

## THE TOWN OF HAIFA.

By ARCHDEACON DOWLING.

I. *Geographical Notes.*

HAIFA is spelt in a variety of ways: *e.g.*, Haifa, Hepha, Caifa, Caiffa, Kaifa, Khaifa. Khaifa is the most correct if it is derived, as some suppose, from the root *Khafah*, "to cover, or shelter," signifying a sheltered place.<sup>1</sup> The Crusaders had curious ideas of the derivation of the name Haifa. Some thought it was built by Caiaphas, the Sadducean high priest, St. Luke iii, 2, and named from him. Others supposed a connection with the name Cephas (Κηφᾶς), Gal. i, 18, and referred either to the stoniness of the site, or to Simon Peter, who, according to one account, fished there. Baurat Dr. G. Schumacher, C.E., a resident in the German colony at Haifa, is of opinion that the ancient (*a*) Sycaminon, (*b*) Hepha, and (*c*) Porphyropolis, correspond to the present town of Haifa:—

(*a*) Sycaminon lies on the west. Josephus, *Ant.*, XIII, 12, 3, refers to Ptolemy Lathyrus, 117–107 B.C., proceeding on his journey from Cyprus, and coming to the country called Sycamine, and there settling his army on the shore. This army consisted of almost 30,000 men, with which he marched to Ptolemais, where he pitched his camp. Sycaminon was fifteen Roman miles from Ptolemais, and twenty-six Roman miles from Caesarea. The derivation of Sycaminon is supposed to be from the sycamine trees, which were found in this district (of which one very large old specimen exists within the ruins of old Haifa, near the French Sisters' Convent). The site of the ancient Sycaminon has always been placed at Haifa el-'Atikah, or old Haifa, which lies on the eastern side of the spit of land projecting north of Carmel.

<sup>1</sup> In Judges 7, 17, the R.V. reads: "Asher sat still at the haven of the sea," or "shore," as in the margin. This *shore* is supposed by some to refer in the Hebrew to Haifa. Thus, the passage would read: "Asher settled down at Khaifa on the sea."

Haifa is the Sycaminon of Greek and Roman writers. This is expressly affirmed by both St. Jerome and Eusebius, who lived in Palestine, the latter at Caesarea. On several occasions the town is spoken of in the Talmudic writings under the name of Haifa and Sycaminon, and according to the *Itinerary* of Antoninus Martyr, c. A.D. 600, Sycamnium was "under Mount Carmel." De Saulcy, *Numismatique de la Palestine*, pp. 151-2, can scarcely be correct in attributing any Roman coinage to "Hadrian ou Antonin," under the heading of Sycaminon. Tell es-Samak is a conspicuous mound, overhanging the sea, and covering the ruins of the old town of Sycaminon. Its name signifies the "Fish-Mound," on account of the myriads of shells which lie in profusion around its base. The *Murex brandaris* and *Murex trunculus* are still found, from which the Phœnicians obtained their far-famed Tyrian purple.

The Palestine Exploration Fund undertook excavation work at Tell es-Samak in 1887, but their operations were stopped. In the *Quarterly Statement* of the P.E.F., April, 1895, Dr. Schumacher mentions the finding on the eastern slope of Tell es-Samak, a tomb closed with a marble door, having a cross engraved on its front. Several marble fragments were excavated during that year, giving a proof of some wealth.

(b) Hepha, on the present site of Haifa. The Greeks described Haifa as Ἡφά, instead of Χηφά. The fact, that in the Talmud the names Sycaminon and Hepha both occur, indicates that they were distinct places. In Crusading times they are found again distinct, Haifa under the name of Cayphas, hence the modern Frankish Caiffa, and also Porphyreon, Sycaminon, and Sycamazon.

(c) Porphyropolis lies on the east. There is much confusion about this site. William of Tyre, A.D. 1182-1185, asserts that Duke Godfrey de Bouillon awarded to Tancred the city of Tiberias, and the sea-town of Kaypha, which is otherwise called Porphyria. The site of *one* Roman city of Porphyria was at the Khan Neby Yûnus, at present a ruin, eight miles north of Sidon, and at least seventy miles from Haifa. It is supposed therefore that there were two places of this name. The late Mr. E. H. Palmer, in *The Desert of the Exodus*, Vol. II, Appendix, gives a list of the bishoprics under the Metropolitans of Caesarea, which includes (1) Dora, (2) Antipatris, (3) Porphyropolis. As this last-mentioned city was in Palestina Prima, it must have belonged to the district of Haifa.

