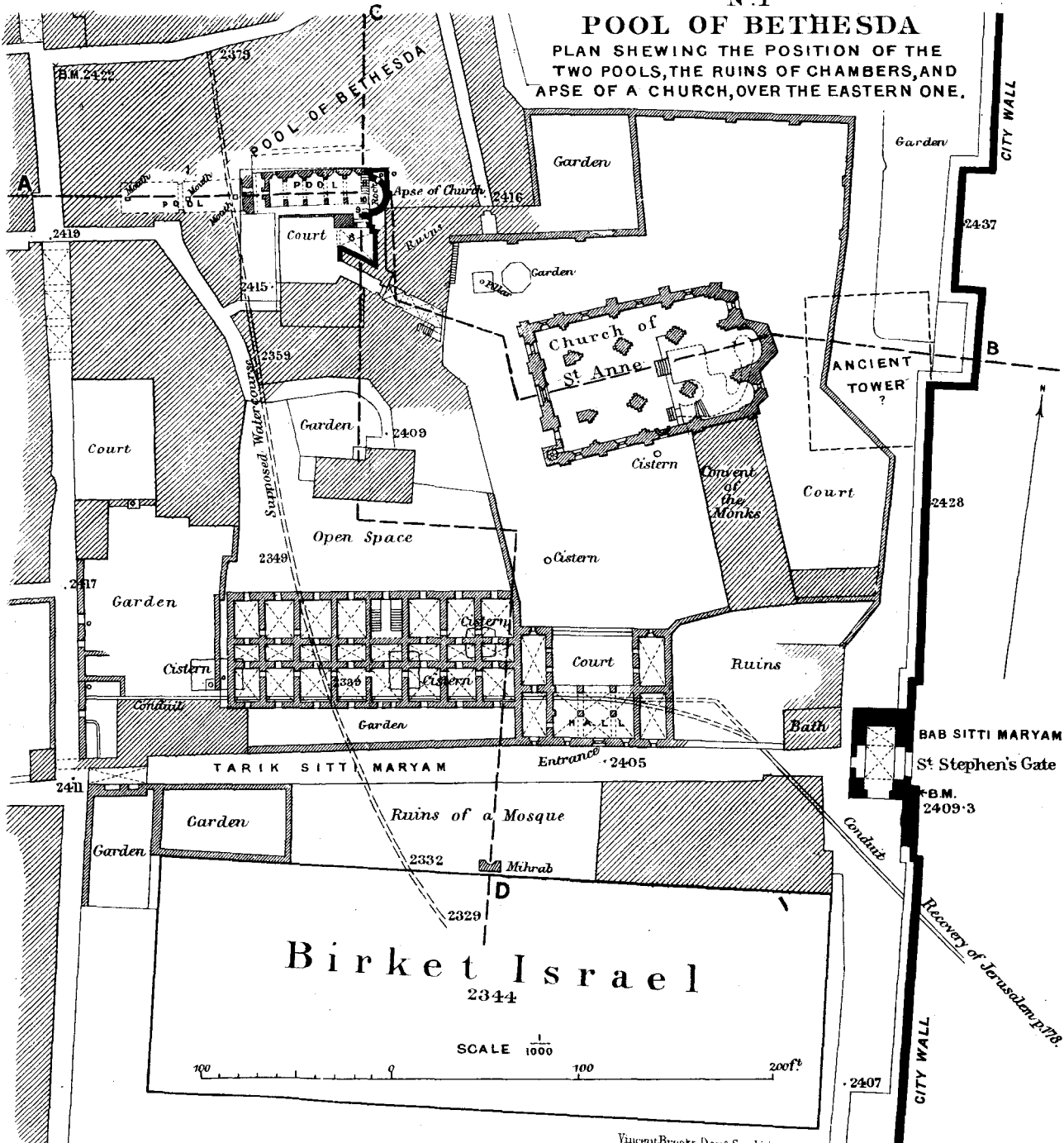


POOL OF BETHESDA

PLAN SHEWING THE POSITION OF THE TWO POOLS, THE RUINS OF CHAMBERS, AND APSE OF A CHURCH, OVER THE EASTERN ONE.



POOL OF BETHESDA.

I.

RECENT DISCOVERIES IN JERUSALEM.

AFTER the Crimean War in 1854 the Sultan presented to the Emperor Napoleon the ruined Mosque called Salahieh, and other ruins adjoining which are situate near St. Stephen's Gate, and north of the Birket Israil.

This Mosque was originally the church of St. Anne, built in the Romanesque style, with a convent for Nuns. Salah-ed-Din on taking Jerusalem converted it into a Muhammedan school, and it was then subsequently known as "Salahieh," signifying the place or institution of Salah; in the course of time it lost much of its importance and gradually ceased to be a Muhammedan School, but Muhammedan cadets to the present day still attend for instruction by the Roman Catholic Arabic-speaking monks.

The French Government, on taking possession, restored the church, cleared the ground round about, and erected some new buildings and gave them over to the Algerian monks, who speak Arabic, wear white woollen habits—and a red tarbash or Arab cape. They belong to one of the many religious orders of the Roman Catholics, the name of which I do not know. They also established a school for native boys, and have carried it on for a series of years, having now about 30 boarders.

On clearing the place and removing an accumulation of rubbish, several important discoveries were made, one of which was a deep cistern (so-called at the time) with steps leading down into it, but was very seldom shown to strangers or others, the object being to acquire the adjoining property first; this has been accomplished and the cistern or pool is now open to visitors.

I deemed it advisable to make a plan of the whole place, noting on it all what appeared to me to be of interest in an archæological point of view.

No. 1 is a plan of the whole place, with full details given as correctly as I possibly could obtain them. The line of the deepest points of the valley, according to Sir Charles Warren's rock contours, are also shown.

No. 2 is a section from west to east of the more northern part, showing the cistern or pool, the Church of St. Anne, and the city wall, and also the lie of the rock.

No. 3 is also a section from north to south of the western part, showing the cistern or pool and its connections, the elevation of the church, the court, the new building in course of erection, the recovery of the continuation of the conduit, the street called Tarik Sitti Maryam, and the Birket Israil.

The contour or lie of the rock differs in some small degree from that of Sir Charles Warren's.

I have inserted on the two sections drawings of fragments of masonry found on the spot, with scale, &c.

I will now describe the various parts under special headings, inserting reference letters and figures when necessary.

The Conduit or Passage.

Some weeks ago, having learned that the Arabic-speaking priests and monks at the Salahieh (St. Anne's Church and place) had begun to erect a new building, and in clearing for the foundation found a conduit, I went the next day to see it if possible. The foreman of the work showed me the line of the conduit and described its condition, but as it was walled or covered up, I was unable to see it then; however, an opportunity occurred in a few weeks, and I am now able to give the following description.

It runs nearly parallel with the northern wall of the Birket Israil, the later traditional pool of Bethesda, but nearly 80 feet north of it, continuing westwards under the building on the north side of the street Tarik Sitti Maryam to the street Suk Bab Hytta, where it is full of *débris*, and belonging to a different proprietor. I was unable to excavate any further west.

To the eastwards it was cleared out a long way; a man can easily walk in it. It is 2 feet 3 inches wide, with an average depth of 7 feet 6 inches. The sides are constructed of hewn stones, of good size, each layer one foot or more high, and in some places covered with thick flagging stones, in other places with a kind of an arch, consisting only of two stones placed in a slanting position one against the other. I could not positively decide in my own mind which of the two coverings is the oldest.

Eastwards it goes 150 feet to the building erected about fifteen years ago, where the passage was then observed for about thirty feet more, and was partially destroyed in digging the foundations.

The foundation of the new building as well as of the old is not laid on the rock, but on a layer of concrete.

