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**Caesarea Maritima
in the polish literature²**

1. The Judeo-Christian tradition is connected with the historical origins of our European civilization. The theology and ethics of Judeo-Christian tradition are basic to our modern way of life³. As to Albreith "/.../ many contemporary social scientists seem to think that religious culture of men is a kind of excrescence, to be cut away as some rush surgeons would remove tonsil or vermiform appendix" regardless of whether these organs are diseased or not."⁴

Both Polish people and their culture have belonged for centuries to the circle of the Judeo-Christian Mediterranean culture. Judeo-Christian history and cultural tradition have a significant influence on Polish culture.

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³ Albright William FOXWELL: *History, Archeology and Christian Humanism*. McGraw-Hill Book Company. New York-Toronto-London 1964, pp. 317, 319. (Chapter 5: The ancient Near East and the religion of Israel).

⁴ *Ibidem*. p. 317. The famous monograf: *Magic, Science and Religion*, in: *Science, Religion and Reality* (ed. Joseph Needham, London 1925. Reprinted in: *Magic, Science and Religion and Other Essay*, ed. Robert Redfield 1848) by Bronislaw Malinowski has been cited and, criticized by W.F; Albright: "The corypheus of current funtionalism, the late Bronislaw Malinowski (1884-1942) mainted that missionary work is peculiarly lethal in its effort on primitive culture; and some of this followers are even more radical in their antimissionary propaganda". *Ibidem* pp. 47, 62. Other work by Foxwell Albright: *Archeology of the Palestine* (1960) has been translated into Polish by S. Majchrzak.

Polish archeology and other historical sciences as well as a large number of Polish literary and other studies have been involved in the presentation of many investigations of the ancient roots of this culture. Caesarea Maritima is inter alia a significant subject of the above studies in a larger context of the Eastern Mediterranean Region, the coast of Israel included.

One can notice a great variety of presentations of the ancient Caesarea Maritima issue in Polish old and contemporary literature.

In Polish literature one can distinguish: poems and memoirs, describing visited places and voyages, guides for visitors, as well as encyclopedical issues and scholarly studies, also translated into Polish from foreign literature or translated from Polish into foreign (European) languages. There are a few significant studies on archeological matters referring to Caesarea Maritima.

Among the Polish authors of this circle of interest are famous poets and novelists, as well as historians and archaeologists, mainly university professors.

The scope of knowledge of the history of Caesarea Maritima is very differential in Polish literature. There are some authentic studies as well as compilations derived from various sources, and very impressive belles-literature issues.

Despite very difficult "cold war" times in Poland, non favorable for Biblical and ancient archeological studies, Polish scientists participated in the Eastern Mediterranean diggings and published their research results. This kind of literature particularly stimulates Polish readers' imagination and knowledge, bringing home the deepest ties between Polish and East Mediterranean cultures. All these confirm a strong linkage between Polish literature, including the works on Caesarea Maritima and its Mediterranean sources, which are still vital.

So, in this of culture we can find the sources of fascination by both the material and spiritual culture of Caesarea Maritima and its region.

Polish literature perceives this area as a kind of synthesis of different cultures and coexistence of different religions and worships.

There is also a great concern with architecture, arts, and maritime technics and methods used during the construction of Sebastos harbour and building of ships, as well as a mode of sailing (navigation).

Polish literature shows not only the general cultural background of its traditional Mediterranean roots, but also some spiri-

tual common features of the attitude of both the Hebrew and the Polish people to their countries, as the high notion of the fatherland.

One can outline a significant role of the Polish literature and archeological discoveries in the East Mediterranean Region of Caesarea Maritima to become popular in Poland and abroad in the recent centuries.

2. Many Biblical inspirations are often present in Polish novels and poems from the beginnings of the history of Polish belles-lettres⁵. As examples one can point at the poems of Jan Kochanowski (1530–1584)⁶ as well as the maritime poems by Julius Słowacki (1809–1849)⁷ and Antoni Słonimski (1895–1976)⁸ describing his voyage to the eastern Mediterranean Region.