II. *Historical Notes.*

A.D. 58, before Pentecost—St. Paul's third Apostolic Journey. St. Paul was able to remain seven days in the society of the Tyrian Christians, Acts xxi, 4, when the vessel was unloading her cargo. He then arrived at Ptolemais, the present Acre (v. 7). Here the sea voyage came to an end. The R.V. of the New Testament has the following reading: "When we had finished the voyage from Tyre, we arrived at Ptolemais"; *i.e.*, having ended our voyage, *viz.*, the *whole voyage* from Neapolis to Syria. With the landing at Ptolemais this voyage ended. The rest of the journey would be *through Haifa*, if made by land. On this third journey of St. Paul, in the spring, St. Luke was again in his company, Acts xx, 5, 6, having joined it apparently at Philippi, where he had been left. With the Apostle, this Evangelist and physician passed through Miletus, Tyre, probably Khaifa, Caesarea, to Jerusalem, Acts xxi, 16–18.<sup>1</sup>

A.D. 333.—On his journey from Ptolemais the Pilgrim of Bordeaux found Calamon, twelve Roman miles to the south.

*Note.*—Kalamon is mentioned by Isaac Chelo, A.D. 1334, as an important ruin near the sea, between Sycaminos and Caesarea. The French army, in returning from Acre, 1799, passed through a place of the same name.

A.D. 570.—The *Itinerary* of Antoninus Martyr, the pilgrim of Piacenza, furnishes interesting details regarding Sycaminos.

A.D. 1047.—About half a century before the First Crusade, the Persian traveller Nāsr-i-Khusrau wrote in his diary:—"Leaving Acre, we went into a village called Haifa, . . . the sand here being of the kind that the goldsmiths of Persia make use of in their business, which is known under the name of 'Makkah sand' . . . . There are in this town shipbuilders, who build very large craft, called Jūdi."<sup>2</sup>

A.D. 1099.—During the First Crusade, under Raymond I of Tripoli, the line of march led the pilgrims close to the walls of Acre and Haifa. Godfrey de Bouillon gave Tancred the principality of Galilee, from Tiberias to Haifa. Tancred gained possession of

<sup>1</sup> See Conybeare and Howson's *The Life, Times, and Travels of St. Paul*, American edition, 1869, Vol. II, p. 232, note 6; and Farrar's *The Life and Work of St. Paul*, popular edition, 1885, p. 519. It is possible that he went by sea to Caesarea.

<sup>2</sup> Guy Le Strange, *Palestine under the Moslems*, p. 446.

Haifa after a siege of fifteen days, with the combined help of the army by land and the Venetian fleet by sea (*New Guide to the Holy Land*, pp. 366-7). Stevenson (*The Crusaders in the East*) records how Tancred besieged Haifa, and took it by storm on August 9th, and at his suggestion the Venetian fleet sailed from Acre for Haifa. Within a month this town was captured, after a vigorous attack, in which the besiegers employed seven mangonels and a large movable tower. On the day of the capture the garrison and the inhabitants were invited to gather round a cross, as a place of safety, and were then pitilessly massacred without regard to age or sex. The Venetians resigned their share of the spoil to the Syrian Latins, and sailed home without further delay, in order to escape the storms of winter. Tancred was appointed lord of Tiberias, with the principedom of all Galilee and of the maritime city of Kaifa, which he administered with singular prudence. Kaifa had been granted by the Khalif of Bagdad to the Jews, on payment of an annual tribute. Their defence of the city against the Christians, and the disputes of these latter, is given by Albert of Aix, Lib. VII, Chap. XXII-XXVI, p. 300, etc.

A.D. 1102.—The first pilgrim who followed the Crusaders, and who has left a personal narrative, is the Anglo-Saxon Saewulf, a merchant, who, according to William of Malmesbury, became a monk in the abbey of Malmesbury. During his travels in Palestine he states:—"From Caesarea we came to Cayphas (Kaifa), and from Cayphas to Accaron" (Acre).

A.D. 1106-7.—The earliest extant record of a Russian pilgrimage to the Holy Land is that of Daniel, the abbot or prior (*Ἡγούμενος*) of a Russian monastery. His journal is one of the earliest documents in the old Slavonic language. After resting four days at Acre, he journeyed southwards through Haifa and Caesarea to Nâblus. On his homeward journey he re-visited Haifa for Beirut, and eventually reached Constantinople in safety.