The surface of the rock is very deep here.

The bottom of the conduit at the eastern part is seventeen feet below the surface or about 2,389 feet above the Mediterranean Sea.

In the "Recovery of Jerusalem" (page 178) Sir Charles Warren describes a similar passage which he found outside the city wall, and giving its level to be 2,390 feet; it is evidently quite clear that the one now found is a continuation of it. I have connected the continuation with dotted lines by a round bend, as I scarcely think it would be a sharp one (*see* Plan I). Sir Charles Warren believed that the portion of the drain or passage outside the city wall was for the overflow of the Birket Israil, and leading from its north-eastern corner, which is now evidently clear was not the case, but that it may probably have been a sewage drain coming from the fortress of Antonia and neighbourhood, and draining off into the Kedron Valley. During the progress of clearing away for the foundation of the new building, and over the conduit, several stone water spouts were found, which is strong evidence that other drains led into the main one.

As the sloping is always higher than the flat covering, I think the latter is the older of the two.

No. 4 are drawings of one of the waterspouts; A is a section, B shows the length and side view, and C is a view in perspective. It will be observed that the square part was intended to be built in the side or wall, leaving the projection into the drain about 9 inches.

Fragments of Carving.

When the ground surrounding the church of St. Anne was being cleared of the ruins, columns, capitals, bases, and mouldings were found, and are now piled up in a heap opposite to the entrance to the church. I give sketches of a few—Nos. 5, 6, 7. No. 5 seems to be the most curious; it is three steps cut out of a hard reddish stone, with the cross of St. John cut out on three of its sides. On the right and left sides they (the crosses) are of equal size, with a ring round them; the other side has the same arrangement, but the cross is larger and higher up. The steps are 1 foot 4 inches long and $9\frac{1}{2}$ inches broad; the two upper ones are 9 inches in height, the lower one 1 foot 4 inches, making the total height of the stone 2 feet 10 inches. On the sides of the steps is a $2\frac{1}{4}$ -inch rim, on which apparently stood a metal railing, the holes in which the rails were fastened being still visible. The question arises, What was this stone with the three steps used for? My opinion is that it stood in front of a font for the use of those persons who were about to be baptized. Or it may have been the steps to a pulpit or altar. The crosses indicate that it was used in the Middle Ages. The workmanship is good and well preserved.

No. 6 is a column in several parts, exhibiting good workmanship, put together and erected 28 feet from the north-west corner of the church of St. Anne. On the base (which is made of the same reddish stone as No. 5) is a panel with a cross in relief, exactly the same as in No. 5, and exhibiting the same kind of workmanship, but the mouldings above are of a different stone, and differently worked from that of the base; the pillar is apparently much older, is 21 feet 8 inches long, and 1 foot 8 inches in diameter. The capital is of marble, and is in a good state of preservation, but not rare.

No. 7 is a carved marble stone; the thick black lines are about half an inch wide, with a deep groove, having flute and cornice-shaped bands. Ornaments of a similar kind are often found with bands in relief, entwined at right angles, but this one with deep grooves and cornice-shaped is rare. The stone is about 8 inches thick, 2 feet 10 inches long, and 1 foot 2 inches broad, only a fragment of its former size.

The Church of St. Anne.

Vogue's Plans of the church of St. Anne in "Les Eglises de la Terre Sainte," Paris, 1860, like many others which I have seen, are far from being correct. The building is shown as being regular, whereas it is irregular, which can be seen at a glance of the plan which I made

(No. 1). The church, as it now stands, has many irregularities. In the east it is narrower than in the west; the side aisles are different in length, and slightly different in width. The buttresses in the northern wall project much more and stronger than those in the southern wall; the reason for this is difficult to account for. Each of the four buttresses in the western front differ in detail from one another, which is very strange, and this fact is not indicated on any of the plans I have seen.

The church is now surrounded by a paved court, bounded on the north and east by high walls, on the south by houses, and in the west by gardens and walls, and low buildings. (See Sections.) The rock-cut caves under the church are now connected, but formerly were not so. The eastern one resembles the bottle-shaped cistern; the western one, a vault, is the reputed lodging of Joachim and Anne, the parents of the Virgin Mary.

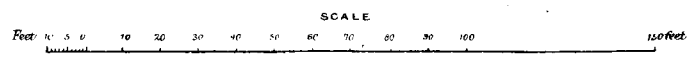
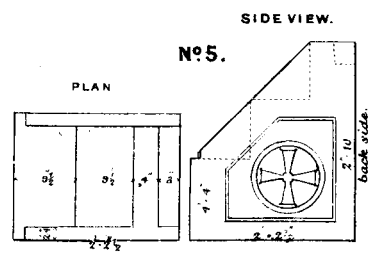
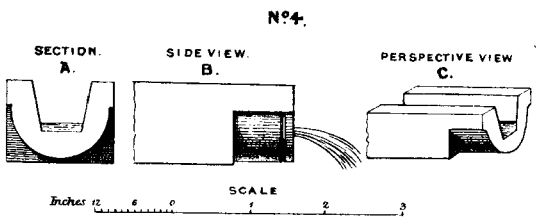
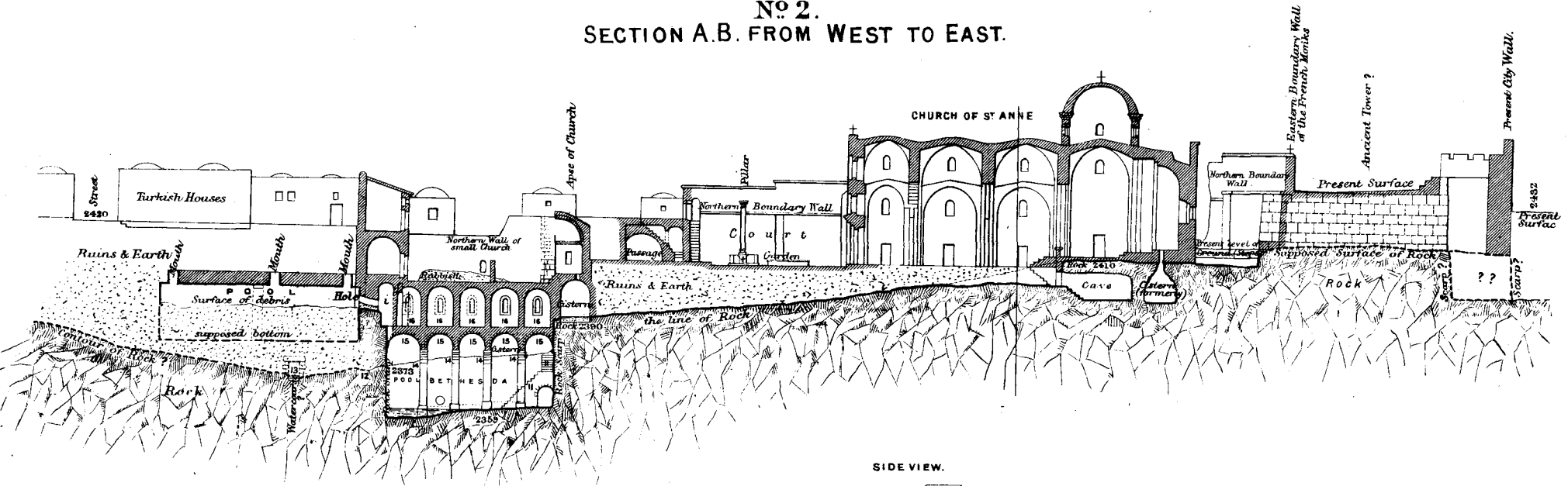
Ancient Tower.

