HIPPOS - SUSSITA

Fifth Season of Excavations
(September – October 2004)
And Summary of All Five Seasons

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This volume is dedicated to the memory of Dr. Roger Moorey

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Report on the Fifth Season of Excavations at Hippos-Sussita  
(September-October 2004)

Introduction

The fifth season of excavations at Sussita began on September 5, 2004 and ended on October 6, 2004. In spite of this lengthy period, excavation work on the site was in fact done for only 20 days because of the intervening Jewish festivals. The fifth season was also conducted as a study excavation, and an average of about 16 Haifa University students participated in each of the four time-periods of five days each. The areas of excavation (see below) were supervised by students studying for their M.A. and Ph.D. degrees.

The expedition was headed by Prof. Arthur Segal of the Zinman Institute of Archaeology at the University of Haifa, and the co-directors were Prof. Jolanta Młynarczyk of the Research Centre for Mediterranean Archaeology belonging to the Polish Academy of Sciences, Dr. Mariusz Burdajewicz of the National Museum in Warsaw, and Prof. Mark Schuler of Concordia University in St. Paul, Minnesota, USA.

In addition to the students from the University of Haifa, students from the University of Warsaw and Concordia University, as well as volunteers from Israel and abroad, took part in the excavation work. The volunteers came mainly from Kibbutz Ein Gev and from surrounding settlements.

Joining the expedition was Mrs. Ewa Radziejowska, the senior conservator of the National Museum in Warsaw, together with several students studying conservation at the Warsaw Academy of Arts. Mr. Kimi Maman, the senior conservator of the National Parks Authority, also joined Mrs. Ewa Radziejowska in the conservation work conducted alongside the excavations in all the areas excavated during this season.

Among the Haifa University team of excavators were the following: Mr. Michael Eisenberg, senior assistant to the head of the expedition, responsible mainly for coordination among the different excavation areas; Mr. Ma'ayan Ralbag, surveyor and architect; Mrs. Ranin Noufi, log registration and responsible for organizing the excavation data. The administrator of the expedition was Mr. Yuval Somekh.
As a study excavation, the work was conducted according to the following schedule: fieldwork was carried out from 0530 – 1230 hours, and supplementary activities were held during the afternoon and evening hours, including the analysis and classification of the pottery finds, and a lecture and exercise in surveying and architectural sketching. In addition, some lectures were given by guest speakers. During the excavation season, a few tours were also organized to nearby excavation sites. At the end of the excavation, the head of the expedition conducted a comprehensive tour of the site for the excavators and the volunteers.

Acknowledgements

The fifth season of excavations was made possible thanks to the assistance and support of a number of groups and institutions. First and foremost, we would like to note the assistance of the Haifa University Faculty of Humanities. The Dean of the Faculty, Prof. Yossi Ben-Artzi, gave us assistance in every possible way, and showed a deep interest in the excavation work. Prof. Menachem Mor, the new Dean who took up his position in October 2004, has extended us generous help at various stages in preparing the report for the fifth season. We also owe thanks to Mr. Aharon Repter, Administrative Head of the Humanities Faculty, for the help and support given to our project.

Our project has also, as in the past, benefited from the assistance of the National Parks Authority for funding the main cost of the conservation work. We take this opportunity to thank Mr. Zeev Margalit and Dr. Zvika Tsuk for their help and for the great interest shown towards the excavation work in Sussita.

The Zinman Institute of Archaeology has also extended considerable assistance during the fifth season, and we would like to thank the head of the Institute, Prof. Mina Evron, for her warm support.

The publication of this report on the fifth season of excavation was financed by the President of the University, and we are grateful to Prof. Aharon Ben-Zeev and the Administrative Vice-President, Mr. Baruch Marzan, for their support and assistance. Finally, our heartfelt thanks go to the Society of Eretz Israel Studies, for its generous contribution.
Excavation Areas

The areas of excavation during the fifth season have not changed since the previous season, and they are as follows (fig. 1, 2):

- The Forum area (Supervisor: Mr. Ran Abramovitch)
- The Hellenistic compound (Supervisor: Mrs. Bella Bordman)
- The North-West Church (Supervisor: Mr. Marek Wozniak)
- The North-East Church (Supervisor: Prof. Mark Schuler)
- The East Gate (Supervisor: Mr. Amit Rosenblum)

The description of the different excavation areas below are based on detailed reports accompanied by photographs and sketches done by the supervisors of the area. The two teams from abroad have submitted their detailed excavation reports and they are presented here in the English section of the report. The same applies to the conservation report prepared by senior conservator, Mrs. Ewa Radziejowska.

The excavation reports of the teams from abroad have been translated into Hebrew by the head of the expedition and are presented in the Hebrew section of the report.

The head of the expedition would like to thank the excavation team of Haifa University, especially the area supervisors, for their serious and devoted work.

The report of the fifth season, unlike the reports for the previous seasons, summarizes not only what was discovered in this recent season, but also summarizes the results of the excavations throughout the five seasons of excavation work at the site. This means that this report also constitutes an Interim Report. At the end of every chapter dealing with each of the five areas of excavation, there is a summary report of all that has been excavated during the past five seasons.

Conservation

During the fifth season, more so that in the four earlier seasons, considerable effort has been made in conservation. Starting from the very first day of excavation and until the end of the season, conservation activity has been conducted in all the areas of excavation under the supervision of Mrs. Ewa Radziejowska, senior conservator of the
National Museum in Warsaw, and of Mr. Kimi Maman, senior conservator on behalf of the National Parks Authority. Each of these conservators was accompanied by a team of assistants in order to carry out conservation work with minimum delay after exposure of the excavated objects. In addition, we have been able in this season to attend to a number of sites excavated in previous seasons which had not yet been thoroughly conserved. This report is accompanied by a detailed conservation report written by Mrs. Ewa Radziejowska.¹

¹ A summary account of the conservation process during the five seasons of excavation has been submitted separately to the Conservation Section of the Antiquities Authority.
THE FORUM AREA
The Forum Area (FRM & FEE)

(Supervisor: Mr. Ran Abramovitch)

During the fifth season, the entire paved area of the forum was exposed (fig. 7). Excavation in the forum area during the fifth season was conducted in three areas at the same time (fig. 6-8):

a. The northeast corner of the forum

b. The north and northwest area of the forum

c. The square outside the forum, near its northeast corner (FEE)

a. The northeast corner of the Forum

Exposure of the area that extends between the stylobate that encloses the forum on the north side (W356) and the stylobate on the east side (W390) had already begun in previous seasons. This area is marked by the collapse of column shafts from the colonnade mounted on the east stylobate. Also exposed here were column bases and fragments of pedestals (fig. 8, 32, 33). As in the area exposed in the previous season (Summer 2003) to the west, here too there were visible signs of a crash of columns, bases and pedestals that collapsed together when the city was destroyed by a violent earthquake in the year 749 CE. All the architectural fragments were scattered directly across the paved area of the forum (F301), some of them broken and crushed under the enormous weight of the granite column shafts (fig. 33). Some of these column shafts were broken but some survived the fall on the basalt pavement of the forum and remained whole. On the lower part of the one of these shafts (B3545) a scrawled inscription in Greek was found that consisted of one word: ϊχθος, translated as fish.

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2 See: A. Segal et al., *Hippos-Sussita: Fourth Season of Excavations, June-July 2003*, Haifa 2003, p. 3-8, fig. 3.


4 In the forum area, 10 granite column shafts were exposed. The average height of the column shaft was 4.65 m. and the diameter of its base was 0.65 m. This means that its average weight was about 3.7 tons.

5 The source for ‘fish’ as a Christian symbol (a drawing or an inscription as we have here) is derived from the period in which Christianity was still a persecuted religion, and its believers were afraid to write the name of Jesus or to draw a cross. The Greek word for fish is *ichthus*, and each of the letters that made up
At a distance of a few meters to the north of the granite column on which the word Ἰησοῦς was inscribed, a white marble column (B3563) was found, its length being 1.60 m. and its diameter 0.60 m. The column lay upon the flagstone pavement of the forum, and was partially crushed. It could be seen that the marble column was damaged by the granite column which had fallen upon it when the colonnade that enclosed the forum on the east side collapsed. According to the location, and the way in which the column shafts and the other architectural fragments were scattered, it can be clearly seen that the marble column fell when the colonnade collapsed during the fatal earthquake of 749 CE. It is safe to assume that the original position of the marble column was close to the place where it was found crushed upon the paved area of the forum (fig. 34, 35). As soon as it was exposed, the column underwent conservation treatment, and when this was completed we were able to reconstruct it almost perfectly (fig. 103).

A Greek inscription of 13 lines was found engraved upon the column (fig. 36). The inscription was deciphered by Prof. Adam Łajtar. We record here only its contents: 

Good Luck. Aelius Kalpournianus, the former cornicularius (in the office) of procurator summarum rationum, and Domitia Ulpia, matrona stolata, his wife, (erected the statue of) the ambassador, to the native city. In the year of 302, (in the month of) Dios (day) 8.

From this inscription we learn that Aelius Kalpournianus was a high official in the financial administration of the province, and it may be assumed that this meant the Province of Syria-Palaestina. The name of his wife, Domitia Ulpia, is accompanied by a Latin title Matrona Stolata. The exact meaning of this title is not sufficiently clear, but it appears to refer to the special status of an independent woman who is allowed to conduct her legal and financial affairs in her own name without her husband’s assent.

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6 We have here the basis for a statue in a shape of a column and not a real reused column. At the top of the marble column there was a conical recess, 0.25m in diameter, apparently meant to receive a corresponding projection at the bottom of a piece of sculpture that rested on a column (fig. 35). The conservation and reconstruction was carried out by the senior conservationist, Mrs. Ewa Radziejowska. See the conservation report.

7 See here, the article by Prof. Adam Łajtar.
The inscription gives an exact date, the year 302. Since Sussita calculated its dates according to the Pompeian era (i.e. the first year being 64/3 BCE) these years should be deducted from the year 302, which makes the date for the inscription 238/9 CE. The inscription is fascinating evidence of two Sussita citizens who certainly belonged to the city nobility. In spite of the Latin names of the family, the language of the inscription is Greek, and it may be assumed that the language they spoke was also Greek. It appears that the family of Aelius Kalpournianus received Roman citizenship during the reign of the Emperor Hadrian (from which the name Aelius is derived), while the family of Domitia Ulpia was granted Roman citizenship during the reign of Emperor Trajan (from which the name Ulpia is derived).

The main importance of this inscription lies, in our opinion, in the fact that two people of the city nobility had risen to the most senior levels of Roman provincial administration. This is demonstrative proof of the degree in which Hippos-Sussita was integrated both within Greek culture and within the system of Roman provincial administration. This phenomenon is not unique to Sussita. A similar picture can be drawn for other cities of the Decapolis as well as for various centers in the eastern provinces of the Roman Empire. From Gadara, the southern neighbor of Sussita, there emerged several Greek intellectuals, such as Menippos, of the 3rd century BCE, Meleagros who was active around 100 BCE, and Philodemos at the beginning of the 1st century BCE. These prominent men contributed much to Greek culture during the Hellenistic-Roman period.

A few years ago a Latin inscription was found in Caesarea which mentions the name Valerius Calpurnianus, a native of the city or of some other city in Israel (perhaps Hippos-Sussita?). It is not improbable that the reference is to a relative of the Aelius Kalpournianus family mentioned in the Sussita inscription. The date of the Caesarea inscription (222-240 CE) reinforces the possibility that it refers to a family member.

