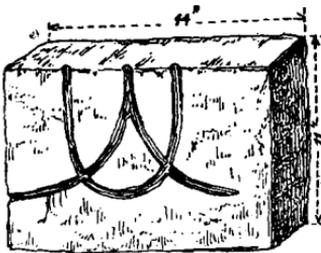


JISR EL MEDFÛN.

el Medfûn (Sheet III, *d*), a small stone bridge across the Wâdy el Medfûn; its single round arch, 13 feet wide, is partly of very ancient character; half of its breadth, being 19 feet in all, was renewed under the Pasha-Government of 'Acca, in the beginning of this century; the masonry sandstone very large, some 3 feet 5 inches long, 3 feet wide, and 1 foot 4 inches thick, fitted together with mortar. The Wâdy el Medfûn, as well as its Jisr, was up to the latest date ill-renowned for the murders and robberies constantly occurring at this place; its situation in a narrow gorge, grown with brushwood and entirely hidden (as medfûn = covered, hidden would already state), seems very suitable for the trade of highwaymen; the watchtower on the Nakûrah Cape was especially built to protect the passage. Wâdy el Medfûn is at the same time the natural boundary between the Mutasarrifiyeh of 'Akka and that of Beirut, or in a closer sense between the Kada of 'Akka and that of Sûr (Tyre). Riding from here towards Sûr, the road passes after a distance of about 500 yards a precipice projecting steeply into the sea; on the outmost point of this cape I discovered heaps of hewn and unhewn stones, set in rows or lying in disorder apart—my guide called them Kubûr el Kerâd, قبور الكراد, the "Graves of the Kurds," a signification which afterwards proved to be generally known, but nobody could give any explanation for it. At the

Burj el Ghafr, on the northern slopes of the Nakûrah mountain, a Khân, the Khân en Nakûrah, is built, where the tourist may find a cup of good coffee, a Narkile (water-pipe), and bread and laban (sour milk); as an exception also some eggs and butter; the water of a fine spring, the 'Ain el Ghufr, running out below the Khân, may be preferred by most of the tourists to the dainties mentioned. After crossing the Wâdy Hamul, called Wâdy ez Zerka in the map (Sheet III), we recognise to our right the ruins of Umm el 'Amad, أم العمود, called Umm el 'Amûd, العمود, in the map; both significations seem to exist for the place, and little further on the caves "Mughr et Tâkât," of Sheet III, mentioned to me as Shakif ed Dakâk, شقيف الدقاق, (the unapproachable pots?).

Arriving finally at Iskanderûna, I found that the new proprietor developed a great fondness of constructing grinding mills; he built up the fine 'Ain Iskanderûna, and led it by an aqueduct to the mill. The horses can now be very easily watered, a good drink of cool, sweet water can be had, and even a fine swim can be managed, but owing to mistakes



Nari Stone

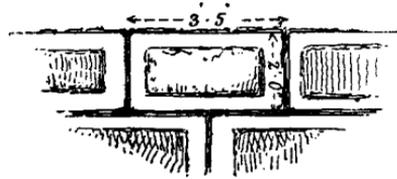


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made in construction the mill does not work. A clean Khân building is erected close to the aqueduct, where even a room for a night's shelter can be found. The building stones for the mills mentioned were excavated on the old site, but very few ornaments were found; the annexed curious fragment and several bracket-stones were all I could discover.

Riding from here to Sûr we meet with a newly constructed road to be continued on to 'Akka and to Saida, the result of the understanding between the Government of the Lebanon and that of Syria to build a carriage road from Beirut to 'Akka. At the same time good roads (chaussées), 25 feet wide, with ditches along both sides, are commenced at 'Akka towards the Râs en Nakûrah, from 'Akka towards Safed and Tiberias, from Haifa to Nazareth and Jenîn, from Nazareth to Jenîn, from Nazareth to 'Akka and Tiberias, from Tiberias to 'Akka, from Safed to 'Akka, and to the Jisr Benât Y'akûb. Of these projects a total length of seventeen miles is already executed, and new working materials have arrived to complete the work. The road-works are subordinate to the Engineer of the Liva or Mutasarriffyeh and five "Conducteurs," sent especially from Constantinople to this effect. The Turkish Government has considered the matter of reconstructing roads very seriously, and has given strict orders to recognise these reforms as being of the greatest importance. The roads are built in socage—i.e., every inhabitant of the Liva, be he a R'aya or a foreigner, from the age of sixteen to sixty, is obliged to furnish annually a four days' labour or to perform, his duty by an annual