When clearing the place round the church, the architect, Mons. Maux, found this old tower, and cleared away the part projecting into the French property on the east side, and 21 feet 6 inches distant from the church. It was originally 76 feet long from north to south, and 62 feet broad from west to east, extending to the present city wall. Those measurements are approximate to those of the "Tower of David," and also the tower in the north-east corner of the Haram esh Sherif. The stone material used in this old tower I am unable to describe. From the configuration of the ground it would appear to have stood on the top of the ridge, and very probably on the eastern side of the tower a rock, scarp, or ditch may be found, but without excavating it is quite impossible to say. As to the object of this tower there is no evidence to produce; but I think it cannot date further back than the period of Agrippa, in the first century of the Christian era. There is some probability that the belfry of which Blackburn writes stood on this tower: "Era anesso anche el suo Campanile ma non resta di esso se non il primo ordine," 91 (Tobler, "Top. Jerusalem," Berlin, 1853, page 428), which I think to be the case. If so, the ditch or rock-scarp would be east of the tower, and the same as that of the present town wall.

The Pool of Bethesda.

From the court west of the Church of St. Anne, and opposite the north-western angle, is the entrance to a passage, newly opened up, 24 feet in length, which leads into a court of about 50 feet square; the surface is very uneven, consisting of rubbish and ruins, sloping towards the north-west. On the east side of this court is a large arched room, open towards the west, marked 8 on Plan I; it is half full of earth; the masonry is Crusading. The north wall of this chamber is 6 feet 3 inches thick, in which is a wide door and short passage, with two steps leading down to a row of narrow (only 9

POOL OF BETHESDA, No. 2. SECTION A.B. FROM WEST TO EAST.

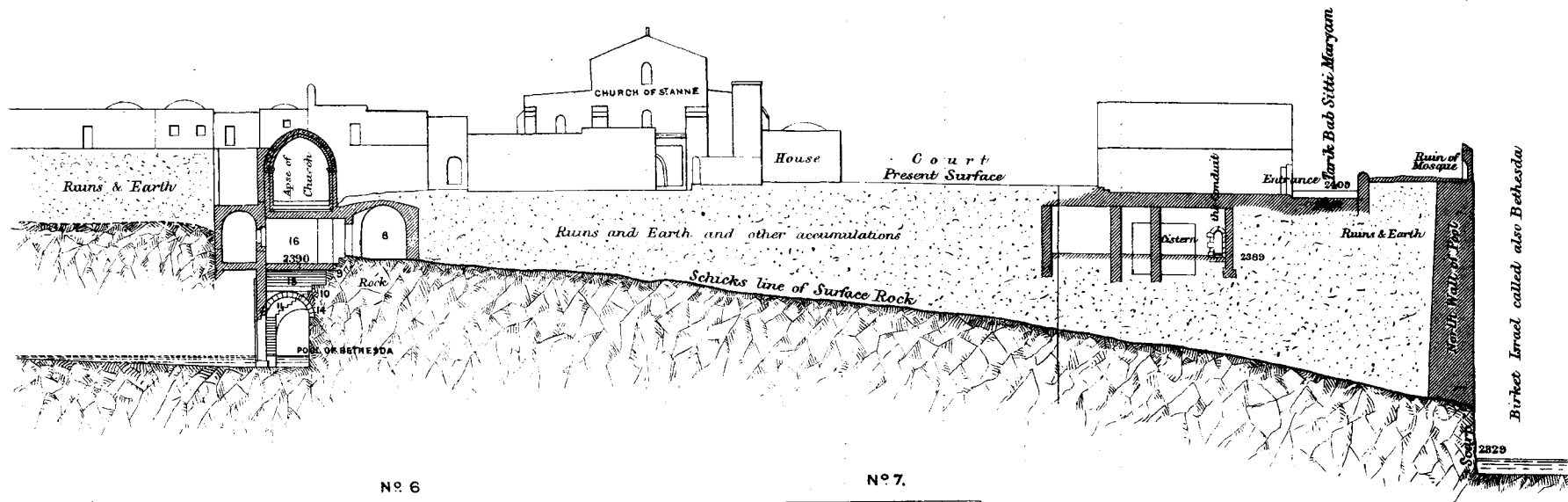


Vincent Brooks Day & Son Ltd.

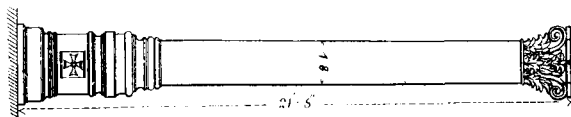
POOL OF BETHESDA.

No 3.

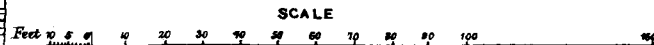
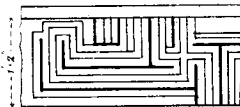
SECTION C. D. FROM NORTH TO SOUTH.



No 6



No 7.



feet wide) rooms ; traces of the eastern two are still visible, the three to the west being buried under rubbish. The monks, in digging along the western end of the court, came upon the wall between the fourth and fifth room, exactly of the same thickness as that between the first and second (the eastern two) ; this is evidence that there were five rooms of equal size, each 9 feet wide and about 14 feet long ; the exact length I could not decide, as there are no traces visible to show the southern ends of the walls. It seems that towards the south the halls or porches were open with a narrow passage in front of them, as indicated in Plan No. 1. The half-circled barrel arches of these vaults or porches were 13 feet in height in the centre ; each vault had an arched window in the northern wall, which seems to prove that they looked into an open street or passage, 11 feet in breadth, but which is now covered by a half-circled barrel arch in its whole length ; the wall in which the windows are is 2 feet 8 inches thick, but the thickness of the one opposite I could not obtain. Now on the top of these vaults a church once stood, the apse of which in the east is to a great extent preserved as indicated in Plan I, and Sections 2 and 3. The church was evidently not large, for, without the apse, only 20 feet wide (inside measurement), and, from an indication in the northern wall, seems to have been only 20 feet long. In the northern wall some stones are seen projecting ; I rather think these did not belong to the western end of the church, but that the church and ante-church extended over all the five vaults, for there is, a little to the west of the stones projecting in the same north wall, a very nicely shaped recess, such as are always found near the altar or font, so I imagine that over the middle porch stood the font, and this outer or ante-church was the baptisterium of that period. When the church was in use the font would be above the centre of the pool below, and the apse over the cistern, on the higher rock, which is 14 feet deep (see Section 2). A narrow door on the northern side of the apse leads to a small chamber, in which is the mouth of the cistern (see Plan I).

The flooring of the apse has disappeared, and is grown over with grass ; to the north and on higher ground are some Moslem houses, of only one storey high, in a bad state of repair.

Having explained all this, which is visible by day, it is time to light candles and go down below, descending by steps leading to the flooring of the porches ; over two high steps (9, Section 3) a wooden ladder is placed, and resting on a flat place marked 10 on Plan I, connecting the head of a flight of steps (marked 11 on Plan and Sections) which lead 19 feet down to a tank, containing, even to-day, some water. The bottom of it is partly uneven and sloping towards the west ; the steps end where the bottom is highest and dry when the water is low.

The west, south, and eastern sides of the tank are cut in the rock to the greater part of its depth, and are perpendicular. The northern side is a wall.

The general level of the bottom at the foot of the stairs is 2,359 feet above the Mediterranean Sea ; the top of rock on west side is about 2,373

feet (could not obtain exact level), the south side is 2,376 feet, rising a little more, and on the east side it rises up to 2,390 feet.

As Sir Charles Warren's contour (marked 12 on Section 2), giving 2,369 feet, passes only about 10 feet west of the tank, and comparing it with the heights of the rock on the other side of the valley, it is clear that the water course is actually about 20 or 25 feet more west, as I have shown in Section 2 (13). Probably, on the eastern slope, there had been originally a cliff or precipice.