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9 This was one of the most difficult and disastrous years of the Roman Empire in which five Emperors succeeded each other: Gordianus I, Gordianus II, Balbinus, Pupienus, and finally Gordianus III. It should be noted that not one of these five emperors died a natural death.
11 I would like to thank Dr. R. Gersht of Tel Aviv University, for drawing my attention to the Calpurnianus inscription of Caesarea. C.M. Lehmann, K.G. Holm, The Joint Expedition to Caesarea Maritima: Excavation Reports – The Greek and Latin Inscriptions of Caesarea Maritima, Boston 2000, p. 45-46, plate XIII.
Whatever the case may be, Valerius Calpurnianus of Caesarea was of an even higher standing than Aelius Kalpournianus of Sussita, because he attained the rank of Procurator of Provincia Mesopotamia. In view of these two inscriptions from Sussita and from Caesarea, one cannot disregard the tremendous success of the Roman Empire in creating a stable and unified administration in the Mediterranean basin as one of the central components of the cultural unity of the Roman Empire during the 2nd and 3rd centuries CE. Roman administration in the eastern provinces of the Empire rested upon the urban nobility in hundreds of poleis that fostered their Greek cultural heritage on one hand, but saw themselves as an inextricable part of the Roman Empire.

b. The north and northwest area of the Forum

During the fifth season, we managed to complete the exposure of the paved area of the forum (F301) towards the west up to the northwest corner of the forum near the remains of the monumental building (apparently the decorative gate) north of the kalybe (fig. 7, 8, 32).

In the western area of the forum exposed in the fifth season, the paved area survived in a poorer condition than that of the eastern area exposed in previous seasons. As one proceeds westward, the flagstones decrease in number until only two or three remain at the westernmost edge (fig. 32). It is not known whether the flagstones were pirated in ancient times or if they were removed by the IDF when they erected a building made of cement and asbestos in the southwest corner of the forum near the kalybe structure. This military building was dismantled after the Six Day War, but its concrete foundations are still visible in the area.

In the area exposed to the west of the semi-circular basis, a number of architectural items were found, including another granite column shaft (B3566), fragments of a marble post (B3567) and a small-sized basis also made of marble, which may have served as a stand for a statue or an altar (B3570). These two marble items were found broken, and seem to have been crushed under a granite column shaft. Near the latter there was a large-sized block of limestone (B3573) square in shape (measuring:

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1.45x1.23x0.53m). It may be that this was a basis of some sort, but in view of the fact that the sides of this large stone block were crudely chiseled and were not dressed in the usual way, it is difficult to tell what it was meant to be.

During the exposure westward, the area of the forum was cleared alongside the squares B3 to B5, as well as C3 to C5 (fig. 8). All along the length of squares a wall was located, built in a slipshod manner of both ashlars and rough, unhewn stones. This wall (W1001) extends parallel to the stylobate wall (W356) and seems to have been erected at the end of the Byzantine period or even at the beginning of the Umayyad period, and should be seen as part of the stores and workshops that were exposed in previous seasons in the northern area of the forum close to and parallel with the southern wall of the Hellenistic compound.

c. The square outside the Forum near the northeast corner (FEE)

Close to and on the eastern side of the stylobate (W390) that borders the forum on the east, we decided to open three squares (5 x 5 m each) aligned along a north-south axis as follows: A9 the most northern one, B9 to the south, and C9 the most southern one. Of these three squares, excavation has begun of the northern one (A9) only (fig. 8). Before its excavation, there were stones protruding from the surface lined up on an east-west axis. These were the remains of a strong wall built in a slipshod manner and extending from east to west. This wall (W1007), which was built with rough unhewn stones of various sizes, divided the square into a larger northern section (L1008) and a smaller southern section (L1009). The excavation of this square has not yet been completed, and we intend to continue the work during the next season (Summer 2005). Some of the finds that were discovered during the excavation, mainly from the northern section (L1008), are of the Byzantine and Umayyad periods. Among these one should note an "hourglass mill" made of basalt. The two millstones, the upper and lower ones, were exposed lying side by side.\textsuperscript{13}

The Forum area: Summary of five excavation seasons

The forum of Sussita has been completely exposed, except for the northwest corner. We have here a plaza that is square in shape (42 x 42 m.) that was bordered on the north by the wall of the Hellenistic compound. It seems that the forum was not built upon an earlier public square (the Hellenistic agora?), because we did not find any earlier remains in those sections where the original paving stones of the Roman forum were removed.

On the western side of the forum there were two monumental structures. The southern one is a καλύβη (kalybe), that is to say, an open temple for the emperor cult (fig. 7). To the north of it there was a large monumental structure resembling a gate through which one could enter the forum from the west. Of this structure, only a few fragments remain, and its very identification as a gate structure is based on sections of the foundation which was almost completely ruined, and on a few arch stones that were discovered while exposing the forum pavement.\(^{14}\)

It may be assumed that, like the few plazas that have been exposed in Asia Minor and other provinces in the Roman east, the entrance to the forum in Sussita was marked by a decorative gate.\(^{15}\)

At this stage of the excavation, we do not know the way in which the southern part of the forum was designed. In this part of the city the surface slopes with relative steepness immediately from the southern edge of the paved area of the forum. In the area close to this edge of the forum plaza, the tops of walls built of strong ashlars are visible on the surface. It is probable that we have here at least two public buildings.

Beneath the southern part of the forum there is a large water reservoir (measurements 19 x 6 x 9 m.). Leading down from the surface of the forum to the reservoir was a stairway shaped like an "Γ" and built with great care. The last stage of the stairway has been dated to the Umayyad period. The water reservoir has an impressive barrel vault roof that has survived intact except for its eastern end.

\(^{14}\) A structure such as this stands at the northern end of the “oval plaza” in Gerasa to mark the meeting point between the plaza and the cardo maximus, the main colonnaded street of Gerasa. See: A. Segal, *Town Planning and Architecture in Provincia Arabia*, BAR 419, Oxford 1986, p. 30, fig. 90.

On the eastern side of the forum there were shops, and it appears that these separated the area of the forum from the large public bathhouse that was situated to the east of the forum. On the east and north sides of the forum there were colonnades mounted on solidly built stylobates that rested upon bedrock. These stylobates supported the colonnades of gray granite column shafts placed upon Attic bases made of white marble. These bases were not placed directly upon the stylobates but on square pedestals made of limestone. The colonnades were crowned with Corinthian capitals made of white marble. So far, we have not located any fragments of the entablature that rested upon the column capitals.

The column shafts made of gray granite that came from Aswan excel in their uniform size and their careful shaping. Their height was about 4.65 m, and the diameter of their bases was 0.60 m. The average weight of each column shaft was therefore about 3.7 tons. The very use of the various materials used for the colonnade: granite, marble, and limestone, show that in addition to construction considerations, there was a strong awareness of the aesthetic aspect. According to the typological analysis of all the components of the colonnade, mainly of the capitals and bases, it is possible to date the erection of the colonnade to the 2nd century CE.

With regard to the spatial design of the forum, we originally thought that the forum had been enclosed by three colonnades on the east, west and north sides. But when the western part of the forum was exposed we realized that there was neither place nor need for building a colonnade on the west side of the forum. The two structures that enclosed the forum on the west side were the kalybe and the decorative gate-like structure that, as usual, must have been adorned with columns on their eastern fronts facing the forum, and an additional row of columns would have been unnecessary.

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16 The very use of square pedestals is of definite chronological significance because they appear in Roman architecture before the 2nd century CE. We would like to thank Prof. Moshe Fischer of Tel Aviv University for his help in dating one of the marble capitals that were retrieved during the excavations in the forum area. On the typology of Corinthian capitals in the Land of Israel, see: M. Fischer, The Development of the Corinthian Capital in Palestine from its Beginning until the Constantinian Period, Tel-Aviv 1979 [Unpublished Ph.D. Thesis] (Hebrew); M. Fischer, Das korinthische Kapitell im Alten Israel in der hellenistischen und römischen Periode, Mainz Am Rhein 1990, p. 7-11, pls. 1-2.

The forum surface was very carefully paved with rectangular flagstones placed in a uniform design. Mason marks were found on scores of these paving stones, some of them being simple geometric shapes, and some of single Greek letters such as: A, I, O, or Ω, or paired letters. The question arises as to why these mason marks were found on only some of the paving stones. With regard to the existence of mason marks, the usual explanation is that they were intended for identification by the masons who carried out the masonry work and that their wages were paid according to their productivity. If this was the case, how may we account for the hundreds of paving stones that covered the surface of the forum on which no mason marks were to be found.

At this stage of research on the forum, it is possible to date its construction to the second half of the 2nd century CE. This dating is based, as said before, on a typological analysis of the architectural fragments of the colonnades that enclosed the forum on the north and east sides. It is clearly visible that the colonnade and the pavement were constructed at the same time and that there were no stages in their construction. It is fair to assume that even the kalybe structure and the decorative gate like structure to the north of it, were apparently constructed at that time or slightly later.

The two main finds that were made on the surface of the forum were the semicircular basis and the Kalpournianus inscription, both of them dating to the 2nd and 3rd centuries CE when Sussita, as all the other cities in the region, enjoyed a period of prosperity and florescence. This date of the Kalpournianus inscription (238 CE) is very meaningful indeed, since this was the very height of the "third century crisis", the year filled with disasters for the Roman Empire, when five emperors (Gordianus I, Gordianus II, Balbinus, Pupienus, and Gordianus III) reigned with the course of one year and were assassinated one after the other. In spite of this critical period, it seems that Sussita had been enjoying prosperity, being able to finance, plan and carry out a comprehensive project such as the paving of the decumanus maximus and the construction of a forum with a few public buildings around it. The colonnades that lined the forum and the decumanus maximus were composed of granite columns brought from Aswan (Egypt). The granite quarries of Aswan were a monopoly of the emperor, and needless to say, the
quarrying, processing and the transportation of hundreds of granite columns from Egypt to Sussita must have been an exceptionally expensive and complicated feat.\(^\text{18}\)

When the forum and all its various components were constructed, the Hellenistic compound was still standing. The builders of the forum were well aware of its existence and made use of the southern wall of this compound by setting up the northern colonnade of the forum parallel to and adjoining the compound wall. It may be assumed that a roof extended between the northern colonnade and the southern wall of the Hellenistic compound, creating a roofed and shaded promenade of more than 40 m. in length bordering the forum on the north. A similar promenade extended on the east side of the forum, between the shop fronts and the eastern colonnade.

During the Byzantine and Umayyad periods, the forum of Sussita underwent a process similar to that of the public plazas in other cities in the region, such as Caesarea and Beth-Shean. The decline in the status of urban authorities and the lowering of city prestige led to the weakening of municipal control and supervision. Evidence of this can be found in the stores and workshops, and even in the residential quarters that encroached upon the public area on the north and east side of the forum in Sussita. These were built in a very haphazard manner, utilizing the space that was previously occupied by the northern and eastern roofed promenades, and even extended over the paved area to the south and west of the colonnades.\(^\text{19}\)

In the forum of Sussita we found confirmation for the fact that this region was inhabited, apparently very sparsely, even in the period following the earthquake of 749 CE. A few column shafts, of those that had collapsed during the fatal earthquake, were placed

\(^{18}\) The *decumanus maximus*, the main colonnaded street of Sussita, traversed the entire length of the city from east to west. Its length was about 600 m., and if we take into account that the colonnade columns were placed at a distance of between 2.40 to 2.20 m. from each other, one may calculate that the number of columns along the *decumanus maximus* on both of its sides was about 500. In the two colonnades that enclosed the forum on the north and east there were about 40 columns. It is not known how many additional granite columns adorned the fronts of temples and other public buildings.

directly upon the pavement in the northeastern part of the forum in a continuous east-west alignment. The spaces between each column were filled with rough stones. It may be assumed that what we have here is an improvised sheepfold.
THE HELLENISTIC COMPOUND
The Hellenistic Compound (NNMP)

(Supervisor: Mrs. Bella Bordman)

Excavation in the area of the Hellenistic compound was conducted in four sections at the same time (fig. 9, 10, 38):

a. The area south of the North-West Church complex.

b. The area in the southwest of the Hellenistic compound (stratigraphic examination).

c. The area in the east of the Hellenistic compound.

d. The paved surface in the south of the Hellenistic compound.

a. The area south of the North-West Church complex

This area extends immediately adjacent to and parallel with the southern wall of the diakonikon to the south of the North-West Church (W243) and continues westward from the southern wall of the atrium (W445). On the western border of this area there is a wall (W966), while on the southern border there is another wall (W275) built upon the stairway that extends along the north side of the Hellenistic compound. The eastern border of the area is the collection pool of the wine press that was partially excavated in earlier seasons (fig. 9, 10).