A.D. 1163.—In the Travels of Rabbi Benjamin, the son of Jonah, of Blessed Memory, of Tudela, in the kingdom of Navarre, reference is made to "Kaiffa, which is Gath Hahepher. One side of this city is situated on the coast, on the other side it is overlooked by Mount Carmel."<sup>1</sup>

<sup>1</sup> Gath-Hepher, Joshua xix, 13 (R.V.). Modern writers identify Kaiffa with the ancient Ἡφά, and not with Gath.

A.D. 1182-4.—William of Tyre (Archbishop), when referring to Haifa, calls it "Porphyria Novissima."

A.D. 1187.—After the surrender of Acre on July 12th, all the smaller towns on the coast south of Acre, including Haifa, fell into the hands of Salah ed-din Yusuf.

A.D. 1191.—When Acre fell into the hands of France, Saladin ordered Haifa to be dismantled and laid waste, so as to leave nothing but a heap of ruins to the Crusaders, who re-built it.

A.D. 1191.—On August 23rd, Richard Coeur de Lion, with his vast army, after having beheaded 2,500 Muslims, left Acre, travelling along the shore towards Haifa (Queen Berengaria of Navarre and her ladies being left behind). Close to the river Belus, the Saracens unexpectedly swooped down from the hills, and drove the Crusaders to the edge of the sea. Richard having beaten them off, the Crusaders pitched their camp in an unhealthy spot by the brook Kishon, east of the town of Haifa, when another host came to harass the weary Christians. While camping in this date-grove Richard caught a severe fever, which gave rise to reports of his death, and resulted in his remaining at Haifa for four weeks, to recover his health. Close to the mouth of the Kishon, where Richard rested among the palm-trees, there was a Crusading town called *Palmaraea*. The ruins exist, but are partly covered with sand. Gibbon, *Decline and Fall of the Roman Empire*, Chap. LIX, states that the "march of one hundred miles from Acre to Ascalon was a great and perpetual battle of eleven days."

C. A.D. 1220.—Jacques de Vitry, a French priest, who became the first (Latin) Archbishop of Acre, speaks of Haifa as "Porphyria Novissima."

A.D. 1230.—Laurence Oliphant, *Haifa*, p. 30, mentions among the records of this year that King Amalrich II (or Aumary) of Jerusalem, in the midst of the unhealthy plain of Kishon, died of a surfeit of sea-fish, for which this spot is celebrated. (Dr. Schumacher informs me that a small poisonous fish, with dark spots, called *burukli*, is brought into the Haifa market from the Kishon district.)

C. A.D. 1250.—During the Sixth Crusade, Louis IX (St. Louis, King of France) repaired the fortifications of Haifa.

A.D. 1265.—March.—The Mamluk Sultan Rukn ed-din Baibars destroyed the town and citadel of Haifa, which seems to have been deserted.

C. A.D. 1761.—The fall of Acre in 1291 sealed the fate of the Latins, without exception. After their departure from Galilee, Haifa lingered on until the middle of the eighteenth century, when the noted Sheikh Dhâhar el-'Omar, from the northern shore of the Sea of Galilee, by a sudden march got possession of Acre, which he fortified. He then completely destroyed Haifa, but, however, according to F. Barnabas Meistermann, "soon rebuilt it on a new site, at the end of the bay, and twenty minutes' walk to the south-east of the former city. He placed a wall around it, and built a fortress on a rocky eminence overlooking the town on the south." The mosque and serai (or court-house) and the round wall of Haifa with two gates, were built by the sons of the Beduin Dhâhar el-'Omar, who was virtually king of Galilee.

A.D. 1831.—Ibrâhîm Pasha, an adopted son of Mehemet Ali, viceroy of Egypt, crossed the Egyptian frontier with an army, and appeared suddenly on the Syrian coast. He took Khaiffa by surprise, and on November 29th invested Acre.

A.D. 1832.—On October 20th, the French poet Alphonse de Lamartine visited "Caiaphas."

A.D. 1840.—The town of Haifa, and the fort in particular, were much damaged by the bombardment of the united fleets of Great Britain and Austria, and the forces of Mohammed Ali. After the withdrawal of the Egyptian army, the town was left without Turkish soldiery, until the first garrison arrived about 1903.

A.D. 1869.—The colony of the German Templars, mostly from the Black Forest, was established in the north-west of the town, under the shadow of the Carmel range. Their influence is evident in the straightness and cleanness of the wide streets; the regularity of the stone houses, built in European style, surrounded by their well-kept little gardens of delicious freshness, are a startling contrast to what is noticeable elsewhere in Galilee.