It is often underlined, that Kochanowski's first published collection of poems was an adaptation in verse of the Psalms, entitled David's Psalter (1578), and many of Kochanowski's psalms were put to music and became practically part of Polish folklore; surviving up to our time⁹. Famous Polish poet Adam Mickiewicz (1798–1855) as a lecturer at the College de France in Paris in the 1840s highly esteemed to Jan Kochanowski, who is "in his translations of the Psalms, inspired, has a noble, clear and lucid style, a bold flow, free and magnificent phrases /.../."¹⁰ Julius Słowacki in his maritime poem, "A Voyage to the Holy Land", is reconstructing the impres-

⁵ GRYGLEWICZ Feliks, Biblical inspirations in Polish literature (An outline on the question) in: *Biblical and Liturgical Movement* (B-LM), No 5/1984 (in Polish).

⁶ CHMIEL Jerzy, Jan Kochanowski's Biblical readings, B-LM No 6/1987. *The History of Polish literature* by Czesław Miłosz. The Macmillan Company. Collier-Macmillan Ltd., London 1969, pp. 63, 64, 66.

⁷ Julius SŁOWACKI, *A Voyage to the Holy Land from Naples*. (Recent issue: Maritime Publishers, Gdańsk 1987, pp. 145, in Polish); Ryszard Przybylski; *Julius Słowacki's voyage to the East*. Literature Publishers Krakow 1982, pp. 600 (in Polish). See also: J. CHMIEL: *Voyages of romantists to the Holy Land*. B, LM 5/1987.

⁸ Antoni SŁONIMSKI, *A trip to the East and other poems*. Maritime Publishers Gdańsk 1985, pp. 132 (in Polish).

⁹ Czesław MIŁOSZ, *op. cit.*, p. 63–64.

¹⁰ *Ibidem*, p. 64. Adam Mickiewicz in 1841, in his course on Slavic literature at the said College said on the Polish Jesuit Piotr Skarga (1536-1612) as follows: "In all history he sees only two peoples who, in his opinion, are fully capable of the high notion of the fatherland: the Chosen People i.e., the Hebrews and the Polish people" (Quotation as C. Miłosz, *op. cit.*, p. 93).

sions from this voyage¹¹. Słonimski brought back from his trip to Palestine poems "saturated with the sun and sea": "Road to the East" (1924, 1985)¹².

In some works of the Polish Theological Society in the years 1922–1939 issues on the old-Christian and Palestinian archeology were presented¹³. Polish priests organized scientific journeys to the Holy Land in these times¹⁴.

Among travelers to this region are many of Polish pilgrims and writers¹⁵.

In 1154 Henry the youngest son of the Polish king Boleslaw Krzywousty went on a pilgrimage to Jerusalem, and later in 15th century a famous Polish historian Jan Dlugosz also traveled to the this region. O. Anzelm from Cracow prepared and edited a special guide in Latin: "Terrae Sancte et Urbis Hierusalem aperitor descriptio fratris Anselmi ord. Minorum de observantia". In 1583 the Polish prince Mikolaj Krzysztof Radziwill also visited this region, and on the basis on his notes three other authors issued their guides, memoirs and studies on the subject: T. Tretner – 1601, O. Czubek – 1925, L. Kukulski – 1962. Radziwill's notes were also translated into German and Russian and published in 1787 in St. Petersburg. The above mentioned books as translated into foreign languages, create a significant Poland's contribution to dissemination of the history of the Ancient East civilisation in Europe.

Jan Lippoman translated and edited in Warsaw in 1829 Josephus Flavious Jewish Antiquities 20 books, in which Caesarea Maritima was described as an ancient city and port¹⁶. Lippeman's translation gave Polish readers a very realistic picture of ancient Caesarea Maritima, its conditions of everyday life as a port and city,

¹¹ C. MIŁOSZ, op. cit., p. 238.

¹² Ibidem, p. 393.