The two sections, one of which was excavated on the east side during the previous seasons, and the other that was excavated during the fifth season, were combined together and formed a single broad industrial complex which will be described below.

The industrial complex is bordered on the west by a solid wall but very carelessly built (W966) on a north-south axis. On its east side, and parallel to it, there was another wall built in part with ashlars in secondary use (W934). Between the two walls a long and narrow room was formed with a floor of tightly pressed earth (L948). To the north of this room, near the southern wall of the atrium (W445) and leaning against the wall (W934) was a rectangular basin (L950). Its outer sides were right-angled, but the inner sides were rounded (fig. 10, 43). The basin was made of an aggregate of clay overlaid with a layer of thick plaster of a grayish shade. A few meters south of this basin there
was another basin (L954) also leaning against the wall (W934), but although it was made in the same way as the northern basin, it was round in shape. An identical basin (B2511) was excavated in earlier seasons a few meters to the south and near the corner of the walls W934 and W275 (fig. 10). The three basins were attached by plaster-coated channels to the treading floors on the east and north, corresponding to their positions. The basins served as collection basins for the wine flowing from the treading floors. 20

The area to the east of the wall W934 is divided into three rooms aligned on a north-south axis, with the northernmost one being the smallest (F946). All three rooms were found paved with a plain mosaic made of large white tesserae (2 x 2 cm.). These three rooms were used as storage areas for the grapes prior to their treading. In each of these rooms, there was a channel leading to the external basin. From the northernmost room (F946), near the wall of the diakonikon (W243), a plaster-coated channel led westward through the wall W934, to the basin on the west side of it – L950. From the central room (F943), a similar channel led through the same wall W934 to the basin on the west side of it – L954. And from the southern room (F941) the channel led to the basin (B2511) found adjacent to the southern wall (fig. 10).

The three rooms were enclosed on the east side by a strong wall (W955) built partly of rough unhewn stones and partly of ashlars in secondary use. The northern end of this wall touched the southern wall of the diakonikon (W243). This wall was one of the three walls that bordered the square treading floor (F968), which was enclosed on the south by a wall (W276), and on the east by another wall (W960) (fig. 10, 41). The three walls enclosed a treading floor carefully paved with rectangular basalt flagstones (fig. 41). Between the paving stones there were long strips of lead that were meant to fill the intervening spaces and to seal the treading floor. In the center of the treading floor there was a basis for a screw press, also made of basalt, with a diameter of one meter (L976). At its center was a depression carved out in the form of an inverted T which served to anchor the wooden screw (fig. 10, 42). The length of the depression (from north to south) was 0.50 m. and its maximum width was 0.35 m. At the base of the depression

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20 R. Frankel, *Wine and Oil Production in Antiquity in Israel and Other Mediterranean Countries*, Sheffield 1999, p. 43, 151-152.
there was a drainage channel leading southeast towards the central collection pool (see below).

The treading floor was originally roofed. The evidence for this is provided by two solid pilasters facing each other, one attached to the center of the western wall (W955) and the other to the eastern wall (W960). These pilasters carried an arch from east to west, with the arch dividing the spatial area into two, and making it possible to roof it with long basalt slabs (fig. 10, 41).

To the east of the wall (W960), a large collection pool was exposed (F1107). The pool was enclosed on the east by a wall W994 and on the north by W993, near the diakonikon wall (W243). The wall W994 separates the pool we exposed this season from the one to the east which was partially exposed during the previous seasons (L282) (fig. 10, 44-47).

The collection pool was found to have been overlaid with hydraulic plaster of a pinkish shade and of excellent quality. The plaster covered a layer of a clay mixture that included a chalky substance containing small pebbles, broken shards of pottery, tiny pieces of organic substances and seashell fragments (fig. 48, 49).

There is visible evidence that the pool was plastered at least twice and that a number of repairs were made in it during the years it was used (fig. 46, 48). Against the wall that bordered the pool on the north side (W993) there was another wall shorter than it by about 0.50 m. (W1106). The nature and function of this wall are not clear.

Descent into the pool was possible from the south side by means of six steps that crossed through the wall W276, and were also plastered over as far down as the bottom of the pool (F1107) (fig. 45, 46). The width of the steps was not uniform; the three upper ones were shorter because of the filtering basin (B3696) (measurements: 0.48 m. in length, 0.40 m. in width, and 0.40 m. in depth) which was placed on the upper and western part of the collection pool, near the wall W960 (see below).

The wine from the treading floor was drained in two ways to the collection pool (fig. 10, 44):
a) The liquid from the treading floor flowed eastward towards the wall W960 from where it was drained by a plastered channel (B3699) that crossed through the wall to the filtering basin.

b) The channel built under the screw anchor pit conducted the liquid towards the south. It may be surmised that this channel under the pavement of the treading floor drained into a collection pool on the south side. To the north, in continuation with the three shorter steps of the collection pool, there were two steps as long as the width of the pool. At the western end of the pool, near the lowest step, there was a deep sinking vat (L1111) also overlaid with hydraulic plaster (diameter 0.73m. depth 0.93 m.) (fig. 47).

The very location of the sinking vat at the western side of the collection pool shortened the length of the lowest step, the most northern one that descended to the paved floor of the collection pool (F1107).

b. The area in the southwest of the Hellenistic compound (stratigraphic examination)

This area was already selected during previous seasons as being suitable for stratigraphic examination down to the bedrock level in order to find out whether there were earlier layers of settlement underneath the surface of the Hellenistic compound (fig. 9). The trial excavation conducted during the fifth season was done in the area to the west of the wall W157 and to the east of wall W402. The trial excavation here continued and deepened the one conducted in the previous season (Summer 2003). In this previous season, a pavement made of flagstones that were irregular in shape (F917). This year we decided to dig deeper until we reached bedrock in the area adjacent to and north of the pavement F917, and we reached bedrock level in this area (L991) (fig. 11, 50, 51). At the end of the trial excavation it was decided, for reasons of security and conservation of the nearby walls, to fill in and cover up this area with earth filling.

The trial excavation continued southward as well, exposing a number of additional segments of the paved floor F917. Here the paving was cut short when it reached a rectangular furnace built of basalt stones (fig. 9, 51). The furnace was filled with a large quantity of ashes of a dark grayish color, and here we found an intact Hellenistic oil lamp (B3625) dated at the earliest to the middle of the 2nd century BCE. The lamp
which was found in an enclosed space allowed us to determine the date of the furnace as well as the flooring adjacent to it to the Hellenistic period (the second half of the 2nd cent. BCE). The excavation into the furnace went a meter deeper and then stopped because of technical limitations before reaching bedrock. This area of examination was bordered on the north by the wall W959, on the west by the wall W957 and on the south by the wall W958. The eastern border of the excavation area was the wall W402.

Thanks to the stratigraphic trial excavation that was conducted this year in continuation of the exposure of the floor F917 in the previous seasons, it is possible today to propose a fairly accurate chronological framework for the construction stages of the Hellenistic compound. This compound as known to us today, the southern parts of which have been mostly exposed in course of five excavation seasons, was built in the very end of the 2nd century BCE. The paved floor F917 which was exposed in the trial excavation to the west of the compound in the summer of 2003 has been dated to a high degree of certainty to the second half of the 2nd century BCE, while the pottery that was discovered during the stratigraphic examination that went below the paved floor F917 and reached bedrock, belongs clearly to the end of the 4th and to the 3rd century BCE. All the pottery finds that were collected from the dark and eroded basalt soil, close to the bedrock, belong to the Chalcolithic Period. Similar pottery finds in an identical stratigraphic layer was found in the previous season in the trial square on the south side of the southern wall of the temenos.

If we briefly sum up what was found in the stratigraphic examination conducted on the west side of the compound, it may be determined that although the Hellenistic compound was built at the end of the 2nd century BCE, during the period of Seleucid rule, there was a previous settlement of the second half of the 2nd century BCE, the nature and size of which we do not know, and all that we have exposed of it is merely a paved floor of irregular flagstones (F917) and a furnace. A large quantity of early Hellenistic pottery (end of the 4th and the 3rd cent. BCE) indicates that prior to the Seleucid occupation there was a settlement of the Ptolemaic period. Since so far the only finds of the Ptolemaic period are pottery and coins, and in the absence of architectural findings, we are unable to determine the nature and size of the Ptolemaic settlement in Sussita.
c. The area in the east of the Hellenistic compound

This area is bordered on the east by a strong wall built of ashlar blocks (W275) mounted directly upon the pavement of the Hellenistic compound (F423). Before clearing and cleaning the western front of this wall, a huge mound of earth (L981) was removed, left from the previous season, the summer of 2003. While clearing away the earth, a column drum made of limestone (diameter: 1 m.), and a segment of a Corinthian capital (B3673) were exposed (fig. 39, 40). It should be noted that this segment resembles that of another capital exposed in previous seasons in the southeast corner of the Hellenistic compound, near the oil press. These two architectural fragments that were excavated in the eastern part of the Hellenistic compound in the summer of 2004 are in addition to the many other architectural fragments made of limestone that were found in the area of the Hellenistic compound during the five seasons of excavations. We have here the remains of a Hellenistic temple, and if we can judge by the diameter of the column drums and the diameter of the Corinthian capital sections that were discovered, this was an impressive building that perhaps rose to a height of 17 meters or more. In the wall (W275) a large entrance was found that was bordered on the north and south by pilasters with bases designed with a few profiles that are identical with the profiles of Attic bases (torus-trochilos-torus), that is to say convex-concave-convex (fig. 9, 10). The excavation to the east of this wall was begun only during the last days of the fifth season, and we have therefore not been able to expose the eastern face of the wall (W275).

d. The paved surface in the south of the Hellenistic compound

During the fifth season, we decided to clean several objects lying on the Hellenistic pavement that were covered with a layer of chalky substance including small pebbles, apparently the remains of agricultural implements that were in use on the Hellenistic pavement during the Byzantine and Umayyad periods (L902).

At the center of the Hellenistic pavement, in its southern part near the stylobate (F442), a constructed pit bordered by thin stone slabs (L997) was exposed, at the bottom which there a kind of shaft (L1101) (fig. 9). The exact nature of this installation has not yet
been determined, but it may be that this was a drainage system that drained the paved surface on the south side of the Hellenistic compound.

**The Hellenistic compound: Summary of five excavation seasons**

What is unique about the Hellenistic compound, which was partially exposed in the center of Sussita, is the fact that it began to function in its original capacity in Hellenistic times and ceased to do so in the Byzantine period. The holiness that clings to a certain site and does not leave it for many generations, even when the nature of the cult, the pantheon and also the population changes, is a well-known phenomenon, if only to recall the famous centers of cultic worship such as the Temple Mount in Jerusalem, the Tombs of the Patriarchs in Hebron or the Cave of Elijah in Mount Carmel.

According to what is known to us today, it appears that the Hellenistic compound was constructed late in the 2nd century BCE that is during the Seleucid period. The compound was built over an earlier settlement layer of the second half of the 2nd century BCE. Besides the section of pavement that was exposed in the trial pit on the west side of the compound, no further building sections have been found, and therefore it is not known if this was an earlier stage of the compound or perhaps it was a section of some residential structure.