The pool is now 55 feet long, but this was most probably the breadth, and 12 feet 6 inches of an average in width ; but, apparently, towards the north it extended much farther, as the present northern wall was subsequently built, for it does not appear to belong to the original work, excepting the round bases of the five piers, which are hewn out of the living rock. These bases are not all of equal height, but about $2\frac{1}{2}$ to 3 feet each above the bottom of the pool, having a diameter of 3 feet 2 inches. On these once stood round pillars, with the exception of one (the second from the west) which is square and walled in, and having a diameter of 3 feet. As regards the height of these pillars we may conclude that they would be about the same elevation as the surrounding rock ; the roofing was probably constructed of long flat stones stretching from pillar to rock, on which perhaps the five porches mentioned in John's Gospel, v, 2, were erected.

The five porches with the roofing and the pillars were destroyed, and on a restoration square piers were built of hewn stones in place of the pillars, and arched across over the tank (14). On top of the tank roof (14) barrel arches (15) were built. Such is my reasoning of the plan of erection with the five porches from the traces (16) that exist at the present day (compare Plan I, Sections 2 and 3). Later on, the openings between the piers were shut up with walls, as the masonry of these walls is not connected with the masonry of the piers.

I was told that there is always some water in the cistern, but the source from where it comes I could not ascertain.

The steps leading down into the pool are not the original ones, they are neither ancient nor modern ; they are built, and the original ones were certainly hewn out in the rock, as we generally find them in cisterns ; they vary in their height and width, and have apparently been several times repaired. There is an iron railing which is quite modern ; besides the two large ones, I counted twenty-four regular steps.

The bearing of the tank below differs slightly with that of the porches above. The bearing of the church of St. Anne is somewhat curious too.

From the examination of the details on the ground now described, I am under the impression that the cistern is the Pool of Bethesda ; at least it was the place which in the Middle Ages was considered to be the Bethesda.

I now append a short history of the Pool of Bethesda :—In the Old Testament the Pool of the Bethesda is not mentioned, but in the New Testament, St. John v, 2, we read, " There is at Jerusalem by the sheep

market, or gate, a pool, which is called in the Hebrew tongue Bethesda, having five porches" (in Neh. iii, 1, "Sheepgate"). The pool was near the Sheepgate; the Sheepgate was north of the Temple, which I believe to have been under the Harem Area, and a little south of Bab el 'Atm, or Hytta; and the pool, now examined for the first time, is north of the Harem Area, and in the neighbourhood where the Christians always thought it to be, though in later times, when it got buried up in ruins and *débris* and lost, the name Bethesda was applied to the Birket Israil. In the 4th century the "Bordeaux Pilgrim" writes: "There are two great pools at the side of the Temple, one on the right and the other on the left, made by Solomon." As it appears he came in by St. Stephen's Gate, and proceeded westwards, he would have Birket Israil on the left, and the one now discovered and examined on the right, near the church of St. Anne. Continuing along the street, he came to the "twin pools," which are outside the north-west corner of the Harem Area and under the new convent of the Sisters of Zion, and calls them Bethsaida = Bethesda, and mentions the five porches and the sick that were healed there; also notes the red colour of the water—and so does Eusebius—"that in one it was red, and the other it was rain water." But, as both pools, under the "Sisters of Zion," are so closely connected, the water in them both must have been always of the same colour—rain water, coming from a distance over the surface of the ground, is at the moment always red. If in the 4th century the "twin pools" were wrongly called Bethesda, the name later on was transferred to the one (the real Bethesda) now recovered, and which the Bordeaux pilgrim says was on the right hand. After the church of St. Anne and the convent were built the proper name was then renewed to the pool, which has since always been stated to be near to the church of St. Anne. Williams, in "The Holy City," p. 484, came to the same conclusion, that the lost pool (Bethesda) would be found near the church of St. Anne.

The pilgrims, in their accounts of Jerusalem, generally describe the pool with the five porches over it as being near the church of St. Anne. In later times, when the situation of the pool was lost, and spoken of as having two porches, the name was transferred to the Birket Israil, which is also near the church of St. Anne.

Gumpenberg, in the 15th century, notes that there were twenty-three steps leading down to the water, which can only be applicable to the one now recovered, which has twenty-four steps to the bottom; but very possibly in Gumpenberg's time the water was a foot higher. Tschudi gives thirty-three, but the two large steps over which is now placed a wooden ladder would make ten regular steps, which would account for the thirty-three. The Birket Israil would want at least seventy steps.

"The Holy City," by Williams, I do not possess a copy of, but I know he states that the natives speak of underground springs and large tanks in the neighbourhood of the church of St. Anne.

In closing this report I only wish to add that the Birket el Hedjeh, outside the city wall and east of Bab es Sahire (Herod's Gate), is only 700

feet north of the pool and in the same depression of ground, and may have been connected.

If the Bethesda extended farther north and under the present houses, the distance between the two would not be very great—about the same as that to the Birket Israil. I am convinced that we have in this pool, which has lately been discovered, the Bethesda of the mediæval times, and would hail with delight any notes from the Pilgrims and others appended to clear up and confirm the matter.

C. SCHICK.

JERUSALEM, 5th April, 1888.

II.

SOME weeks ago I forwarded a plan and sections of the quarter in Jerusalem called "Salahieh," showing the newly discovered pool with traces of five porches or chambers over it. Since then further excavations have revealed another cistern or pool.

In order to understand what I have now to say, I enclose three small plans which, when put together, show the three storeys, the second pool, and the one already reported on; also a section.

The plans are marked A, B, C, D.

A.—When I revisited the place again I found that I had made some mistake in laying down on the plan the direction of the tank from the bearing I had taken, which is now corrected as shown.

B.—Is a plan of the probable, or what I suggest, five porches or chambers, the remains of the two eastern ones being covered up, and also the western one, the arches being all broken down. The walls between the chambers were apparently not entire, but partly arched, and communicating one with the other.

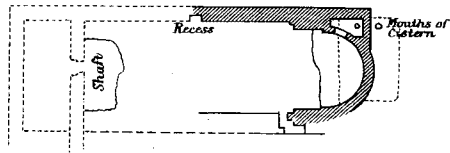
In digging through the western one, which is full of earth, and the arch fallen in, a rather low arch was found on its western side, belonging to a more recent period, evidently erected for the support of the present wall of the chamber over it. In the latter wall was found an opening, or doorway—a view of which I give on Plan E. This doorway was well made, and in front of it (west) was formerly an open passage (*z*). Another and wider passage came from the east, into which the windows of the porches or chambers opened, but both are now covered up. There may possibly have been a similar passage from the west, a continuation of *l*, *k*, but no indications of it were found. The masonry marked *a*, *b*, is apparently of the same period as the apse of the little church already mentioned.

The passage marked (*z*) is peculiar from its having a rock-scarp at its southern end, which surprised me very much to find, the rock rising to such a height. Consequently the rock is much higher than I at first observed (Section 2).

It seems that the shoulder wall on the west side is also rock, as shown in Plan B and Section 2. Behind the rock wall or scarp is a very thick wall built of small stones; a hole, see Plan B and Section 2, was made

PLAN OF THE CHURCH.

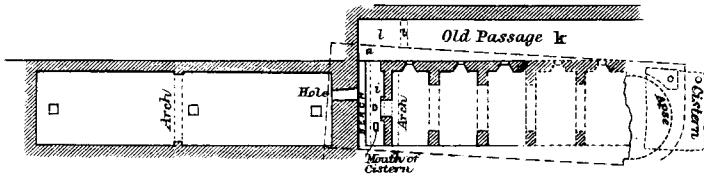
C.