¹³ Franciszek PLACZEK, Issues of the old-Christian and Palestinian archeology in the works of the Polish Archeological Society (1922–1939), B-LM 1J1985 (in Polish).

¹⁴ Piotr STACH, Prister's scientific trip to the Holy Land, 1937 (in Polish).

¹⁵ Ludwick W. STEFANIAK, Archeology of Palestine. The expression and outline of its history, in: The Archeology of Palestine. Collective work. Editor L.W. Stefaniak Poznań-Warsaw-Lublin 1973, pp. 31–32 (In Polish). The Library of St. Adalbert.

¹⁶ Josephus FLAVIUS, Jerusalem's priest, Jewish Antiquities in 20 Books. Translated by Jan Lippman (...). Volume III. Warsaw 1829, pp. 66–68 (in Polish). N. Glücksbergs University Typography.

with a solid theater and amphitheater buildings as well as with a special system of underground passages and channels, leading towards the seaside as a kind of drainage and the flushing system. Such a description of this town was also used by some Polish authors e.g. X.M. Godlewski and A. Krawczuk. Also, the book on Biblical Archeology (Warsaw 1899) by professor X.M. Godlewski describes inter alia architecture and port building of Caesarea Maritima, relations (some conflicts) between Jews and Greeks and the martyrology of the Jewish people as inhabitants of this city¹⁷

Professor Godlewski describes the building of the port and fabric of artificial dam from rocks, refers to perturbations in Jewish-Greek people relations and mentions the killing of 20,000 Hebrews. During the games in the ancient Caesarea's Roman circus about 3,000 Jews died. Vespasian named it Colonia prima Flavia. Godlewski mentioned also the activity of the first Christians in Caesarea Maritima, such as Philip, Paul and Peter.

Professor W. Szczepański in his book: "Palestine in Christ's Times" (Vienna 1920) discusses the commercial and military value of Caesarea Maritima in the region and its peculiarities¹⁸. Szczepański stresses the fact that in this region through Caesarea there was a suitable road for commercial and military purposes towards the North because of lowland in this region. He mentions clear and sound marine environment in Caesarea coastal waters and the presence of such animals as crocodiles in ancient ages.

Some other publications were also presented on Caesarea Maritima by E. Sitarz, L. Stefaniak and A. Frova in 1962-1965 as ar-

¹⁷ Biblical Archeology founded on recent archeological discoveries in East, by X.M. Godlewski, Professor of The Warsaw Metropolitan Seminar. With maps of Palestine and neighbour countries. About 300 pictures in the text. First volume, Warsaw 1899, Page 269 (In Polish). This book have two special censorship inscriptions: by both the Catholic Church's Warsaw's Metropolitan authorities "Approbatur" (of December 12, 1898) and that time as prior (!) by the Russian authorities, because they ruled that time in Poland, as follows: "permitted by censorship Warsaw, December 10, 1898." (In Russian; the first one also in Latin language).

¹⁸ Wladyslaw SZCZEPAŃSKI, Professor of the University of Warsaw, Palestine in Christ's Times. Two pictures and two maps. Vienna 1920. Pp. 16, 24, 49, 78, 187.(in Polish).Gebethner and Wolf, Publ. Priester Dr W. Szczepański T.J. on the page 24 has mentioned as follows: "praetor of Judea has his seat usually in Caesarea at the seaside, where his «praetorium» was situated in the Herod's the Great palace"

cheological studies¹⁹. Professor K. Kumaniecki in his "History of the Culture of Ancient Greece and Rome" (1964, in Polish) mentioned the significance of Caesarea Maritima and its cultural role²⁰ Some Christian writers such as bishop Eusebius, the author of the first "History of Church" (in Greek) worked in Caesarea.

The Polish author Zenon Ziółkowski, in his book entitled "The most difficult pages of the Bible" (Foreword by Jan Stepień) discussing the history of unification of the biblical texts stresses the significant role of scientists from Caesarea who prepared in the ages III-IV the most correctly so called "families of texts"²¹.