According to the ceramic and numismatic finds that were discovered here, the pavement has been dated to the second half of the 2nd century BCE, that is to the Seleucid period. In another trial excavation that was conducted to the north and near the paved plaza, and that reached bedrock level, a wealth of pottery was found that clearly belongs to the end of the 4th and the beginning of the 3rd centuries BCE. This means that the Seleucid occupation of Sussita was preceded by a settlement the nature and size of which we have no knowledge. This settlement, according to ceramic evidence, belongs to the Ptolemaic period.

Since so far no remains of any buildings belonging to this period have been located, we are unable to determine if the Ptolemies had set up a military outpost in Sussita or a civilian settlement. Most probably it was a military outpost because the strategic position of Sussita and its topographical advantages were suited to this purpose. During
the 3rd century BCE fierce power struggles took place between the Seleucids and Ptolemies (the "Syrian Wars"), the last battle of which occurred in 201 BCE not far to the north of Sussita – the Battle of Paneas, and this definitely increases the possibility that a military outpost was set up by the Ptolemies at the top of the Sussita mountain.

**Plan and design of the Hellenistic compound**

During the five seasons of excavation at the site, the southern wall of the compound was exposed. It was built mostly of basalt ashlar in ranged courses of headers and stretchers. The construction stones were of a medium size and had dressed margins and crude bosses in the center. Upon the fifth course, three courses of limestone were placed. All the limestone headers and stretchers were carefully dressed, with a course of stretchers on which there was a course of headers, and over them another course of stretchers (fig. 38). The eastern section of this wall was built of smooth basalt stones that were very carefully dressed in the typical Roman style called *opus quadratum*. It is obvious that this additional part replaced the original section of the supporting wall. The eastern end of the southern wall of the compound has not yet been exposed, and therefore we do not know its original length. Of the wall that borders the compound on the west, only a section of about 13m. has so far been exposed. This wall was built in an identical manner used for the southern wall, although it was less well-preserved.

The northern and eastern walls of the compound have not yet been located. We were in a quandary about the northern wall, and while excavating the North-West Church, the possibility was raised that the northern wall of the church was built directly upon the northern wall of the Hellenistic compound. This idea has not yet been tested, and we are unable at this stage to determine the northern border of the compound. At the same time, we should not exclude the possibility that the Hellenistic compound in Sussita was not

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21 In Israel several sites have been researched in which Hellenistic constructions were found with walls built in a very similar manner as that used in building the walls of the Hellenistic compound in Sussita. See, for example, the sections of fortifications in Acre near the Tambour factory, in Caesarea, and in Sha’ar ha’Amakim. On this system of construction, see: A. Segal, “Four Seasons of Excavations at the Hellenistic Site of Sha’ar ha-Amakim” in: D. French & C. Lightfoot (eds.), *The Eastern Frontier of the Roman Empire*, BAR Inter. Series 553, Oxford 1989, vol. II, p. 421-435; A. Segal & Y. Naor, “Sha’ar ha-Amakim” in: E. Stern (ed.), *The New Encyclopedia of Archaeological Excavations in the Holy Land*, Jerusalem 1993, vol. IV, p. 1339-1340; A. Raban, “The City Walls of Straton’s Tower: Some New Archaeological Data”, *BASOR* 268 (1978), p. 71-88.

surrounded by four walls as is the compound of the Temple Mount in Jerusalem for example. That is to say, we do not have here a paved rectangular plaza enclosed by four walls, but a paved plaza that rests upon a natural slope and is bordered by three walls in the shape of the letter U. If this is the case in Sussita, what remains to be done is to locate and expose the eastern wall.

We know of a few sanctuaries of the Hellenistic period that were built on the slope of a hill, and were composed of stepped terraces. For example, the compound of Asklepios in the island of Kos where the compound is built of two terraces one after the other on along a single axis, with each of the terraces bordered by three walls in the shape of the letter U. The two terraces are connected by a single stairway. Another compound in which the terraces were designed with three bordering walls is the one for Athena in Lindos in the island of Rhodes.

The southern part of the Hellenistic compound has been almost entirely exposed, except for the eastern section of it. This plaza was very carefully paved with rectangular limestone slabs. The pavement was laid over a fill which was supported by the walls of the compound on the south, east and west. The main pressure was naturally placed upon the southern wall. It should be recalled that the surface of this area, in which the Hellenistic compound was constructed, slopes from the north towards the south. In order to prevent the collapse of the southern wall because of the pressure of the filling and the pavement on top of it, intersecting walls were built on the northern side of it, parallel and perpendicular to the southern wall of the compound, creating coffer-like structures (fig. 52).

The filling on which the flagstones of the compound rested, was deposited into these coffers. This method of construction called the "coffer system" is known to us from several sites of the Hellenistic period. An impressive example for the creation of

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artificial platforms through using the coffer system can be seen in the Demeter compound in the Middle City of Pergamon.\textsuperscript{25}

Until now, we have exposed two stylobates in the Hellenistic compound, the southern one that extends parallel to the southern wall of the compound, and the western one that runs parallel to the western wall (fig. 9). These stylobates that protrude a little from the paved surface of the compound bore the limestone columns of the colonnades. The column shafts were made of drum sections and were mounted on Attic bases. Many architectural fragments were discovered in the area of the compound that did not belong to the colonnades, but to the Hellenistic temple which had once stood in the compound area. These fragments included column drums with a diameter double in size to the colonnade columns, and sections of a few Corinthian capitals that date the temple to the 2\textsuperscript{nd} century BCE.

The location of the temple is not yet known to us, but it is quite probable that, on the basis of the stairway that is bordered by the two terminating walls (\textit{antae}), it lay to the north of the stairway, in the place where the North-West Church was built during the Byzantine period.

We do not know the plan and design of the Hellenistic temple, since all that remains of it are architectural fragments, but it may have been a peripteral structure, that is, surrounded by columns on all sides. This temple, was destroyed or dismantled, and one cannot deny the possibility that it was destroyed by Alexander Janneus when he conquered Sussita during the years 83-80 BCE.

A Roman temple was later constructed over the ruins of the Hellenistic one; probably as early as the 1\textsuperscript{st} century CE (fig. 25). Scores of architectural fragments have also been found in the area, which testify that the Roman temple was much smaller than the Hellenistic one.

We have not yet been able to locate the entrance to the compound. We would expect this entrance to be on the south side, in line with the stairway to the north of the Hellenistic compound. This would have created a layout similar to that of other

Hellenistic sanctuaries such as the one in Kos or Lindos. The many alterations that were conducted in the area of the compound during the Roman and Byzantine periods, and the destruction caused in this place as a result of the earthquake of 749 CE, have made it difficult to locate the original entrance to the compound. It may be that this entrance, if it was indeed from the south as we surmised, was blocked up when the forum was built in the 2nd cent. CE. (see above, in the summary on the forum).

Those who built the forum took into account the existence of the Hellenistic compound and took advantage of its southern wall in erecting a colonnade of columns in a parallel line with it. A roof extended from the top of this colonnade to the southern wall of the compound, creating a shaded promenade that bordered the area of the forum on its north side.

As mentioned above, the eastern wall of the compound has not yet been located. However, in the final days of the fifth season (October 2004), we exposed a solid wall in which there was an entrance that led eastward from the area of the compound (fig. 9). This solid wall that was apparently constructed at the end of the Roman period or during the Byzantine period is mounted directly upon the pavement of the Hellenistic compound. This means that the Hellenistic compound continued eastward to a distance that is still not known to us.

The North-West Church was constructed at the end of the 5th century or the beginning of the 6th century CE, most probably in the same place where the Hellenistic and Roman temples once stood. Its walls were built mostly of very large limestone blocks that clearly must have belonged to the Hellenistic temple, with some of the construction stones being of basalt and originating from the Roman temple.

The construction of a Byzantine church, in the very place where pagan temples had previously stood, certainly seems to proclaim the victory of Christianity over paganism. The North-West Church, in addition to the prayer hall and the atrium, included additional rooms on the northern and southern sides. Furthermore: south of the diakonikon an impressive industrial complex was set up that included oil and wine presses.

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26 See above, notes 16 and 17.
It should be noted that, based on the remains of the walls that can be seen even before excavation as well as on the ceramic finds, during the Umayyad period the Byzantine industrial complex south of the North-West Church extended over the entire paved surface of the compound. Even the areas that lay between the two stylobates, the southern and the western ones, and between the walls that bordered the compound to the south and west, were part of an enlarged industrial complex (wine and oil presses). Among the finds that belong to the enlarged industrial complex of the Umayyad period, we should note the two large millstones made of limestone. These millstones were found in situ, on the southern stylobate of the paved compound, with a layer of earth-fill between them and the stylobate.

The Umayyad industrial complex could be entered by the stairway (W376) that rested upon the southern wall of the Hellenistic compound. This stairway was built on the north of the forum, in the area of the workshops and stores that were constructed at the end of the Byzantine period.

Special interest was aroused by the two large collection pools at the center of the industrial complex. Both were bordered on their north sides by a solid wall that was overlaid with a thick layer of hydraulic plaster. Sections of this wall appear under the layers of peeling plaster, and clearly confirm that it belonged to the structure that preceded the church. It is probably that in the place where the collection pools are to be found, there was an extensive space roofed with a barrel-vault. Many Roman temples were mounted upon podium constructed with large barrel-vaults. See for example the Temple of Zeus in Aizanoi in Asia Minor, or the Temple of Artemis in Gerasa (Jerash). Both of these temples were built during the 2nd century CE.

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Remains from the Chalcolithic Period

During the previous three seasons of excavations (2002-2004) some small finds from the Chalcolithic period were discovered. At first, a number of sherds and a few flint tools of that period were unearthed at a number of loci in the area of the forum and the Hellenistic compound. However, this discovery lacks any clear architectural or stratigraphic context. At the end of the excavation of a number of trial squares were dug down to the bedrock, a clearer and more consistent picture was obtained regarding the appearance of this early finds in Sussita. It seems that in spite of the fact that in the preliminary surveys and excavations in Sussita, no finds from the Chalcolithic period were located, they regularly appeared in the eroded layer of the basalt bedrock exposed to the north of the forum and in the area of the Hellenistic compound.\(^{31}\)

In the two excavation squares to the south of the southern wall of the Hellenistic compound (A5, A8), as well as in the trial pit between the western wall of the compound and the Hellenistic paved plaza (L991), we dug down to bedrock level which was part of the basalt layer covering the Sussita Mountain Formation (fig. 8, 9, 51).\(^{32}\) Upon this bedrock level there was a layer of dark brown basaltic soil.\(^{33}\) The Chalcolithic finds were discovered only in this soil.

The excavation areas in which we reached bedrock level were relatively few, but the clear stratigraphic consistency of these finds in different areas scores of tens of meters apart from each other, indicates the existence of a settlement from the Chalcolithic period in the center of the Sussita Mountain. So far, no other finds of this period have been made in other areas of Sussita.

No human level or architecture were found that could have linked the finds to the period, but the pottery finds were sufficient to date the layer to the Chalcolithic period\(^{34}\).

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\(^{31}\) In the salvage excavations during the years 1949-1952, in the various surveys beginning with the 1960s, as well as the urban survey that preceded the first excavation season in 1999, no finds of the Chalcolithic period were made.


\(^{34}\) All this is true if we are indeed looking at only one period of occupation.
The potsherds that were unearthed were characterized by a brown or red washing, holemouth rims, a number of closed vessels with simple rims, truncated bases that belonged to holemouths or jars, lacking any decoration (including rope decoration that was typical for that period), with the exception of a number of incisions near the rim of the vessel, short ledge handles and strap handles. The strap handles (plate I, 4) together with the double pierced handle which belongs to a churn (plate II, 2) are the important ones for dating.