Shaded portions Grusading

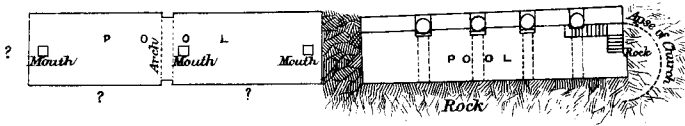
PLAN OF THE PROBABLE 5 CHAMBERS & WESTERN POOL.

B.



PLAN OF THE TWO POOLS

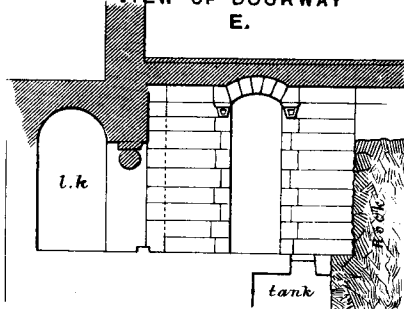
A.



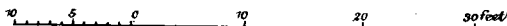
SCALE 500



VIEW OF DOORWAY E.



SCALE 1000



in this wall, and a labourer from the village of Selwan crept in to see what was behind. He returned very quickly and died soon after, either from fright (he said that he had seen a large serpent) or from the impure air.

When I heard of this I immediately went to the place, and examined and measured the hollow or tank, but observed no serpent or anything strange, and found it to be an arched tank or cistern, tunnel-shaped, about 16 feet 6 inches wide. I could not measure it exactly at the springing of the arch, as there is so much earth. The length, from the thick wall westwards, I ascertained to be 64 feet, and about the middle of it is a special arch or girder built of hewn stones, on which the wall of small stones rests.

This second pool or cistern has three mouths—one in the centre, near the special arch, and the other two near the end walls.

I could not obtain the correct bearing or direction of the side walls, but they appeared to be running in the same line as those of the five chambers or porches, apparently of the same depth (probably deeper) and width.

On the flooring of the passage (*i*) south of the doorway is a small mouth to the pool below.

On the north end of the passage (*i*) is a badly built-up door, the lintel being a pillar, leading to a little room (*l*) of no special interest, but it was formerly part of the passage (*k*).

The size of the cistern east of the five porches or chambers, and under the apse, I have not ascertained, but think that it must extend as I have shown it on plan in a dotted line.

It has two mouths, one in the little side chamber of the apse of the church, and the other to the east of it, in the courtyard of a Moslem house.

C.—Is a plan of the little church over the vaults, &c., and the position of the shaft which the monks sank for their excavations, and which I have explained were found.

D.—Is a part of Section 2, already submitted, showing the corrections, the second tank or pool, and the passage (*i*) with the well-made doorway. The wall in which it stands is only 1 foot 9 inches thick, and has, 11 feet from the flooring, two nicely-carved corbel stones projecting about 1 foot; the wall above then becomes thicker. The passage (*i*) was formerly open, and on its flooring is a mouth to the tank or pool underneath, and it seems that the bottom here consists of rock or, it may be, very large flat stones, similar to the "pavement" described in the *Quarterly Statement*. The south wall seems to consist of rock, rising to a considerable height, as shown in Section 2, similar to the lower part of the tank wall, then forming a kind of bench 1 foot 8 inches broad, as shown in B. Behind is the 6-foot thick wall through which the hole was broken.¹

¹ All embodied in Section 2 and Plan B.

E.—A view of the well-made door with projecting corbels.

In conclusion, I wish to state that further examinations will bring more details to light, consequently some of my suggestions or explanations may be wrong. However, I record what I have seen, and submit it for consideration.

May 9th, 1888.

C. SCHICK.

III.

From the "Bordeaux Pilgrim" (Appendix III), published for the Palestine Pilgrims' Text Society.

THE questions connected with the Pool of Bethesda are of so much general interest that it has been considered desirable to treat them at some length.

The Name.—(1) In the Authorised Version (John v, 2) the pool is said to have been called in Hebrew Bethesda (Βηθεσδα), as if "house (place) of mercy," or perhaps, as suggested by Reland (856), the "place of the pouring forth" of water.¹ This reading is supported by the high authority of the best known Syriac text, the Peshito; it has also respectable support in MSS. and Versions, and internal evidence pleads strongly for it. The complete absence of any allusion in non-Christian writers to such a pool makes it very likely that its name is an invention of the Evangelist, and, if so, Bethesda was the one likely name for him to choose (Späth. "Protestn. Bibel ad Joann.," v, 2). The weight of MS. authority is, however, undoubtedly against the reading Bethesda; and the Revised Version gives, in the margin, the alternative readings Bethsaida and Bethzatha.

(2) The reading Bethsaida (Βηθσαιδα), "a fishing place," is supported by the Vatican and Vulgate texts, and by the Syriac Version revised by Thomas of Harkel (616 A.D.); it is also the form used by the Pilgrim of Bordeaux. This name, however, which might naturally be given to a town on the shore of the Sea of Galilee, is scarcely applicable to an open reservoir crowded with bathers.

(3) The reading Bethzatha (Βηθζαθα), "place of olives," is supported by the high authority of the Sinaitic text, and it is the form used by Eusebius in the "Onomasticon" (s. v. Βηζαθα), where a θ has dropped out. The Belzetha (Βελζεθα) of the Cod. Bez. is also a corruption of the same word.

(4) The name Bezetha (Βεζεθα), by which Josephus distinguishes the hill north of the Temple, is merely a different form of Bethzatha (Βηθζαθα);² and it may be suggested as possible that the pool derived

¹ With this may be compared the Arabic *Beit el Ma*, "place of water"—a name applied to springs near Antioch, and at *Náblus*.

² In the LXX we occasionally meet with Beth (Βεθ) instead of Βαιθ, or Βηθ, as in Βεθηγεδωρ (Vat.), 1 Chron. ii, 51; Βεθσοιρ (Alex.), Josh. xv, 58, etc. The θ also sometimes disappears, as in Βαιφαλαθ (Vat.), Josh. xv, 27, and Βαιμων (Vat.), Jer. xlviii, 23; and in Syriac and Chaldee the final "th" may be and is

its name from the hill, and was known as the "Pool of Bethzatha" (Bezetha). In connection with this suggestion it may be remarked that the "Pool of Siloam" is supposed to have been so named from the rock-hewn channel which conveyed to it the waters of the Fountain of the Virgin.

(5) In John v, 2 (R.V.), the Pool of Bethesda is said to have been "by the sheep-gate," where the word "gate" is supplied. Eusebius, however, in the "Onomasticon," calls Bethesda "the sheep-pool," and all other writers follow him. Chrysostom, quoting John v, 2, reads *προβατικὴ κολυμβήθρα*, "sheep-pool;" and this agrees with the reading of the Sinaitic Version, as well as with that of the Vulgate, "probatica piscina." See also Athan., Cyril, &c., as quoted below.

Notices in Early Writers.—"Now there is in Jerusalem by the sheep-gate a pool, which is called in Hebrew Bethesda, having five porches (*στοαί*). In these lay a multitude of them that were sick, blind, halt, withered. [Waiting for the moving of the water, for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.] And a certain man was there . . . I have no man, when the water is troubled, to put me into the pool."—John v, 2-7 (R.V.).

Bethesda, "a pool (*κολυμβήθρα*) in Jerusalem, which is the sheep-pool, formerly having five porches. It is now identified with the twin pools (*ἐν ταῖς λίμναις διδύμοις*), of which one is supplied by the periodic rains, whilst the water of the other is of a ruddy colour—a trace, they say, of the carcasses of the sacrifices² which were formerly cleansed in it before offering, whence also it was called *προβατικὴ*, 'sheep-pool.'"—Euseb., "Onom." (s. v. *Βηζαθά*); 330 A.D.