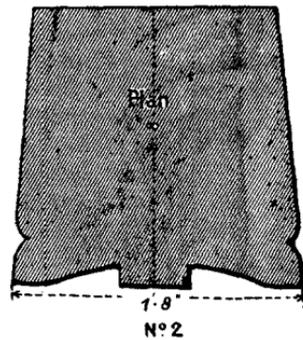
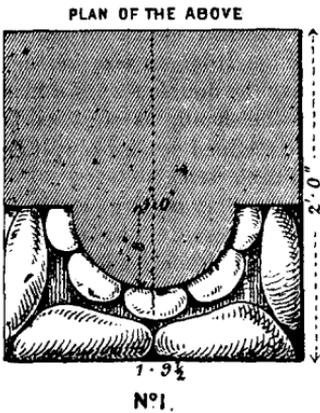
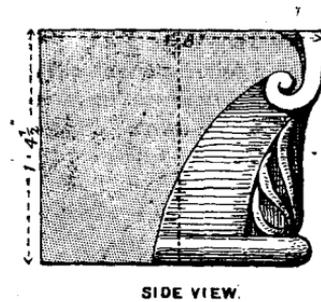
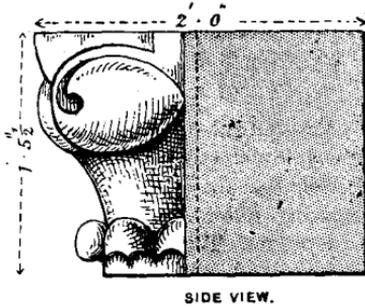
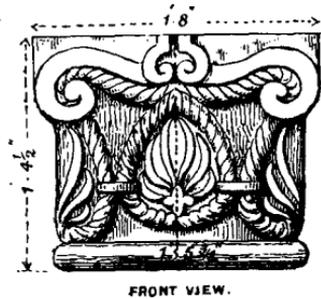
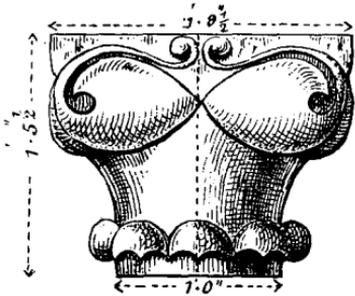
payment of 24 piasters = $4\frac{1}{2}$ francs ; to this effect a Daftar en Nefûs, or "Register of Souls," is furnished by the Kaimakam of each district, according to which the Engineer arranges his work. A similar progress is to be remarked in the Liva of the Belka (Nâblus), Beirut and elsewhere. The urgent necessity of placing the important routes of Palestine into a better condition was long ago felt by every tourist travelling through Palestine, and more so by those who had to deal with the interior, and this progress is therefore met with universal thankfulness, even by the fellahin population into whose hands the traffic was generally laid. While working at these roads and making a cutting through a mound, about 800 yards north of the Gate of 'Akka, an old canal or aqueduct was struck, of rectangular shape, 3 feet high, 2 feet wide, built up with uncommonly stout masonry of sandstones, and well plastered with several layers of reddish mortar ; according to tradition this canal formerly supplied the city of 'Akka with water from El Kâbry (8 miles from 'Akka) before the present aqueduct was built. Different small conduits of pottery pipes joined the above with the object to water the gardens surrounding the village to the east and north at the time before the Government of Jezzâr Pasha, who cut them down in order to render the city the character of a citadel. Excavations made near the southern foot of Tell el Fokkhâr seem to prove that the original city extended to this mound. I found foundations of walls built up with mighty recess stones, in a depth of 22 feet below the surface, and cisterns of rectangular shape having a splendid impermeable cover of reddish mortar, but a real plan of the above could only be obtained by making extensive excavations. From near the above Tell el Fokkhâr, potters brought me a hand, cut of white marble, of the size and shape hereby given ; the excellent carving was done, although evidently unfinished, by a classical Greek or Roman sculptor, and to judge from its size belonged to a statue of nearly the double size of a man ; the cane held in the hand, as well as the statue, might have reclined against a wall (see photograph of the back part).