The pottery assemblage is typical of the pre-Ghassulian Chalcolithic Period. The absence of “Golan Chalcolithic” finds as well as Wadi Raba Chalcolithic finds strengthens this assumption. However, before processing all the ceramic finds as well as the flint finds it will not be possible to confirm this assumption.35

Among the finds worthy of special mention are the three following items:

- A ceramic figurine of cylindrical shape and red washed (plate II, 3). The figurine is broken in its lower part, while the upper part has two small protuberances. It well may be that this represents a woman’s breasts, and therefore may be seen as a fertility idol. The figurine recalls the Chalcolithic Golan pillar figurines made of basalt. 36

- A bead of green stone (plate II, 1), the nature of which is not yet known. The bead is oval shaped and has two bi-conical drilled holes in the middle of each end.

- A double pierced handle, brown washed, belonging apparently to a churn (plate II, 2). Between the two handles there is another hole. We have not as yet found any parallel to it.

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35 Y. Garfinkel class this stage between the Wadi Raba and the Ghassul Chalcolithic, as the Middle Chalcolithic period, but this term is problematic and has not yet been affixed by researchers. Garfinkel lists the sites in which finds of the Middle Chalcolithic period were discovered, and the impression is that these are not numerous, and are almost non-existent in the Sussita area. Among the relatively nearby sites are: Beth Shean, Tel Ali, Tel a-Shuna ad Tel Te'o.


There are no sites of the pre-Ghassulian period in the vicinity of Sussita, and it may hint towards the possibility that Sussita was beyond the area of Golan material culture extent.\textsuperscript{37}

\textsuperscript{37} Special thanks are due to N. Getzov and D. Shalem for enlightening us about the pottery finds of this period.
THE EAST CITY GATE
The East Gate (EGT)

(Supervisor: Mr. Amit Rosenblum)

The excavations at the site of the East Gate during the fifth season were conducted in two areas (fig. 12):

a. The area to the west of the gate passageway.

b. The area above the round tower.

a. The area west of the gate passageway

The aim of the excavations in this area was to examine the location where the gate plaza extends northwest of the passageway and joins up with the eastern end of the *decumanus maximus*. It is worth recalling that the stone pipe of the urban water system passes along the west side of this area. In previous seasons, a section measuring about 3 m. of the original pavement of the gate plaza was exposed, and the excavators had hoped that the continuation of this pavement would be found in the northern part of it that might link up with the *decumanus maximus*. It was decided to open two squares of 5 x 5 m. each with one meter separating them (fig. 12).

The excavation of the southern square (L625) did not produce anything and it was decided to terminate it. The excavation of the northern square (L628), on the other hand, continued with a gradual narrowing of the square and descent to bedrock in the northeastern corner of it (L629). While excavating the pit, the excavators first turned up items of military equipment that belonged to the IDF. Further down they found basalt drums of the urban water system (height 136.03 m. above sea level). The drums (L644) were mounted upon a layer of plaster (B4036) (fig. 14).

The bedrock surface (L649) was about 1 m. below the stone pipe, and all in all about 2 m. under the surface of the paved plaza on the west side of the gate passageway.

b. The area above the round tower

Excavation of this area was begun in the previous season (Summer 2003).³⁸

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The area in question is located at the highest point of the Sussita Mountain (144 m. above sea level) where the IDF lookout post was located, near which there was a concrete basis resembling a pillar that served as a triangulation point and also indicated the Mandatory border.

At the beginning of the fifth season, a square measuring 10 x 10 m. was opened here, the north part of which included the area already excavated in the summer of 2003 (fig. 12). When the rubble of the modern period and the protecting walls built by the IDF were removed from the area (L632), the excavators began to clear the top of the wall (W635) that traversed the full length of the square in an east-west direction, running parallel to the wall (W622) that had already been exposed in the previous season. Perpendicular to this wall, built in a haphazard manner of ashlars in secondary use and of unhewn stones either of basalt or of limestone, there were walls on the north and south sides of it which divided the area into small rectangular spaces (L647, L645, L652, L648) (fig. 12, 13, 53).

Among the potsherds that were unearthed during the exposure of the above loci, emphasis should be laid on the existence of later dated pottery, some having the glazing that was typical of medieval times (B6038), as well as pottery from the Abbasid period (these were found mainly in L651). It appears that there was an encampment in this area in later periods.

The main focus of interest of the excavators was in the exposure of the northeasts section of the large square (L619) in which two rectangular spaces were located, constructed one beside the other, with their lengthwise axis in an east-west direction (fig. 13). These two spaces were covered in the same way, with basalt slabs crudely dressed, that roofed the spaces across its width. The northern space (L655) was covered with five roofing slabs while the one to its south (L651) was roofed with six slabs (fig. 54). It is interesting to note that the westernmost slab of the six that roofed the southern space was moved aside, and one could look into the space below. It soon became clear to the excavators that these were two cist tombs built of basalt ashlars. The walls of the two tombs, unlike all the other walls of the structure exposed so far in the large square, were built of small dry-jointed basalt ashlars, very well dressed, that were laid in uniform courses.
The upper parts of the two tombs were filled with drifts of light-colored earth with only small stones. Going deeper into the both tombs at the same time, some pottery, little bits of glass, and bones began to emerge (see B4040, L655). It is worth noting here that an intact jar of the Abbasid period was unearthed in the north tomb (L655).

In the bottom section of the north tomb (L658), a large number of human bones were found. According to the numerous skull fragments it may be assumed that 6-7 bodies had been buried here.\(^{39}\) For lack of time and the delicate work involved, the skeletons were not fully excavated and documented, and we shall have to wait for the next excavation season in order to complete the task.

Parallel with the excavation of the two tombs in the northern section of the square, excavation work was carried out in the section to the west and northwest of the two tombs (L659). This area had been severely disturbed by IDF activities to the extent that it became difficult for the excavators to determine which ancient walls were and which were constructed when the IDF positions were set up in this place.

The East Gate: Summary of five excavation seasons

The east gate of Sussita was constructed in an exceptionally problematic area because of the steep rocky slope in this part of the Sussita Mountain. The asymmetrical design of the gate complex is the direct outcome of the difficult topographical features of the terrain. Research work on the gate was highly complicated owing to the considerable damage caused by the erection of a number of IDF positions, one at its southern foot and the other on the round tower to the west of the gate passageway.

The east gate of Sussita has one passageway which was apparently roofed with a barrel vault. To the south of the gate passageway, integrated into the wall of the gate which was also part of the city wall, rose a round tower (external diameter: 8 m.) which created a killing field opposite the east-southeast side of the gate. On the north side of the gate passageway, there was a small-sized square tower (3.5 x 3.5 m.) which was built right on the edge of the cliff (fig. 12). This tower was merely a thickening of the wall itself. Extending on the west side of the passageway was a plaza paved with basalt flagstones,

\(^{39}\) We would like to thank Prof. Y. Herskovitz of the School of Medicine, Tel Aviv University, for visiting the site, for directing us how to proceed with the excavation, and for documenting the skeletons.
only a little of it still remaining. We have not yet managed to locate the place at which
the plaza joins up with the *decumanus maximus*, the main colonnaded street of the city.
The basalt stones, of which the gate and the round tower were built, have been very
carefully dressed and arranged in uniform courses. The external façade is built of
limestone in dry construction, while its core is composed of a mixture of mortar and
small rough stones. The third layer from the bottom of the round tower had a semi-
circular shape and had a stepped design in its upper part. The walls of the gate were
built with square or rectangular stones with finely dressed margins and bosses that
protruded only a little from the stone facing.

The east gate of Sussita has no exact parallel in our region, although one can clearly see
a recognizable resemblance in the construction details and decoration between the east
gate of Sussita and the "Tiberiade Gate" which was discovered in Gadara, and the
southern gate in Tiberias. From this it may be assumed that the east gate of Sussita was
erected in the 1st century CE, similar to the date suggested for the erection of the gates in
Gadara and Tiberias.40

The interrelationships between the east gate and the building complex that was erected
above it at the highest point of the Sussita Mountain are not yet clear. We also are
unable, at this stage, to determine the purpose of this building complex in the center of
which two tombs were located. It is safe to assume that the earliest stage of the complex
should be dated to the Byzantine period and in conjunction with the fortifications
system of the city. The two tombs that were described above raise understandable
problems because they were built within the area of the city and not outside it. One
cannot exclude the possibility that the structure was not built as a tomb but that it served
as a burial place only at a later stage of its existence. The numerous skeletons in it

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strengthen the claim that the burial was carried out as a result of some extremely unusual circumstances such as plague, earthquake or war.

Arthur Segal and Michael Eisenberg
TWO GREEK INSCRIPTIONS
OF THE ROMAN IMPERIAL PERIOD

1. An honorific inscription for an ambassador of Hippos erected by Aelius Calpurnianus and Domitia Ulpia, 238/239 CE

The inscription stands on a column found in the northeast corner of the Forum. The column is a monolith of blue-gray marble, measuring 160 cm in height and 50 cm in diameter (fig. 34, 35). The top of the column has a round hole for inserting an object, most probably a statue or a bust of a person (fig. 35). The inscription is located in the middle of the column’s height with the first line 150 cm above the bottom of the ground, i.e. more or less at eye-height\(^2\). The maximum dimensions of the inscription are: h. 84 cm, w. 28 cm. Letter height varies from 6.4 cm to 4.2 cm. The letters are generally bigger and more widely spaced in the upper part of the inscription (ll. 1-3) than in the lower. The letters are round epigraphic majuscules with oblique strokes tending to flow (fig. 36). There are small apices. The abbreviations are marked by a point either in the middle or at the top of the line’s height. A point separates the words \(\pi\alpha\tau\rho\iota\delta\iota\) and \(\varepsilon\tau\iota\) in line 11.

The text may be read as follows:

\[
\begin{align*}
\text{e} & \text{υτυχόσ} \cdot \\
\text{Αιλίος} & \text{Καλπουρνιανός} \ \text{ἀπὸ} \\
& \text{κορνουκ} (\text{lαρίων}) \ \text{τοῦ} \ \text{καθολικοῦ} \ δ(\ ) \ \text{kai} \\
4 & \text{Δομέτ} & \text{ια} \ \text{Οὐλ-} \\
& \text{πία} \ \text{ματρ(ώνα)} \ \text{στολ(άτα)}
\end{align*}
\]

\(^{1}\) I would like to thank Prof. Dr. Arthur Segal, the Director of the excavations in Hippos, for his invitation to publish these two inscriptions and for all his help I profited from during the preparation of the present article. I am also thankful to Prof. Dr. Jolanta Młynarczyk, Co-Director of the excavations in Hippos, for discussions. The reading of the inscriptions was done from photographs and verified by Prof. Młynarczyk on stone.

\(^{2}\) One can suppose that the column originally stood on a base (not discovered) which means that the first line of the inscription was ca. 160-170 cm above the ground.
8 σύμβιος αὐ[τοῦ]
tὸν πρεσβέα
tῇ κυρίᾳ πα-
tρίδι: ἔτι
12 ἢ
Δεῖος ἦ.
8. σύμβιος Æ 11. ἔτει Æ 13. Δίος

Good luck. Aelius Calpurnianus, the former cornicularius (in the office) of the procurator summarum rationum, and Domitia Ulpia, matrona stolata, his wife, (erected the statue of) the ambassador, to the native city. In the year 302, (in the month of) Dios (day) 8.