"There was at Jerusalem a sheep-pool, which is still in existence; it had five porches (*στοαί*), but the structures surrounding it are now destroyed."—Athanasius (?), "De Semente;" Migne, xxviii, 164; 320 A.D. (?).

"Further in the city are twin pools (*piscinæ gemellares*), with five porticoes, which are called Bethsaida. There persons who have been sick for many years are cured; the pools contain water which is red when it is disturbed."—"Itin. Hieros.;" 333 A.D.

"The sheep-pool (*προβατικὴ κολυμβήθρα*) was in Jerusalem; it had five porches (*στοαί*), four surrounding it and one in the middle" (*τέσσαρας μὲν περιτρεχούσας, μέσην δὲ τὴν πέμπτην*).—Cyril of Jerus., "Hom. in Par.," § 2; Migne, xxxiii, 1133; 370 A.D.

"There is in Jerusalem a sheep-pool (*προβ. κολ.*) . . .," John v, 2, as quoted by Chrysostom, "In Joan.;" Migne, lix, 203. This reading agrees with the Sinaitic Version and the Vulgate.

dropped. No importance therefore attaches to the substitution of *ε* for *η*, or to the disappearance of the *θ*; and, so far as reasons of language go, *Βεζεθά*, *Βηζαθά*, *Βηθζαθά*, etc., may be different forms of the same word.

¹ In the margin only.

² Lit., of the "victims."

Jerome ("Onom.") agrees with Eusebius as quoted above ; 420 A.D.

"The pool which was once called sheep-pool."—Cyril Alex., "In Joan.," lib. 12 ; Migne, lxxiv, 636 ; 430 A.D.

"Bethesda is visible and remarkable by its double pool (*gemino lacu*) ; the one is commonly filled by the winter showers, the other is distinguished by its red waters."—Eucherius, "De Loc. Sanct.;" 440 A.D.

"From the house of Pilate to the sheep-pool (*piscina probatica*) is more or less one hundred paces. There Christ cured the paralytic, whose bed is still there. Near the sheep-pool (or 'in the sheep-pool' according to some MSS.), where the sick wash and are healed, is a church of the Blessed Virgin."—Theod., "De Terr. Sanct.," viii ; 530 A.D.

"Returning to the city (from Aceldama), we came to a swimming-pool (*piscina natatoria*) which has five porticoes, and in one of them is the Basilica of St. Mary, in which many miracles are wrought. The pool itself is now choked with filth, and therein are washed all the necessary utensils of the city. We saw in a dark corner an iron chain with which the unhappy Judas hanged himself."—"Ant. Mart.," xxvii ; 570 A.D.

"I enter the holy Probatika (*προβατικὴ ἀγία*), where the illustrious Anna brought forth Mary."—Sophr. ; "Anac.," xx ; Migne, lxxxvii, 3, p. 3821. In the same place the paralytic was cured, *l. c.*, p. 3823 ; 630 A.D.

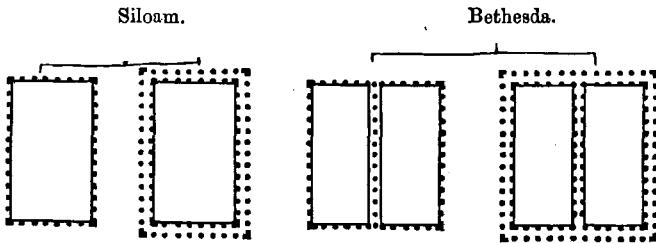
"Unto us is born, in the holy Probatika (*ἐν ἀγίᾳ προβατικῇ*), the mother of God," etc.—Joan. Dam., "In nat. B. V. Mar.;" Migne, xcvi, 669. See also the curious apostrophe to the Probatika (*l. c.*, p. 677) and "De Fide Orth.," lib. iv ; Migne, xciv, 1,157 ; 730 A.D.

From the church of St. Sion, in the middle of Jerusalem, Willibald went "to the porch of Solomon, where is the pool where the infirm wait for the motion of the water, when the angel comes to move it ; and then he who first enters it is healed. Here Our Lord said to the paralytic, 'Rise, take up thy bed and walk.'"—Will., "Hod.," xix ; 726 A.D.

A church of St. Mary, in the Probatika, where she was born ("Commem.," circ. 808 A.D.). The tract, "Qualiter sita est Civ. Jerusalem," supposed to have been written before the First Crusade, places the sheep-pool east of the *templum Domini* (Dome of the Rock), and outside the gate of the Atrium, which appears to have been conterminous with the Haram Area.

Nature of the Pool.—The Greek word *κολυμβήθρα*, "a swimming bath," translated "pool" in John v, 2, is used in John ix, 7-11, for the "pool" of Siloam, and in Josephus for the pools Struthion and Amygdalon ("B. J.," v, 11, § 4) and the pool of Solomon ("B. J.," v, 4, § 2) ; its equivalent in Latin is *Piscina*. These swimming baths, pools, or reservoirs were, as a rule, rectangular in form, and open to the air ; and they were often surrounded by columns or by porticoes (*στοαὶ*), in which the bathers undressed themselves and lounged before or after bathing. Siloam is said by the Bordeaux Pilgrim to have had four such porticoes, and remains of them have been found by excavation at the modern pool of that name. The Roman bath (*piscina*) at Bath seems to have had similar porticoes, and its appearance when perfect must have been not unlike that of the

Pool of Siloam. Bethesda had five porches, or porticoes, and much ingenuity has been expended on their arrangement. The explanation is very simple when it is remembered that Bethesda was a *double* pool ; there was a portico on each of the four sides, and the fifth, as stated by Cyril of Jerusalem, was in the middle, between the two pools. It may be inferred from this arrangement that the twin pools were on the same level, close to each other, and not of any very great size. The porticoes of the pools of Siloam and Bethesda may have been on some such plan as those suggested below :



Position of Bethesda.—The Bible narrative indicates that Bethesda was in Jerusalem, and that it was an open reservoir having five porticoes. In the fourth century Eusebius, who gives no indication of position, speaks of the porticoes as having formerly existed ; and the tract “De Semente” expressly states that they had been destroyed. Eusebius, moreover, says that the *κολυμβήθρα* was then identified with the twin *λίμναι*, as if some change had taken place in the character of the reservoir ; and it may be remarked that Eucherius uses the word *lacus* instead of the usual *piscina*. The Bordeaux Pilgrim tells us that Bethesda was more within the city than two large pools at the side of (in the vicinity of) the Temple, which have generally been identified with the Birket Israil and the pool that formerly existed near the church of St. Anne. In the sixth century Theodosius says that the pool was about 100 paces from the house of Pilate, which he and Antoninus identify with a church of St. Sophia, apparently not far from, if it be not the same as, the “Dome of the Rock.”

The general tenor of these accounts seems to indicate that Bethesda was identical with the twin pools now known as the “Souterrains” of the Convent of the Sisters of Sion. We have here two pools cut in the rock, side by side, with a partition 5 feet wide between them, and covered by vaults. The total length is 165 feet, and the breadth 48 feet, and a never-failing supply of water enters at the north-west corner. The pools are peculiarly situated in what must have been the rock-hewn ditch between Bezetha and the fortress of Antonia, and this may have led to the name “Pool of Bezetha or Bethzatha,” as suggested above ; their position with regard to the Temple would also have been convenient

for washing the "victims" offered on the altar.¹ The source from which the pools derived their supply of water is unknown, but an aqueduct has been found running into the western pool from the north; and there may also have been one of those "drifts" or rock-hewn tunnels for the collection of water, of which there is an example in the Wâdy Biyar, near Solomon's Pools. Water running into the pool from such a drift would naturally carry with it and deposit some of the red earth of which the soil north of Jerusalem is composed, and this, when disturbed, would produce the ruddy colour noticed by Eusebius and the Bordeaux Pilgrim. With regard to the movement of the water, which appears to have taken place at uncertain intervals, it is now generally accepted that the passage attributing the disturbance to the intervention of an angel is spurious; we know nothing of the times and circumstances under which the movement occurred, and can only suggest that it may have been caused by an intermittent flow of water from the aqueduct or "drift." During the rainy season, and for some time afterwards, there would be nothing unusual in such an intermittent flow.