Jan Nowak in his book entitled "The Biblical Land" refers to Caesarea Maritima and includes a picture of the ruins of the former Roman's port of Caesarea on the Mediterranean²².

In the Small Encyclopedia of the Antique Culture A-Z edited in 1990 in Warsaw it is only mentioned that Caesarea Maritima was a city and port in Palestine on the border of Galilea and Samaria, named formerly Stratonis Turris²³.

In The Polish Great Universal Encyclopedia PWN (Polish Scientific Publishers) we find a short description of the history of Caesarea Maritima, the remains of old Roman buildings: hippodrom, port, aqueduct, ruins of synagoge and cathedral; mosaics, sculptures, on architectural, historical monuments. Famous ancient historians Eusebius and Prokopius came from Caesarea and a philosopher Origines stayed in this town²⁴.

Henry Strakowski, in his article on Palestine, in the Biblical Studies of the Scientific Society of the Catholic University of Lublin, underlines the meaning of the Caesarea port as the third one in this

¹⁹ E. SITARZ, J. STEFANIAK, Archeological Notebook: Palestine 1962-1954, Znak 17 (1965) (in Polish); A. Frova, Inscription of Pontius Pilate in Caesarea, in: Biblical and Archeological Studies, Poznań 1963, pp. 225-235 (in Polish).

²⁰ Kazimierz KUMANIECKI, History of the Culture of Ancient Greece and Rome. Polish Scientific Publishers. Warsaw 1975, pp. 528, 539 (in Polish).

²¹ Zenon ZIÓLKOWSKI, The most difficult pages of the Bible. Pax Publishers Institute. Warsaw 1989, p. 42 (in Polish).

²² Jan NOWAK, The Biblical Land, PAX Publishers Warsaw 1966. pp. 89, 256 (in Polish).

²³ The Small Encyclopedia of the Antique Culture A-Z. Polish Scientific Publishers. Warsaw 1990. p. 145 (in Polish).

²⁴ The Polish Great Universal Encyclopedia. Polish Scientific Publishers. Warsaw 1963. Volume 2, p. 371 (in Polish).

region of the Mediterranean coast²⁵. Eugeniusz Dabrowski, describing the fate and voyage of apostle Paul to Rome, detained in Caesarea Maritima for two years, first of all discusses the history and archeological researchers in Caesarea Maritima²⁶. As successful mission in this area the diggings by professors L. Crena and A. Frova, as well as the discoveries by professor A. Negev from the Hebrew University in Jerusalem were shown. Italian scientists discovered the ruins of the theater and an inscription with the name of Pontius Pilate. Dąbrowski stresses the political role of Caesarea Maritima which was a kind of the political capital of Palestine in these times. In the architecture and town planning of ancient Caesarea: the craft of Greek fine arts and the Roman realism, practicalism were advantageously combined. Dabrowski also compares in details construction of the ancient navy and vessels of Rome and Greece, equipment of ships, the mode of maritime navigation and the conditions of sailing in this days in the Mediterranean Sea. Such vessels and ships were used by Rome in the port of Caesarea. The time of crossing from Caesarea to Rome in the case of apostle Paul was estimated as over six month (sailed from Caesarea in the second half of August 60 and sailed to Rome in March 61).

Professor A. Krawczuk in his book: "Herod, the King of Judea" (Warsaw, 1989) produces the history of the construction of the city and an artificial port of Caesarea Maritima in more comprehensive background²⁷. According to Krawczuk, Caesarea Maritima became

²⁵ Henry STRAKOWSKI, Palestine, in: Biblical Studies. Lublin 1959, pp. 131, 140 (in Polish).

²⁶ Eugeniusz DABROWSKI, Voyage of Saint Apostle Paul to Rome in: The Biblical and Archeological Studies. Poznań-Warsaw-Lublin 1962, pp. 15-48 (in Polish).