A.D. 1873.—The late Mr. C. F. Tyrwhitt-Drake, F.R.G.S., was informed by one of the principal Haifa Christians that he once was digging for ready-dressed building stone, when he found a small brass jar, containing 1,000 gold pieces. The coins were probably early Byzantine specimens.

A.D. 1874.—Forty years ago the great plain of Acre, north of Haifa, between the two rivers Nahr el-Mukatta, "the water-course" (the brook Kishon of 1 Kings xviii, 40), and Nahr Namein, was

grown with cotton. They were unable to compete with the development of the cotton-fields in the United States of America, and the lack of modern appliances with new methods of cultivation rendered it unprofitable to continue its cultivation.

Mr. MacGregor, "Rob Roy," asserted that crocodiles exist in the Kishon. According to native evidence, however, the Zerka is the only Palestinian river where crocodiles are *now* found. In 1877, the late Herr Jacob Schumacher, when preparing plans for a mill on the Zerka river, was present when a crocodile, nine feet long, was killed by his German assistants and natives. The skin was brought to Haifa. In 1893, Mr. Alexander Howard, of Jaffa, presented the Palestine Exploration Fund with a stuffed crocodile skin, about eight or nine feet in length, killed in the Zerka.

A.D. 1877.—During February, Lieut. Kitchener, R.E., was employed at Haifa on the Palestine Exploration Fund Survey of Galilee. He erected a sun-dial in the yard of Dr. Schumacher's residence at the German Colony, from which the Germans take *their* mid-day time standard.

A.D. 1884.—General Gordon's "Last Visit to Haifa" is recorded in Laurence Oliphant's *Haifa, or Life in Modern Palestine*, pp. 274–280. (As the author supplies no dates, it may happen that the year 1884 is slightly incorrect.)

A.D. 1886.—A Government carriage road was commenced from Haifa to Tiberias towards Jenin.

A.D. 1886.—The late Mr. Laurance Oliphant's grave is contained in the well cared for Haifa German Colony cemetery, near the German Colony.

A.D. 1892.—The ceremony of turning the first sod of the proposed Syrian-Ottoman Railway, connecting the port of Haifa with Damascus, took place on December 19th, at the east end of the town, near Wādy Rishmea. About 5,000 of the inhabitants of Haifa assembled on this occasion.<sup>1</sup>

A.D. 1898.—During the autumn, preparations were made by the Turkish authorities for the visit of the German Emperor and Empress to Haifa. A pier was built on the sea-shore for their

<sup>1</sup> It may be added that in 1893, on June 29th, Mr. George Jeffery, Architect of the Haifa English Hospital, gave a satisfactory report of the new Anglican Mission House.

landing at the German Colony, about half a mile west of the town. The road from Haifa to Jaffa was made, so that carriages might safely pass; and the bridges were repaired.

A.D. 1899.—The Anglican Church of St. Luke, Haifa, was consecrated by the Bishop in Jerusalem on St. Luke's Day, October 18th.

A.D. 1900.—At the landing-stage in the German Colony, Haifa, a riot occurred. The spot is convenient for bathing. Certain hours are appointed for females. As it happened that young men from the town assembled there at this time, the Governor of Haifa stationed a sentinel there to send them off. Instead of obeying, they beat the soldier. The mob followed and broke the windows of the German Hotel, on seeing which the Germans came out well-armed, and the mob fled. Soldiers were telegraphed for from Acre, who made many prisoners.

A.D. 1905, Oct. 15.—The Turkish Government opened the Damascus-Haifa Railway, 289 kilometres long, a branch of the great Hamidieh-Hejaz Railway.

A.D. 1912.—A commencement was made with the building of the Jewish Technical Institute.

A.D. 1912.—The Syrian Exploration Company, Ltd., was started in Haifa with English capital.

A.D. 1913.—On April 11th, actual borings for petroleum were commenced by the Syrian Exploration Company in the Yarmuk Valley. A Turkish railway connection between Haifa and Acre was also opened, and another branch of the Hejaz Railway to Jerusalem from Haifa, viâ Afuleh, is now under construction, passing through Jenin and Nablûs.

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*Addenda.*—The principal Sephardim synagogue in Haifa was built in 1854. There are altogether five Sephardim synagogues. The most important are the Elijah and the synagogue of the Constantinople Jews. The Sephardim Jews in Haifa number 1,500 souls. The small Ashkenazim synagogue was built by a Jew from Russia: belonging to this sect there are 700 souls. The Jewish population in Haifa increases in number. After the Technical Schools are opened, immigration will become yet more noticeable.