We are dealing with an honorific monument for a citizen of Hippos who held an embassy on behalf of his native city. Originally the monument consisted of a statue or a bust of the honorand standing atop the column (for description of the top of the column, see above) and the accompanying inscription. Strangely enough, the text of the inscription does not provide the name of the honorand. This anomaly is only explicable through an assumption of the existence of at least one more honorific inscription for the same man, giving his nomenclature and perhaps the full description of his respectable achievements. We can imagine that this second inscription was placed, like this one, on a column bearing a sculpture representing the honorand. The two columns must have stood near each other in a prominent location of Hippos, perhaps in the northeast part of the forum where the discussed column was discovered.

The authors of the honours were Aelius Calpurnianus and Domitia Ulpia, a married couple. Both of them surely were citizens of Hippos and may have even belonged to the ruling class of the city. It especially holds true for the woman, who bears a respectable title ματρόνα στολάτα which was given to Roman women of senatorial rank; cf. below, commentary to line 7. The social position of the man apparently was somewhat lower, for he was no more than a non-commissioned officer while summoned to the army; cf. commentary to lines 4-5. The families of both Aelius Calpurnianus and Domitia Ulpia were probably of local origin, but were deeply Romanized by the 230s
CE as is suggested by the purely Roman nomenclature of the couple and, again, by the designation ματρώνα στολάτα ascribed to the woman. The *nomina gentilia* of both man and woman indicate that their families obtained Roman citizenship long before the *Constitutio Antoniniana* of 212 CE. The family of Aelius Calpurnianus was probably granted Roman citizenship by Emperor Hadrian (*Publius Aelius Hadrianus*). This might have occurred during Hadrian’s visit in Syria, Arabia and Judaea in Spring of 130 CE when an inhabitant of Hippos could have easily had a chance to meet the Emperor and to distinguish himself in his eyes, but a different scenario is possible as well. The Roman citizenship of Domitia Ulpia’s family probably was of a still older date, going back to the time of the Julio-Claudian dynasty, when the Roman *Domitii* had risen to the greatest power in their history. As a giver of the citizenship, we can imagine e.g. *Cnaeus Domitius Corbulo*, one of the most outstanding Roman military leaders of the middle of the 1st cent. CE, the governor of Syria in 60-63 CE, at the time of the great war against Parthia. In 63 CE, he was nominated Commander-in-Chief of the Roman troops dispatched to war, having *imperium maius* over the whole East, which gave him the possibility to act also outside Syria.

It is interesting to observe that the wife of Aelius Calpurnianus bears the *nomen gentile* Ulpia as her *cognomen*. Another possibility is that Ulpia is not her *cognomen*, but a second *nomen gentile*. The interpretation of the latter case may be that Domitia Ulpia bore the first *nomen gentile* after her father and the second one after her mother. Note that Ulpius, like Aelius, is an imperial *gentilicium* borne by the Emperor Trajan (*Marcus Ulpius Traianus*).

4-5. κόρνουκλάριος is one of the Greek transcriptions of the Latin *cornicularius*. Not very frequent, this transcription is well attested in Greek inscriptions and papyri of the Roman Imperial period; cf. e.g. E. Bosch, *Quellen zur Geschichte der Stadt Ankara im Altertum*, Ankara 1967, no. 84, 78 (Ancyra, end of the 1st cent. BCE); *SB* III 6221 (Elephantine, 2nd cent. CE); *O.Theb.* 143 and 146 (Thebaid, 3rd cent. CE). For *cornicularii*, see generally A. von Domaszewski, *Die Rangordnung des römischen Heeres*, 2. durchgesehene Auflage, Einführung, Berichtigungen und Nachträge von B. Dobson [= Beihefte der Bonner Jahrbücher 14], Köln-Graz 1967, *passim*, especially pp. 29-31. In Late Republican and Early Imperial times, *cornicularii* were soldiers in the
rank of non-commissioned officers dispatched to serve as orderlies or scribes to high officers such as legatus legionis, praefectus castrorum, tribunus militum, praefectus praetorio, etc. They also were active in the offices of high civil officers like governor of a province, praefectus urbi, praefectus annonae, procurator annonae Ostiae, idiologos, etc. In the Late Antique period, they were active predominantly in civil service in which they frequently held prominent positions. As far as I can see, our inscription yields the first attestation of a cornicularius in the office of καθολικός (for this term, see below).

καθολικός is the Greek term for three Roman institutions: procurator a rationibus, procurator summarum rationum, and rationalis Aegypti; cf. H.J. Mason, Greek Terms for Roman Institutions. A Lexicon and Analysis [= American Studies in Papyrology 13], Toronto 1974, p. 58, s.v. καθολικός. All three institutions were procuratorial in character and were connected with the management of finance (rationes); cf. H.G. Pflaum, Essai sur les procurateurs équestres sous le haut-empire romain, Paris 1950, passim. The institution of procurator a rationibus was created by Emperor Hadrian who deprived the Imperial freedmen of the management of financial matters and handed it over to ordo equestris. At the beginning, procurator a rationibus was a ducenarius, i.e. his salary amounted to two hundred thousand sestertii. Marcus Aurelius made him trecenarius, i.e. an officer with the salary of three hundred thousand sestertii. Simultaneously, he established the institution of procurator summarum rationum with the rank of ducenarius. The responsibilities of these two procuratores are not quite clear to us; they probably were complementary to each other. The institution of the rationalis Aegypti was created as late as the time of Philip the Arab (244-249 CE) and was specifically connected with the management of finance in the province of Egypt. In the light of the above remarks, we can state that καθολικός mentioned in our inscription could not have been rationalis Aegypti; when Aelius Calpurnianus was cornicularius this institution did not exist yet; for the date of our inscription - 238/239 CE - see below, commentary to line 11-13. Consequently, we can only choose between procurator a rationibus and procurator summarum rationum. The latter possibility seems to be more probable, but certainty cannot be achieved (see the next passage).

It is not self-evident how the abbreviated word δ( ) should be expanded. It surely refers to the person or the office of καθολικός. I tentatively suggest reading:
Provided that this reading is true, καθολικός from our inscription could only have been *procurator summarum rationum*. In the time of our inscription, this official was indeed *ducenarius* while *procurator a rationibus* already belonged to the higher rank of *trecenarii* (see above). *procurator summarum rationum* (καθολικός) is designated as δουκηναριός in a honorific inscription from Ephesus dated to the time of Commodus (*I.K.* 13 [*Ephesos III*, 627]): τὸν κρατιστὸν ἐπίτροπον τοῦ Σεβαστοῦ εἰκοστῆς κληρονομιῶν ἐπὶ Ῥώμης καθολικὸν δουκηναρίον; cf. also *I.K.* 17.1 [*Ephesos VII*, 1], 3056 where the same titles are partly supplemented.

6. The spelling Δομήτια for the Latin *Domitia* is explicable in terms of the phonetics of contemporary Latin. In Post-Classical Latin, the original */i/* was pronounced as */e/* and was transcribed into Greek either as “ε” or “ι”; cf. Cl. Brixhe, *Essai sur le grec anatolien au début de notre ère*², Nancy 1987, p. 54.

7. For the designation ματρῶνα στολᾶτα, see B. Kübler, “Über das Ius liberorum der Frauen und die Vormundschaft der Mutter, ein Beitrag zur Geschichte der Rezeption des römischen Rechts in Ägypten III”, *ZRG* 31 (1910), pp. 176-184. It is obviously the transliteration of the Latin *matrona stolata*, literally “a woman wearing a *stola*”. It has been attested some dozen times in Greek inscriptions and papyri of the Roman Imperial period; for a collection of references, see Mason, *op.cit.*, p. 5, s.v. ματρῶνα; S. Daris, *Il lessico latino nel greco d’Egitto*² [= Estudios de papirologia i filologia biblica 2], Barcelona 1991, p. 71. Interestingly, it does not occur in contemporary Latin inscriptions, which have *femina stolata* instead. It has frequently been suggested that the designation ματρῶνα στολᾶτα/*femina stolata* should be perceived in connection with *ius (trium) liberorum*. Put in motion by *lex Papia Poppea de nuptialis*, enacted in 9 CE as part of the social policy of Augustus, *ius (trium) liberorum* bestowed significant privileges upon women who gave birth to at least three children, including the right of acting legally without a male guardian. This connection was rejected by Kübler in the article cited above. He called attention to the fact that *stola* was not confined to women who had given birth to children, but was worn by every married woman of senatorial rank. He concluded that the designation ματρῶνα στολᾶτα/*femina stolata* indicates a
married woman of high rank although it also might have been applied to an unmarried woman who had been granted the *ius liberorum*.

9. The reading τόν πρεσβέφξ is near to certain. After “β”, we have a lower part of a round letter like “ε” or “c”, and then an oblique stroke which can only belong to “α” or “λ”. One can even speculate that a trace of a cross-bar of “α” is visible near the oblique stroke. The occurrence of the term πρεσβεύς may be of some surprise in a non-literary text of the first half of the 3rd century CE, as it belongs to the vocabulary of the Classical period. Here, we would rather expect πρεσβευτής. The use of πρεσβευτής testifies to the literary ambitions of the redactor of the inscription and may stay in connection with the solemn character of honours bestowed on the ambassador. Unfortunately we are not aware of the nature of the embassy held by this man. He might have been sent by the city of Hippos to Roman authorities or to another Greek city.

10-11. It is theoretically possible that the dative την κυρία πατριδί does not designate the recipient of the statue showing the honorand (so in translation above), but is connected directly with the preceding τόν πρεσβέα. The meaning would be: “(the statue of) the ambassador on behalf of the native city”. This interpretation should probably be rejected for we would rather expect the participle τόν πρεσβεύσαντα in connection with την κυρία πατριδί.

11-13. Year 302 is most probably of the local era of Hippos. It is known that this era was of “Pompeian” type with the starting point in 64/63 BCE; hence its year 302 corresponds with the year 238/239 of the Common Era. Dios was the first month of the Syro-Macedonian calendar. As the beginning of the year in local calendars of Syria, Arabia and Palestine mostly falls around the autumn equinox, we can quite plausibly date our inscription to early autumn of 238 CE.

2. An honorific inscription for an emperor

Found on the surface to the north of the Forum. The base of the statue made of limestone. The bottom is lacking, the stone surface highly weathered, especially in the right-hand part of the inscribed side (fig. 37). In the present state the stone measures: 0.78x0.55x0.92 m. The first line of the inscription is on the moulding, the rest is on the vertical surface. The inscription is clumsily executed and resembles a graffito.
We are dealing with an honorific inscription for an emperor. It most probably accompanied his statue surmounting the base on which the inscription is written.

The identity of the emperor is puzzling due to the fragmentary state of preservation of the inscription. His names must have been given in lines 3-4. One is tempted to read Ὀὐήρον in line 4. In fact, the third letter of the line has two vertical bars like eta, and the fourth — a vertical bar with a rounding on its right-hand side at the top as in rho. This suggests Lucius Verus as the honorand. Unfortunately, the letters preserved in line 3 do not allow recognizing other elements of the nomenclature of this emperor which read in full Lucius Aurelius Verus. No other emperor bore the cognomen Verus. However, we do know a usurper named Verus. He was legatus of Legio III Gallica in Syria-Phoeniceae. He was declared emperor by his soldiers in 218 CE during the troublesome reign of Elagabalus. The usurpation failed, Verus was executed and probably was subject to damnatio memoriae. Our only source for these events is Cassius Dio LXXX 7, 1; cf. PIR¹ V 292. Unfortunately, the epitome of his 80th book which we have at our disposal does not preserve other elements of the nomenclature of this usurper except his cognomen. Nevertheless, the hypothesis of the identification of our honorand as the usurper Verus has some degree of probability. Hippos belonged to the province of Syria-Phoeniceae or to the neighbouring province of Arabia in 218 CE, and Legio III Gallica, of which the usurper was commander-in-chief, garrisoned only 100 kilometres away from the city, in Raphon/Raphana, Basanitis. After the legatus legionis had been declared emperor by his soldiers, the cities of the province, especially those located in the vicinity of the legionary camp, expressed their loyalty to the new emperor by erecting his statues and honorific inscriptions. They actually had no other choice. The legitimate emperor was far away, while the proximity of the legionary camp was a threat to the very existence of the cities if they showed any sign of resistance against the usurper. The inscribed base discussed here should be perceived as a sign of loyalty on
behalf of the city of Hippos. After the usurpation failed, the base could have been reused in a building, thus escaping defacement of the usurper’s name, or simply was forgotten. Attractive as it is, the above hypothesis cannot be considered definitive the more so because other readings are possible as well.