Mons. Clermont-Ganneau² has identified these souterrains with the Pool Struthion of Josephus, at the side of which Titus erected one of his mounds against the fortress Antonia; and he explains the meaning of the name Struthion to be "the sparrow's pool," that is to say, the little pool, by a sort of popular *sobriquet*. It seems, however, more probable that in this case the word Struthion means "soapwort," and that the name "Soapwort Pool" was connected with the plant used for cleansing the wool of the sheep used in the sacrifices. There would thus seem to be a connection between the "Soapwort Pool," the "Sheep Pool," and Bethesda, and they were possibly different names for the same pool.

The history of the pool appears to have been somewhat as follows: When Titus erected his mound against Antonia the porticoes were destroyed; and on the rebuilding of Jerusalem, as *Ælia Capitolina*, the open pool (*κολυμβήθρα*) was transformed into a closed reservoir (*λίμνη*). The pool gradually became choked with filth, and at some period prior to the Crusades the site of Bethesda was transferred to the pool near the church of St. Anne. The general aspect of the pool before the destruction of the porticoes is indicated in the subjoined sketch, for which I am indebted to Captain Conder, R.E.⁴

The Pool of Bethesda, or *Piscina Probatica*, is now identified with the Birket Israil, but this identification does not appear in any writer

¹ The lambs for the daily sacrifice were kept in one of the chambers of Beth Mokadh at the north-west corner of the Temple court.—Lightfoot, "Prospect," xxix.

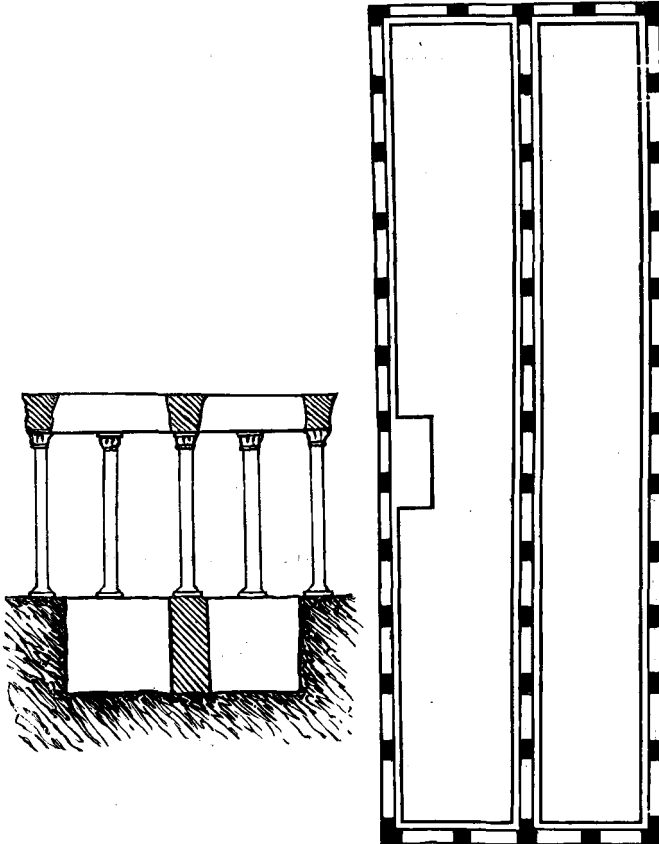
² See P.F. *Q.S.*, 1872, pp. 47-51; and, for a description of the souterrains, "P. F. Mem.: Jerusalem," pp. 209-212.

³ P.F. *Q.S.*, 1871, 106.

⁴ It is quite possible that the whole extent of the pool has not yet been discovered, and that it may have had a greater width than is shown on the plan.

before Brocardus (1283 A.D.). The earlier historians of the Crusades applied the name *Piscina Probatica* to a large reservoir adjacent to the church of St. Anne, which is now completely covered up and lost. This pool and the Birket Israil are generally supposed to be the two large pools alluded to by the Bordeaux Pilgrim as being near the Temple (*ad latus templi*); and William of Tyre (viii, 4) states that their water

SIR C. WILSON'S PROPOSED RESTORATION OF THE TRADITIONAL POOL OF BETHESDA.



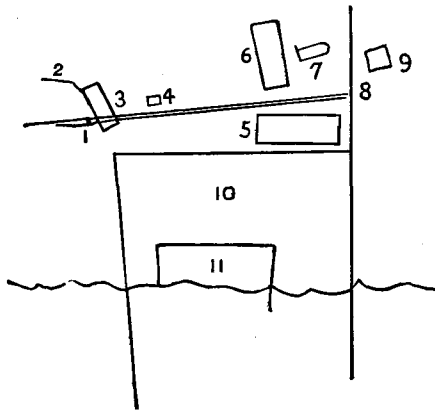
supply was brought by aqueducts from without the city. The Birket

¹ In the "Citez de Jerusalem" a spring is mentioned in front of St. Anne; Brocardus and others allude to water in the upper pool; and Sandys saw water, which must have come down the valley, trickling through the north wall of the

Israil is situated near the mouth of the valley which runs into the Kedron, south of St. Stephen's Gate; the other pool is higher up the same valley, and must therefore be at a higher level; it is clear, then, that no arrangement of five porches, such as that described above, could have existed, and that these pools cannot represent the Bethesda of Eusebius and the Bordeaux Pilgrim.

Dr. Robinson's suggestion that Bethesda may have been at the Virgin's Fountain in the Kedron Valley is hardly tenable, for there is no trace or tradition of anything that could be called a *κολυμβήθρα* in that locality.¹

SKETCH SHOWING POSITION OF POOLS NORTH OF THE HARAM AREA.



1. Ecce Homo Arch.
2. Aqueduct.
3. Souterrains at the Convent of the Sisters of Sion; Struthion of Josephus; Bethesda of fourth century.
4. Church of the Flagellation.
5. Birket Israil; the modern Bethesda.
6. Supposed position of the mediæval Bethesda.
- 5 and 6. The two large pools of the Bordeaux Pilgrim.
7. Church of St. Anne.
8. St. Stephen's Gate, or Gate of the Lady Mary.
9. Pool of the Lady Mary.
10. Haram Area.
11. Platform of the Dome of the Rock.

Birket Israil. The source from which this water came is an interesting subject for speculation; it was probably to the north of the city, and the same as that which supplied the souterrains at the Convent of the Sisters of Sion, and the reservoir at the Church of the Flagellation.

¹ It may be remarked that the Jews, at the present day, bathe in the Virgin's fountain when the water rises, as a cure for rheumatism.

Church of St. Mary.—Before leaving the Pool of Bethesda a few words seem necessary on the curious tradition which places the birthplace of the Virgin in close proximity to the pool, or, according to some writers, in one of its porticoes. The earliest notice of this tradition is in Theodosius, 530 A.D., and it is scarcely necessary to add that it rests on no foundation. The legend appears to have originated in that desire to localize all the events of the Virgin's life (*e.g.*, her death in the "Mother Church of all Churches" on Zion) which grew up in the fifth century after the Council of Ephesus; and we should probably not be far wrong in attributing it to Juvenal of Jerusalem. The modern Church of the Flagellation apparently occupies the site of the original Church of St. Mary; and when Bethesda was transferred to the pool near the Church of St. Anne the birthplace of the Virgin was found in the grotto beneath that church.