²⁷ Aleksander KRAWCZUK, Herod the king of Judea Warsaw 1989 (in Polish). The Universal Knowledge Publishers. Professor A. Krawczuk, famous Polish historian, discusses in his very popular monograph on Herod as king of Judea also origin of Caesarea Maritima. He stresses that the most important task when Caesarea Maritima was the construction of an artificial golf and port as well as the wall which also served for military purpose and had many towers, The highest tower had name of Drusus the name of Caesar Augustus' stepson who was very famous becuse he made a conquest of old Germania. In the inner part of this wall were lodgings for seamen. Krawczuk stresses that Caesarea Maritima was destructed by Crusadors in the Middle Ages. Prof. Krawczuk poses some unanswered questions such as: Where did king Herod as a ruler of such a small land have so much funds from to be able to build such magnificent architecture? How did he manage the economy?

a famous maritime and commercial centre because of its favorable geographical locality, because this part of the Mediterranean coast created natural suitable links between the North and other parts of this region. Describing the port's architecture he stresses its military and defence value achieved by a solid wall with many towers as well as accommodation for seamen. Among public cultural buildings and sculptures he notices the statues of Augustus and Roma. The Fidiad first one was modelled after famous statue of Zeus in Olimpia.

3. Among Polish scientific books devoted to the history of Ancient Middle-East coastal countries and the places like Caesarea Maritima, one can find a collective comprehensive work published in 1973 in Poznań by L.W. Stefaniak as the co-author and editor-in-chief²⁸. This book, entitled "The Archeology of Palestine", is the first

²⁸ L.W. STEFANIAK (Edit.) The Archeology of Palestine. Collective Work. Poznań-Warsaw-Lublin 1973 (in Polish). The Library of St. Adalbert. L. Stefaniak mentions that during the diggings in Palestine also coins from the ancient Caesarea Maritima were found (p. 815). He also describes its history and archeological sites and findings at Caesarea. Despite the lack of natural gulf Caesarea had become the most important ancient harbour thanks to constructions which have had been built by Herod the Great. This city was really the capital of its own and an important center of the hellenic art and culture. The author stress the meaning of archeological research of architectural remains of the Herod times by the Israeli-American combined archeological excavations at Caesarea Maritima which discovered inter alia the location of the Straton's Tower as the earlier town than Caesarea. As Italian archeologists' achievement was mentioned a finding of the inscription "Pontius Pilate" on the stone at the theatre in Caesarea.

Of the great significance was a finding of a certain part of the Herodian walls in the Northern Part, just near the sea. The researches on the Herodian theatre at Caesarea give an evidence, that it was the oldest one on the Middle East and as an architectural phenomenon as well as continuation rather of Greek than Roman tradition and a kind of synthesis almost of all Middle East and Mediterranean civilization. Most interesting was the finding of pavement of the so called orchestra and, 70 centimeter below of it, another marble Roman pavement with multicolor geometrical motif. Also the 14 times coat with different polychromy on the theater's walls have been discovered.

As the sources of foreign literature have been quoted inter alia: A. FROVA, Scavi di Caesarea Maritima, Milano 1965; A. FROVA, Gli scavi della missione archeologica italiana a Caesarea Maritima, (Israele), Archeologia 15, 1965, pp. 203-216; A. NEGEV, The High Level Aqueduct at Caesarea, IEJ 14, 1964, pp. 237-249; A. HAMBURGER, Gems from Caesarea Maritima, Jerusalem 1968.

in Polish scientific literature describing the development of archeology from the very beginning to the early Middle Ages. This is a standard work in the fullest sense possible at present and an ambitious approach to the modern synthesis of the history of this branch of the Mediterranean archeology for educational purposes.