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The North-West Church (NWC)

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Archaeological work in the NWC area during this season was devoted to exploration of the following parts of the church compound:¹

1. Southern wing of the church (Rooms: 209E and 209W)

2. Atrium of the church (southern and eastern porticoes)

3. Stratigraphical trial pits (basilica and atrium)

1. The southern wing

1a. The exploration of the eastern diakonikon room (209E) was completed (fig. 16, 17). The remaining part of the fill in the eastern bay (as left in the 2003 season between the limestone chest tentatively identified as reliquary, and the eastern wall) was removed. It consisted of a layer of earth ca. 0.30 m thick under some limestone blocks collapsed from the walls. The floor deposit sealed by this layer proved to be crucial for the interpretation of the room’s function.

In addition to the last year finds, four cooking pots (P 04.01 – P 04.04) were found, apparently standing in a line on the floor against the southern wall. However, there was no evidence for them having contained foodstuffs. Instead, one of them contained a glass bottle (G 04.01) (fig. 57)² as well as three iron knives for cutting grapes (MU 04.04 – MU 04.06); under another pot a small cylindrical pyxis of bronze (MU 04.03) was found. Close by, there were restorable fragments of an iron handle (MU 04.08) apparently pertaining to a small bucket of perishable material such as timber. Remains of what appears to have been a large shallow bowl (?) of thin bronze sheet crushed into tiny pieces (MU 04.01) were gathered in between the reliquary (?) and the south-eastern pilaster.

A large polykandelon of bronze (MU 04.02: fig. 58) was found in upright position against the eastern wall; lacking its chain, it must have been stored in this place as an

¹ The Polish part of the joint project was financially supported by the Israeli Academy of Sciences and Humanities together with the Polish Academy of Sciences, as well as by the Warsaw University and BRE Bank S.A., Warszawa.

² All the pictures taken for this report are by Mariusz Burdajewicz.
item of value. At the mid-length of the wall, a large slab of bluish marble (ST 04.01) measuring 1.14 m by 0.61 m and just 0.02 m thick broken into three parts was found (fig. 59). It has mortar remains on its face (!). The way it was broken strongly suggested that at the moment of the earthquake it was placed rather high against the central section of the eastern wall. Under a collapsed limestone block abutting on the edge of the marble slab, fragments of brightly coloured plaster were found, folded in five layers. The best legible fragment (the uppermost one) displays a band in red, yellow and greenish brown (fig. 60); in other layers remains of bright blue paint against a red background can be seen. However, no specific pattern could be identified. Small fragments of plaster which (to judge from the colours) belonged to the same composition were found above the floor; they were concentrated in front of the slab only. A big, heavy nail and a torch (?) holder, both of iron, were lying on the floor close by. To our astonishment, the northern half of this part of the room turned out to be completely devoid of any objects, with floor deposit consisting of rather dense pale grey soil with lots of crushed white plaster.

It is to be noted that unlike in the western and middle bays of the room, where the walls and benches were covered with white plaster, here both the northern and southern walls apparently bore some kind of decoration with dark (brown? black?) vertical (?) stripes.

To sum up, the eastern bay of the inner diakonikon room does not seem to have served just as the place for the safekeeping of the church equipment. The nature and distribution of finds strongly suggest that here was the focus of the whole room, with the accent put on its central eastern section. The marble slab should not be considered as a sole remainder of a wall revetment, although its position at the moment of discovery suggests that it used to be installed against the wall. However, if it were a part of revetment, the slab would have had remains of mortar on its back. Was it perhaps hanging on the wall, or forming the top of a canopy supported by wooden poles?

We suggest that the mortar remains on the block’s face should be interpreted in conjunction with the painted plaster found under the limestone block. It seems that the plaster slid down the surface of the slab and folded into several layers. Together with this, fragments of a board (?) of unbaked clay (deep brown in colour) were found, ca. 2.0 cm and 2.5 cm thick, which also bore traces of mortar. Actually, it cannot be ruled
out that we may be dealing with remains of a canopy (*ciborium*). Furthermore, it could perhaps be connected with the untypical large "reliquary" of hard limestone (fig. 24) discovered in 2003 about 2 m away. It is 79 cm long, 44 cm wide and 20 cm high, divided into two rectangular compartments of unequal size and depth, the larger and shallower of which has a funnel-like cavity in its bottom, apparently to facilitate the emptying of liquid contents. Found on a thin layer of dust covering the floor, it must have collapsed from some support, like a cubic limestone block which we found close to the eastern wall. If this limestone chest on its stand was placed in front of (or under?) the painted marble slab, we should consider the possibility that the chest (perhaps indeed an original reliquary?) was used as a portable font for infant baptism. The location of this presumed portable font close to the eastern wall of the room would be perfectly in agreement with the tendency to arrange the baptismal font in a place recalling the usual location of the altar (i.e., in the easternmost part of the room). No doubt that around 749 CE, more than a century after the Islamic conquest, baptism was administered only to infants born to the members of the Christian community of Sussita. The presence of two compartments inside the limestone "reliquary" could perhaps be explained by the simultaneous use of water and ointment in the baptismal rite. Vessels of pottery, glass and bronze (and a wooden bucket?) could have served as containers for water and oil.

Although it is possible that the original plan of the North-West church did not consider any specific baptistry room, in the mid-8th century the shrinking community of local Christians must have occasionally needed such a place. Examples of rooms combining the function of *diakonikon* with that of baptistry are confirmed by inscriptions on mosaic floors in the nearby Khirbet Karak as well as Zahrani on the Lebanese coast.

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(south of Sidon) and the Mount Nebo; another example (although lacking epigraphical evidence) is possibly found at the East Church at Mampsis.

1b. The westernmost room (209 W) of the southern annexe which was accessible from the atrium only, measured 3.10 m x 3.70 m (fig. 18, 20). The fill of the room consisted of two layers of collapsed limestone blocks; remains of coarse hydraulic (?) mortar were preserved at the top of the SW corner. The room was entered from the west, through a doorway situated ca. 0.38 m above the 8th century floor of the atrium (F296), upon a sort of bench (W 298) which protrudes from the western facade of the building all the way along W 242.

Inside the room, parallel to its southern wall (W 243), there runs another "bench" (W 293), built of two layers of limestone blocks: the lower layer constructed with rather huge blocks, the upper one – with smaller ones (fig. 61). This bench resembles an exedra with curved ends; its width ranges from 0.73 m (in the middle section) to ca. 1.00 m. at the ends. In fact, the eastern end of the bench protrudes from the eastern side of W 226 as the high sloping headrest of the masonry kline (Loc. 228) in the first diakonikon room (cf. our Report 2003). Fragments of slabs of a grey-green stone were found on the upper surface of the bench, perhaps a part of its revetment (?). On the foot of this bench (some 0.50-0.54 m below the top) there abuts what has remained of a floor of the room (F 292). Made of lime mortar mixed with earth, it has survived only in between the bench and the doorway. This floor, slightly sloping from the entrance eastwards, must have originally extended above the tombs constructed inside the room (fig.62).

These are twin cist tombs, ca. 2.20 m long from east to west, 0.90–1.00 m wide at the top, 0.80–0.90 m wide at the bottom, and 1.30-1.35 m deep. Their walls (and partly their floors as well) were covered with white coarse plaster, but only the northern tomb (Loc. 294) had at its western end a kind of headrest of irregular basalt stones (fig.18, 19, 63). The bottom of the tombs in their western halves is a level floor (F299) made of irregular

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7 For the association of the diakonikon and baptistry, see P.Donceel-Voûte, Les pavements des églises byzantines de Syrie et du Liban, Louvain-la-Neuve 1988, 437, 468 (and references); for the functions of the diakonikon, cf. ibidem, 529.
8 See the plan of the southern annexes of this church in: A. Negev, The Architecture of Mampsis, II: The Late Roman and Byzantine Periods, Qedem 27, Jerusalem 1988, plan 8.
basalt flagstones (?) joined by white mortar. The eastern half of the southern tomb (L295) appears to rest on a top of the basalt fill roughly levelled with clayey earth, while the eastern half of the northern tomb (L294) has not been explored.

The cists were roofed by six basalt beams each, the inner ends of the beams resting side by side on a division wall (at 126.95 m. ASL\(^9\)). The space (ca. 70 cm wide) left between the easternmost covering beams of the tombs and the eastern wall of the room (W226) was found filled with slabs laid flat and smaller stones indicating that both tombs had been opened from that side.

The fill of the northern tomb (L294, explored only in its western half) consisted of brown humid soil with just a few potsherds, a part of a silver (?) fibula (MU 04.15) and some bones of domestic animals. The southern tomb was explored in two parts: the cist itself (L295, with a bronze coin C 04.04 found in the upper layer) and its eastern part (L750). Above the latter, the gaps between the stones were filled with large parts of roof tiles for levelling purposes; clearly, the tomb used to be entered from that side. Unlike in the northern tomb, here the fill contained large amounts of potsherds of restorable vessels, including a LRC plate (P 04.06), a cooking pot (P 04.09), and at least 15 wine jars of late Beisan type (cf. Pottery Report, this volume). The layer of broken vessels was very thick in the eastern part of the tomb (L750), where they apparently were stored in two tiers. In the western half of the tomb (L295) this layer was much thinner, with the potsherds spread above the floor.

As to the original function of the room, it was planned in all probability as a funerary chapel for persons of merit (church founders? benefactors? etc). In the plan of the Kursi church, which is comparable to that of the North-West Church, the room with a funerary crypt occupies exactly the same position as our Room 209W.\(^{10}\) The fill above the level of the destroyed floor as well as that of the tombs yielded several single glass cubes, obviously pertaining to the wall mosaic. At the northern wall, a few pieces of wall plaster painted in red ornaments were collected. However, this is all that remains of the original decoration of the room. The tombs were either never used for actual burials, or they were emptied of their contents well before the earthquake (possibly the human

\(^{9}\) ASL standing for “above sea level”

\(^{10}\) V. Tzaferis, The Excavations of Kursi-Gergesa, Atiqot XVI, Jerusalem 1983.
remains were transferred to another location?). There is no doubt that by 749 CE the southern tomb was used as a wine cellar, with jars of exactly the same type as those found in the winery to the south of the church. One cannot rule out the possibility that this small cellar was indeed used in connection with the winery.

On the other hand, contrary to our expectations, no remains of a staircase were found which would give access to the gallery above the southern aisle. It is not easy to find satisfactory explanation of this fact. Perhaps the stairs were made of timber and they could be easily dismantled when the room with the atrium ceased to belong to the church? Perhaps the access to the gallery was from elsewhere, e.g. from outside the eastern end of the south wing?