Seffûrieh.—The old crusading castle at Seffûrieh has been restored. The intelligent Kaimakâm of Nazareth, considering that before building roads a still more urgent want to the Mohammedan population was the opening of good schools "to teach the children in the religion of their fathers," and to

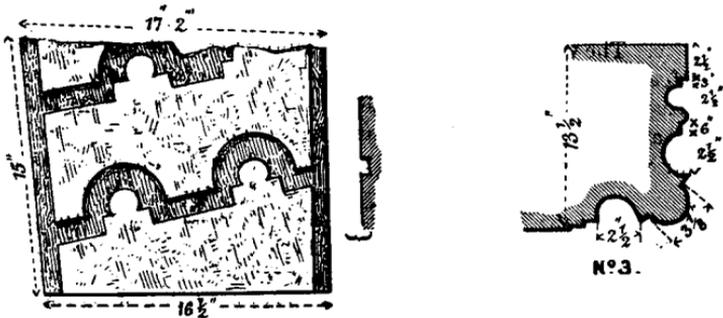
give them a thorough education, has erected schools in the villages of

his district. At Nazareth, Meshhed, er Reineh, and Mejeidil he erected school buildings; in the place first mentioned a fine school next to the Jâma', containing two wide schoolrooms and four rooms for the teachers, has already been executed and opened; at Seffûrieh he built a second storey on the fine crusading castle (see "Memoirs," Vol. I, p. 335), containing two large schoolrooms and a corridor, and has cleansed and paved the vaults of the parterre storey to receive the teacher and his family. The style of architecture hereby chosen has been somehow in correspondence with the ancient remains of the lower part, which have not been injured



in any way, the airy and beautiful position of that Kala'a renders it one of the finest places in the district, seen from the sea-coast, and itself commanding a magnificent view. Thus the old crusading castle serves to a peaceful object, and its memory may last longer than that of others, rapidly abandoned to decay.

Mount Tabor.—The Greek orthodox church, occupying the northern plateau on Mount Tabor, Jebel et Tôr, have made excavations close to the east of the present convent buildings, and opened traces of buildings, thick walls and large stones, fragments of columns and capitals. The building could not be planned for the present; for this purpose more excavation work is still necessary; but the Superior has promised not to destroy the tracings. The ornaments found were for their curiosity worth sketching (see figs. 1 and 2). The stone out of which they are carved is a rough limestone (Trümmerkalk), not fit for sculpture work at all. A better kind of white soft limestone is represented by the following ornament, also found near :—



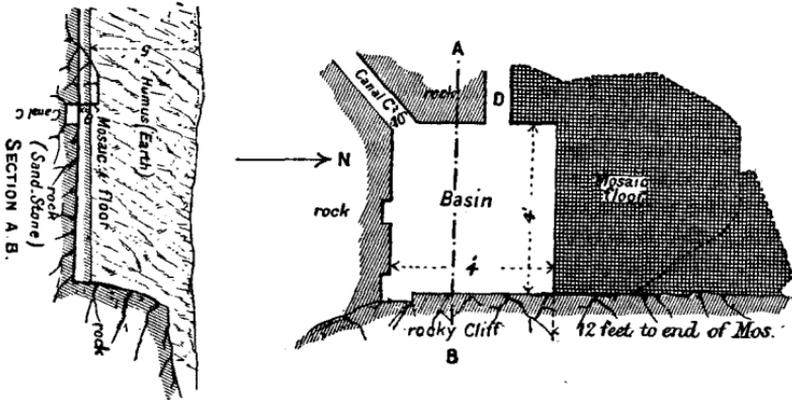
To judge from its shape, and of that of other fragments, as No. 3, scattered about, they formed an arch, and have an early Gothic or late Romanesque character.

Haifa.—During the seventeen years since the German colony at Haifa was founded, and although extensive excavations have been made on its lands a mile west of the city of Haifa, no antiquity, with the exception of winepresses on Mount Carmel, were found; this appeared all the more strange as the ruins of ancient Haifa, Haifa el 'Atika, lie within half-a-mile's distance westwards from the colony.

Last week a Colonist occupied workmen on his parcel near the sea, and in a depth of 5 feet below the ground they suddenly struck a fine pavement of Mosaic, which had a slight slope towards west; further excavations showed that a basin cut out of the rock, 4 feet square and but 8 inches deep, was adjacent to the south, and from it a conduit, D, in the same sand-rock led westwards, while a second rock-cut canal, C, 10 inches wide and deep, could be followed up towards south-west for several yards.

The Mosaic floor was composed of pieces of hard Carmel limestone,

1 inch square, of white colour, and was laid in good mortar mixed with ashes and little sand. The basin and canals were cemented with a reddish layer, that is mortar mixed with pottery fragments (Humra), of best



quality. The whole was covered with alluvial earth, Humus, of the height of 5 feet. I suggest these remains to be those of a small Roman bath ; the basin being used to filter the water, C being the afflux, D the reflux canal, and the Mosaic floor the bath itself. The amount of building stones found were very little, but they may have been taken away, as a quarry

existed at the spot before the foundation of the colony. In prolonging the direction of canal C upwards towards Carmel for about 600 yards it would strike a spring, flowing abundantly for several months, and which pierces through the plain down to the sea coast also during the summer. These discoveries would lead to the opinion that a good part of the remains of old Haifa may be covered by the alluvial earth of the plain west of the city.