Special attention has been given to the most important archeological sites like Caesarea Maritima and the methods of digging in the area. The aim of this book is also to show the significant influence of the highest cultures in the Eastern Mediterranean Basin on the European culture. The Herodian times and the period of Roman domination have been described as well as the history of Caesarea Maritima enriched by archeological testimony, especially in the field of civilization and culture of this place. This book edited by L.W. Stefaniak discusses also the meaning for the future of discoveries of the archeological works and methods used by the Polish school of archeology guided by professor K. Michalowski. Many of the achievements of the Polish archeologist during the excavation works in Syria and in Egypt as the neighboring countries to the ancient coast of Israel are of great significance also for other archeologist working in the area of Caesarea Maritima and other places of excavations because, as L.M. Stefaniak points out, the ancient area of Israel in all periods of its history a mixed culture both with Egypt and Mesopotamia, and absorbed Greek and Roman components as well. The body of this book contains: the first part as a kind of introduction into the archeological problems of the entire region, the second one deals with an outline of ancient civilizations, the third part discusses outlines of the archeology of material culture, the fourth presents the religious life and sacral institutions in ancient Palestine. E.g. L.W. Stefaniak provides information about the synagogue building in ancient Palestine and H.J. Franken demonstrated the value of the so called Palestine archeology for the development of the Old and New Testament Studies.

One can notice, that Polish scientific literature on the archeology referring to the Northern Israel and the region of Caesarea Maritima takes into consideration principally the Biblical period and area and it uses *inter alia* the main foreign archeological journals and books on the subject (e.g. *Israel Exploration Journal* and *Revue Biblique*) as well as primary sources. Recently a new up-to-date is-

sue on Biblical archeology was completed by the Polish Catholic Church editors in Gniezno²⁹.

The aim of such works as those mentioned above is to show this kind of ancient culture as one of the greatest cultures in the Mediterranean Sea Basin, which have been absorbed by the European culture. So, the Polish Mediterranean archeology and historiography contributes to better understanding of the cultural roots of European people and to promoting their present linkage with this region.

* * *

A lot of Polish books and scholar articles devoted to the Mediterranean archeology, Caesarea Maritima included, form a special branch of learning of particularly great importance in scientific interpretation of excavation results and literary sources.

The aim of some of these works is the preparation of a modern synthesis of the history of this ancient region for educational pur-

²⁹ Bishop Dr Stanisław GODECKI discusses in his recent book entitled "Biblical Archeology" Vols. 1-2, Gaudentium Editors, Gniezno 1994, pp. 421-422 as a comprehensive synthesis of archeological researches and many books as well as articles concerning Caesarea Maritima. He presents also tasks, nature and history of Biblical archeology in several periods of the researches. In chapter IX (Roman Period 63 B.C. - 311. Herod the Great) point 12 the author describes Caesarea Maritima as the main harbour of Judea, where prosecutors acted. The harbour at Caesarea was the biggest part of this city. The ports of Byzantium are not so large as the above port. Dr Godecki describes earlier discovered breakwaters and docks on the seaside near Caesarea.

As remains of the ancient theatre are only so called caeca with stairs and euripus (channel for water circle round the orchestra) According to S. Godecki Herodian palace at Caesarea Maritima was one of the most invented buildings of his times architecture. He describes also the Herods palace with pool (basin) situated near the amphitheater built in the years 22-10 B.C. at the point surrounded by the sea according to recent archeological data of the researches which were started in 1979 and completed in 1990 by Ehud Netzer.

According to Dr Godecki all Herodian buildings including the ones in Caesarea Maritima are under great influence of the ancient Roman architecture in its construction of walls as well as of the inside decorations. As a special feature of the walls inside the houses were so called opus reticulatum - i.e. a construction of the small cubical bricks, which looks like a hanging net.

The fresco and mosaics discovered in Caesarea are similar to these ones which can often be found in Italy dating back to the Roman antiquity.

poses. It is the purpose of such works, too, to show one of the highest cultures in the Eastern Mediterranean Basin absorbed by the European culture.

Some of these books deal with an outline of the history of civilization, also in the Herodian times, Caesarea Maritima included.