It is perhaps worthy of remark that the Arab name of the Church of St. Anne is *Beit hanna*, "House of Anne," an expression which is exactly identical with Bethesda, both signifying "House of Mercy." The Mary legend has also left traces in the Arab nomenclature of this portion of the city; as *Bab Sitti Maryam*, "Gate of the Lady Mary" (St. Stephen's Gate), and *Birket Sitti Maryam*, "Pool of the Lady Mary," outside the walls.

C. W. WILSON.

N.B.—The recent recovery of a portion of the mediæval Pool of Bethesda in the immediate vicinity of the Church of St. Anne, and the probable existence of a second pool beside it, is in favour of the view that the Pool of Bethesda, of Eusebius, was in this locality. Some other explanation must, however, be found in that case for the description of the Bordeaux Pilgrim, which I have supposed to refer to the twin pools beneath the Convent of the Sisters of Zion.—C.W.W.

IV.

A NEW discovery of great interest has just been reported by Herr K. Schick, namely, that of a large tank to the north-west of St. Anne's Church, about 100 feet distant. Crossing a courtyard and entering by a narrow passage, a building, measuring about 70 feet east and west, by 25 north and south, with an apse at the east end, is found. Its floor (about on the level 2,400) is some 7 feet below the general surface of the courtyard. Under this building are vaults about 10 feet deep, the floor level being that of the surface of the natural rock. Through the floor of these vaults a cistern is reached, cut in rock to a depth of 30 feet. It lies under the line of the building (apparently a church) with an apse, above-mentioned. Its measurement east and west from one rock wall to another is 55 feet; north and south it measures $12\frac{1}{2}$ feet, but the north wall is of masonry, with four piers standing on rock bases supporting arches; the spaces between the piers have been filled in with masonry

after building, probably at a later period; and Mr. Schick supposes the pool to have extended further in this direction, perhaps in five arcades or porches between the piers. A flight of twenty-four steps leads down into this pool from the east scarp.

The church or chapel was probably built at a later period, when the surface level was within 6 or 7 feet of its present height, after an accumulation of 10 feet of earth over the rock, which, as we shall see, seems to have been still visible in 1172 A.D. This is also indicated by the position of the walls over the pool. The vaults from the rock surface were no doubt constructed to bear the floor of the new church.

In a note on the Pool of Bethesda (*see* "Bordeaux Pilgrim," P. P. T. edition, p. 54) Sir Charles Wilson has indicated (No. 6 of the diagram) the position of the mediæval Pool of Bethesda just where the newly-discovered pool exists. He has also shown that the Bethesda of the fourth century A.D. was at the Twin Pools (No. 3 of his diagram), at the north-west angle of the Haram.

In an ancient map of Mediæval Jerusalem, published with Marino Sanuto's account of the city (1322 A.D.), a pool is marked north-west of St. Anne, and shown running east and west, or across the valley which here exists. The pool is that mentioned by Ernoul, in 1220 A.D., as the site of Bethesda, though in the second part the author inclines to the later identification of Bethesda with the Birket Israil—the modern Bethesda.

The following notices of the pools are of value in connection with the new discovery:

The Bordeaux Pilgrim (333 A.D.) speaks of two large pools near the Temple—one on the right, the other on the left—in addition to the Twin Pools which he identifies with Bethesda. He ascribes these two pools to Solomon (*see* P. P. T. edition of this pilgrim, p. 20).

In the Onomasticon (Eusebius and Jerome, 330–420 A.D.) Bethesda is said to have "formerly" had five porches, "but now is shown as a Twin Pool."

Theodosius (530 A.D.) places the Probatina Piscina (*i.e.*, Bethesda) near a Church of St. Mary. In 570 A.D. Antoninus Martyr (xxviii) apparently alludes to the Twin Pools as Bethesda. St. Willibald, in 723 A.D., only alludes to the "Porch of Solomon, where is the pool where the infirm wait for the moving of the water."

In the Middle Ages, however, the pool near St. Anne—perhaps, like the Bir Eyûb, rediscovered and cleared by the Franks—becomes more important. Sæwulf in 1102 speaks of the Church of St. Anne, and "near it Bethsaida (*sic*), having five porches."

John of Würzburg writes, "in exitu ejusdem ecclesiæ ad dextram manum non longe per diverticulum est Probatina Piscina," clearly describing the newly-discovered pool. In 1172 Theodoricus speaks of the Church of St. Anne: "ad cujus aquilonalem partem qui progreditur, in valle profunda, juxta lapidosam quendam collem cui vetus quoddam opus

incumbit, Piscinam Probaticam inveniet." The mention of an adjacent "stony hill" with "remains of ancient work" and a "deep valley" shows that the accumulation of earth over the rock, which led to the site of the pool being lost, had probably not yet taken place.

We have also the two notes in the "Citez de Jherusalem," where first we find notice of the church over the fountain—written about half a century after Theodoricus.

William of Tyre, ch. 1 (*see* Bongar's "Gesta Dei," p. 473), says of this pool: "Veteris piscina adhuc vestigia retinens quinque porticus habens . . . ad quam nunc per porticam unam descenditur et reperitur aqua ibi gustu amara." Hence in his time (about 1180) the pool had already its present form, and was supposed to be only in part accessible—one out of five porches being open. The bitter water here noticed agrees with Mr. Schick's view, that the channel found near the pool and leading to the Birket Isrâil was a drain. William of Tyre places Bethesda at the newly-found pool, and mentions the Birket Isrâil as *Lacus quidam*.

In 1283 Brocadus, however, places the Probatica Piscina south of the road to the east gate of the city (*i.e.*, at the Birket Isrâil); and north of that road he mentions "a very large pool," which he says Hezekiah made, and which he calls Piscina Interior, or the "inner pool." This becomes the recognised name of the St. Anne Pool, after the change of situation of Bethesda to its modern traditional site.

John Poloner (1422) speaks of the "Piscina Interior quæ est ad S. Annam," and Marino Sanuto (1322) notices the pool by the same name as being near St. Anne. In the "Travels of Sir J. Maundeville" (*see* Bohn's series, "Early Travels in Palestine," p. 172) we read that in the Church of St. Anne "is a well in manner of a cistern, which is called Probatica Piscina, and which hath five entrances." Even as late as 1509 Anselm says that not far from St. Anne, towards the House of Pilate (*Ecce Homo Arch*), is a very large pool.

From these notices we gather the history of the pool. It apparently existed in 333 A.D., and, being rock-cut, may be one of the ancient pools of Jerusalem. Josephus, however, only mentions one pool (Struthion) in this quarter of the city (5 Wars, xi, 4), which appears to have been that known as the Twin Pool "at Antonia."

We gather also from the passages cited that the church over the pool existed in the Crusading period, but probably not earlier, and that the present north wall of the pool existed already about 1180 A.D. In the twelfth century the pool was regarded as the Bethesda (or Bethzatha or Bethsaida) of the Gospel (John v, 2), and called the Probatica Piscina or "Sheep Pool;" but about 1230 A.D. (the time of the second Frankish occupation) the Birket Isrâil begins to be regarded as Bethesda, although the Piscina Interior was known and occasionally called the "Sheep Pool" down to 1500 A.D.

It may here be noted as of some interest that Marino Sanuto gives an account of Hezekiah's alterations in the water supply of Jerusalem. He

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.

RECENT DISCOVERIES AT CÆSAREÆ, UMM EL JEMAL, AND HAIFA.

I.

Cæsareæ.—The ancient site of Cæsareæ, 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 Cæsareæ, 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 Cæsareæ, 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,