Liva of Nablus.—Friendly natives called lately and offered a statue found at the head of a sarcophagus within the ruins of *Sebustiyeh* ("Memoirs," Vol. II, p. 211), or Samaria. On the request of the German Vice-Consul, Mr. Keller of Haifa, it was brought here on camel's back, and I am therefore able to give the annexed reproduction of it. The semi-statue, 2 feet 1 inch high,

represents a female, and is of natural size, carved of a soft Nâreh (lime) stone; the face is worked with undoubted art, the lower lip is *painted* with a carmine red colour which cannot be washed off, while the neck is too tall and stiff. A sort of veil overhangs the hind part of the head, and is folded round the breast, leaving a portion of underclothing visible beneath. The drapery shows but little art, and differs in that, as the Oriental statues in general do, so much from the rich draperies of the classical ages; nevertheless, an influence of Greek or Roman sculptors in the character of the face must be admitted. The hair-dressing is very primitive. The stand of the statue is rectangular, and would prove that it was built above or against a wall.

The statue could be obtained for £10.

The man who brought the above statue further stated that he knew of more similar, and statues representing a "whole human body," also "tombs," one of which is in a vault below his residence near Sebestiyeh. He further stated that a "Jammûs," a buffalo-ox, was found at the same old site, carved of stone, of full size, but that the Government had put a guard over it, in order that it may not be carried off or sketched! "Allah ma' es Sâbirîn" (God is with the patients), "lâkin el 'Ajaly min esh Shtân" (but haste is from the evil)!

Askalon.—Through the kindness of Mr. Bauernfeind, now at Jaffa, I now enclose a photograph of some Kufic inscriptions, obtained from the natives on his recent visit to Askalon.



The natives pretended that the inscriptions were found at 'Askalân, but certainly neither Mr. Bauernfeind nor myself could carry the responsibility as to the truth of their statements.

G. SCHUMACHER.

HAIFA, 30th August, 1886.

HIPPOS OF THE DECAPOLIS.

MORE than eleven years ago¹ I had the honour of reading before the Académie des Inscriptions et Belles Lettres, a memoir entitled, "*Where was Hippos of the Decapolis?*" In this memoir I endeavoured to establish, chiefly with the help of Arabic documents, too often neglected by Biblical scholars, that the site of this ancient city, belonging to a district close to the Sea of Tiberias, mentioned several times in the Gospels, must not be identified with any of the various localities suggested until then by the most authorised topographers of the Holy Land.

Relying on the fact that the Semitic name of the city of Hippos was *Sousitha* (which has the same signification, *sous*,² and *hippos* meaning "*horse*"), I attempted to show—

That this name of *Sousitha* should correspond to an Arabic word, *Sousya*;

That this name *Sousya* had been faithfully preserved by the ancient Arabic geographers.³

That it was still applied by them, during the mediæval ages,⁴ to a locality situated not far from the Sea of Tiberias, and corresponding exactly with the ancient sacred and profane data concerning the situation of Hippos.

I added, taking into account the remarkable persistence of the Arabic tradition in the matter of toponymy, that the name of *Sousya*, although not appearing upon any of the maps published until then, could not have disappeared; that a conscientious exploration of this country, which I had

¹ Sitting of the 4th June, 1875. The memoir was published the same year in the *Revue Archéologique*.

² The feminine form *Sousitha* would appear to indicate, either the Greek name of the city as being ἡ Ἴππος, *the mare*, and not ὁ Ἴππος, *the horse*; or that *Sousitha* corresponds, properly speaking, less to the name of the city itself than to that of the surrounding country, Ἰππηνή (*ἰππηνή*) being strictly the ethnical feminine of Ἴππος Ἴππος, ἰππηνός, ἰππηνή = *Sous, Sousi, Sousitha*).

³ Especially by Ibn Khordadbeh, whose valuable text we owe to the masterly erudition of M. Barbier de Meynard.

⁴ I take this opportunity of pointing out that the name of *Sousya* seems to me to have been known to the Crusaders, and preserved under the form of *Sesye*, "*Casal*," situated near the Jordan, and given by Tancred to the Hospital in 1101 (Paoli, *Codice Diplomatico*, I, No. 156; Rey, *Les Colonies Franques*, p. 446).