Polish authors as archeologists and historians dealing with the Eastern Mediterranean Basin made an attempt to contribute to the modern synthesis of the archeology and culture of this region development devoting special attention to the most important archeological sites and methods of digging in the area. Among these methods the following have been underlined: (1) significance and importance of pottery in the dating of material culture objects, as well as the method of pottery typology; (2) the application of radio-carbon C-14 method at archeological finds; (3) the significance and importance of stratigraphic explorations. The archeology of this region has been recognized by Polish archeologists as an autonomous discipline using its own typical and specific methods of investigation.

Polish scientific contribution to an outline of the Eastern Mediterranean archeology includes material culture, art as well as commercial and monetary relations in this region. Polish literature discusses inter alia issues of economic and social life of the inhabitants, including agriculture, gardening and fruit growing, metal and glass working, as well as painting and music.

Some parts of the works discuss the religious life and sacral institutions in ancient Caesarea, the building of temples and synagogue, demonstrat the importance of archeology for the Old as well as New Testament studies – inter alia the meaning of epigraphy – such as the epigram of Pontius Pilatus in the ruins of the theater of Caesarea Maritima. As far as the results of diggings in Israel, and Egipt are concerned, we notice, the predominance of epigraphical materials in Israel is more visible than monuments of material culture.

Some general conclusions should be added as following remarks. One can put the question, why Polish readers, Polish people, are still interested in Caesarea Maritima and this region of Mediterranean. The answer is because of the vital presence of the Holy Land matters in Polish literature and culture. The so called Biblical literature and other stories on the Holy Land also for children still very popular in Poland. Among the books published recently in Poland there are also translations from works of foreign authors on

Biblical archeology of the Holy Land. Polish archeological literature, including Biblical, makes an attempt to give a kind of synthesis of the archeology of this region, giving special attention to the most important archeological methods of digging the in area of interest, and to describes a lot of historical and spiritual issues shared by of Judeo-Christian culture and tradition. The common heritige of this circle culture is also deseminated by the both the Christian and-Moses churches recently in Poland.

The last international symposium convened in January, 1995 has now become a new part of the history of analytical researches of Caesarea Maritima after Two Millenia. Many questions, which have been posed will invite new studies on the subject also in Poland.

CEZAREA MORSKA W POLSKIEJ LITERATURZE

Streszczenie

Wiele polskich książek i artykułów poświęconych archeologii Morza Śródziemnego, łącznie z Cezareą, posiada niezwykle ważne znaczenie dla naukowej interpretacji rezultatów wykopalisk i źródeł literackich. Prace te zamierzają przygotować nowoczesną syntezę historii tego starożytnego regionu dla celów edukacyjnych. Niektóre przedstawiają w zarysie historię cywilizacji, również w czasach Heroda i dotyczą także Cezarei. Ich zamerzeniem jest także ukazania tej starożytnej kultury jako jednej z najbardziej rozwiniętych kulotur wschodniej część basenu Morza Śródziemnego, które zostały wchłonięte przez kulturę europejską. Zatem polska archeologia Morza Śródziemnego, a także historiografia, mają swój wkład w lepsze zrozumienie kulturalnych korzeni Europy i ożywienie ich związku z tym regionem.

Niektóre prace przedstawiają życie religijne i instytucje sakralne w starożytnej Cezarei, wznoszenie świątyń i synagog, wykazują znaczenie archeologii w studiach dotyczących tak Starego, jak i Nowego Testamentu – inter alia znaczenie epigrafii – jak epigramu Poncjusza Piłata w ruinach teatru Cezarei. Wyniki prac wykopaliskowych w Izraelu i Egipcie wykazują przewagę materiałów epigraficznych w Izraelu, gdzie są bardziej widoczne aniżeli zabytki kultury materialnej.

Ostatnie sympozjum międzynarodowe w styczniu 1995 zazna czyło nowy rozdział w historii badań analitycznych dotyczących Cezarei po dwóch tysiącleciach. Wiele postawionych tam pytań stanie się zaczynem nowych studiów dotyczących tego tematu, także w Polsce.