Close examination of the walls and floors has confirmed our supposition that the Byzantine-period room was arranged inside an earlier structure. The walls of the tombs are constructed of basalt stones topped by two layers of rather large limestone blocks, with the exception of the western wall. The latter, built of undressed basalt stones of different sizes (occasionally with re-used material, such as a column drum) is clearly the foundation of an earlier wall (fig. 20). This wall (W298), a section of which has been used by the church builders as a substructure of W242 and as a bench protruding in the atrium, was constructed of limestone blocks laid in headers and joined by pale pinkish mortar. Elevations of this foundation examined inside Room 209W suggest that the utilization level connected with the wall was at ca. 126.95 m. ASL, corresponding to the level on which the bench with curved ends (W 293) was built. Actually, below the blocks of the bench, at 126.87 m. ASL, one can see a level layer of white lime mortar with small basalt stones embedded in it, at least 0.10 m thick. Probably the bench formed a sort of an exedra which occupied the south-western part of the cella (?) (See also 3d, below) On the other hand, it is noteworthy that the walls of the Byzantine cist tombs as well as the foundation of W 298 rest on a surface (F 299, at 125.70 m. ASL) which clearly pertains to a yet earlier architectural phase.
2. The atrium

2a. Southern portico. The western section of the south portico was uncovered in 2002 as an extension of the NNMP area (fig. 18). Several loci were exposed at that time, specifically: an entrance which led to the atrium from a short North–South street connecting it with the so-called decumanus; a basalt-paved walkway (F446), a part of a mosaic floor (F449) to the west of it, and a destroyed floor to the east (L447). In 2004, we explored the remaining part of the southern portico as comprised between Loc. 447 of 2002 and Room 209W.

Under debris of blocks collapsed from the southern wall (W445), and probably from the adjacent winery as well, a layer of pale-coloured soil was found. It was sealing a mosaic floor (F755) which was covered with dense dirt and mortar deposit (apparently disintegrated wall plaster). Along W 445, a line of limestone blocks forms a low bench (W751). The mosaic has survived in the central section of the corridor only (fig. 64). The southern edge of mosaic has been destroyed, and only the westernmost part of it there abuts on the bench.

The mosaic displays a "carpet" of simple geometrical decoration: a diagonal grid of squares outlined with a double line of black cubes, each square containing a rhombus (?) at the centre. The composition uses just a few colours: white, black, bluish-grey, pink and orange-brown. At mid-width of the corridor, a Greek inscription is inserted in the diagonal grid. It is written with black letters in five lines comprised in a square frame of a black narrow line, and intended to be read while moving eastwards, toward Room 209W and the basilica. The text commemorates an offering (clearly a financial contribution to the paving of this portico) made for the eternal rest of Antona (mispelled for "Antonia"?) the deaconess (fig. 65). A female counterpart of deacon, the deaconess was a church assistant with auxiliary duties only. Ordained by the bishop, she was supposed to take care of women of the Christian community; both during the church

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11 A. Segal et al., Hippos (Sussita), Third Season of Excavations, July 2002, University of Haifa 2002, 10, fig. 3.
12 The same mosaic pattern is found in the monastery at Bet Shean (G.M. FitzGerald, A Sixth Century Monastery at Beth Shan, Philadelphia 1939, pl. XII) and in the narthex of the church in Nebha in Lebanon (Donceel-Voûte, op. cit., 396, fig. 381, of the earlier 7th century?).
service and in their homes; this office is well attested for the provinces of Palestine and Arabia by inscriptions dated to the 6th and 7th century.\textsuperscript{13}

Remains of a makeshift wall (W752) perpendicular to the southern wall of the atrium (W445), divide the portico into two compartments. To the east of this wall no pieces of mosaic floor remain; the walking level is a rough surface made of earth mixed with a large amount of lime mortar (L753), actually bedding for the destroyed mosaic floor; in places, it exposes the poor construction of the stylobate. A fairly large number of potsherds of jars was gathered on both eastern and western sides of W752 suggesting domestic use of this area, perhaps in association with the winery (?).

2b. Eastern portico. The southern half of the eastern portico of the atrium has been exposed this year (fig. 18). Excavation in front of the entrance to Room 209W necessitated removing of as many as three layers of collapsed blocks, some of which were restored to their original position on the wall (W242), others were moved to a lapidarium in the atrium courtyard. The atrium floor (F296, at average of 127.19 m. ASL), was a rough surface continuing that of the southern portico, whitish grey in colour, with many pieces of white wall plaster of different sizes.

Above the southern end of the "bench" (W298), at the corner of W242 and W445, there are mortar remains of a fixture for a gutter made of wide terracotta pipes (fig. 66). No connection, however, can be seen between this vertical part of the gutter and an opening of a narrower terracotta pipe seen under the easternmost block of bench W751 at the southern wall of the atrium. One can suppose that a heap of broken wall plaster found at the floor level in the corner was used as a fill, probably slightly sloping westward, to support a pipe linking the bottom of the gutter to the horizontal pipe running parallel to the south wall (W445).

A small fragment of the mosaic floor (F297) has survived in the corner between the western wall of the basilica (W242-north) and bench W298 (fig. 67). This floor is at 127.25 m ASL, i.e., ca. 6 cm above the extant level of the eastern portico as used by 749 CE (F296). This is eloquent proof that the area of the atrium continued to be used after the major destruction of its floors in undetermined circumstances, yet no attempt was

\textsuperscript{13} Y.E. Meimaris, \textit{Sacred Names. Saints, Martyrs and Church Officials in the Greek Inscriptions and Papyri pertaining to the Christian Church of Palestine}, Athens 1986, 175-178 and nos. 885 – 891.
made to mend them. Apparently, the late use of the atrium had nothing to do with its previous ecclesiastical functions. It is interesting to note that the mosaic bedding of the atrium includes pieces of roof tiles, as does the substructure for plaster on some walls, e.g. the eastern wall of the *diakonikon*. Tiny portions of the mosaic floor are still attached to the poorly built stylobate of the eastern portico, distant from the facade of the basilica by 3 m.

Even if debris in front of the entrance to the southern aisle contained several small fragments of marble slabs and of painted wall plaster, the extant floor (F296) was nothing more than worn bedding for an earlier mosaic. In front of the doorway, an impressive basalt lintel 2.16 m long was found lying on the floor, one of its long sides (up) with white plaster of high quality. By the northern jamb of the doorway, a high-backed chair of basalt (NWC 78), has been standing against W231 (fig. 68). It is 1.18 m high, with extant width 0.45 m (actually, it seems to be a half? of an original seat) with an arm support preserved on the left side. The presence of this object, clearly hauled from some nearby public building, presumably a theatre, proves that there was a need to have a door keeper exactly at this place (instead at the entrance to the atrium); this in turn might suggest that the atrium did not belong to the church anymore.

Domestic function of this part of the atrium is confirmed by the presence of an outer part of a flour mill of basalt found by the stylobate of the eastern portico (fig. 68). Between this and the basalt chair, under the blocks collapsed from the church facade, a series of iron objects (MU 04.12 – 04.14) of unclear (agricultural?) function were discovered, badly corroded and broken.\(^{14}\) Apparently associated with some pieces of lead binding, they constituted a set (?) of three (or perhaps even four) identical flat rings, each composed of two halves with two tiny holes for fastening them to each other (fig. 69). The diametre of the objects, with indented outer edges, measures 0.48 m, while their central opening, slightly oval in shape, measures 0.30 m by 0.26 m.; the only parallels we are aware of, come from one of the church annexes at nearby Khirbet Karak.\(^{15}\)

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\(^{14}\) These objects, along with other metal utensils from the NWC area, are presently being studied by Mr. Marek Woźniak who has tentatively identified them as parts of agricultural tool(s).

3. Stratigraphical trial pits

3a. The martyrion chapel

Careful cleaning of the limestone reliquary inserted in the floor resulted in revealing the representation of a "Greek Cross" carved on its western face. The cross centre is marked by a grooved square "diamond" with a circular hollow at the centre (possibly for inserting a gem). In addition to the lowermost sections of two table legs discovered in 2003 at the NE and SW corners of the reliquary, the cleaning at the base of the reliquary revealed the presence of square marble tiles used as supports for two other legs placed below the floor level at the NW and SE corners.

One of the marble elements (ST 03.06) found in 2003 under the southern wall of the martyrion could be fitted in one of the corners (the north-west one). Rather amazingly, the other three legs of a table (an altar) which used to stand above the reliquary were reassembled from finds made elsewhere in the church during the previous seasons: in western part of the nave (ST 00.16 - 18) and in eastern part of the northern aisle (ST 01.11) (cf. fig. 101). Two of them were recomposed from smaller fragments to their total height of 1.10 m. The fact that by the time of the earthquake in 749 CE, when the veneration of the holy relics was still going on in the martyrion (cf. our Report 2003), the marble altar was already dismantled, suggests that this place could not serve for celebrating of the Eucharist anymore (unless a marble altar was replaced by a wooden one?). Moreover, the apparent connection between the removal of the colonettes and the lime burning evidence in the area (cf. our Report 2001) can now be interpreted as dramatic testimony to the low economical status of the church users who gradually removed those marble elements which were of less importance for the functioning of the church.

A closer examination of the surrounding of the reliquary has shown that while a large lacuna in the mosaic floor on its west side is due to blocks that collapsed during the earthquake (as is the damage to the south-west corner of the reliquary), the lacuna on the east side was filled with a layer of buff clay as an intentional repair. This poor repair must date from the period (7th-to-8th century?) when the local community lacked means to ensure a higher standard of work.
A small probe was made beneath this layer of clay abutting the eastern side of the reliquary, down to an earlier floor (F267) found 0.20-0.22 m below the mosaic level of the martyrion. This floor (pertaining to an earlier phase of the church?) was a surface of yellow clayey earth tamped with small stones (cf. fig. 77); a broken roof tile, wall plaster and undiagnostic pieces of a glass vessel were found lying on it. This was covered by a levelling layer 10-11 cm thick: a very dense layer with small basalt stones, mortar, fragments of white wall plaster (?). Upon it, there was a layer 6-7 cm thick with evidence of conflagration (pieces of charcoal in light brown soil, single mosaic cubes, a fragment of roof tiles): clearly a testimony of the destruction of a mosaic floor of this room. Finally, the uppermost layer is the clay repair, 1-2 cm thick, filling the mosaic lacuna. It is not clear, however, if the reliquary, the bottom of which sits some 5 cm below the level of the clay repair, was inserted in the mosaic floor before the conflagration, or during the repair of the floor with the clay layer; the former possibility seems to be the more plausible one.

3b. Northwest end of Loc. 205

The north-western part of the main chancel area (L205) was investigated in search of architectural remains of the first phase of the church (fig. 21). Below the level of the mosaic floor (completely destroyed in this part of the chancel) and its bedding (grey mortar with ashes and pebbles upon a layer of small stones), a line of three limestone blocks on the North – South axis were found (W259), 0.39 m east of the chancel screen base, and 0.08 m from the column base NWC 27. Resting on F255 (with a corresponding block visible under the southern part of the chancel), they apparently formed a part of socle for an earlier chancel screen base (fig. 70). In the space between this wall and the later chancel screen base, under a layer of soft brown earth, bedding for an earlier floor of the nave was found (F266). Made of clayey soil with lime mortar and small stones, it lies ca. 0.20 m below the mosaic floor level of the late chancel and ca. 0.10 m below the mosaic level of the northern aisle. On the bedding in question, which corresponds with the top of the socle for column NWC 27, a couple of mosaic cubes were found, but it could not be ascertained if they were indeed a part of an earlier mosaic floor.
To the east of W259 no floor remains at a corresponding level were found. In the original phase of the church, the apse did not have the *synthronon* yet, so it must have been level with the rest of the chancel; this means that the earlier chancel floor would be at a higher (not a lower!) level than the mosaic of the late chancel.

**3c. Probe below Loc. 202 east**

Another probe was opened in front of the entrance to the chancel area, at the place where the mosaic floor of the nave did not survive (fig. 21). Under a well-preserved mortar bedding for the mosaic and its substructure (layer of small lime stones), a levelling layer of brown soil was found. Below it, at 126.90 m ASL, a thin layer of yellowish brown clay (F 756) was covering a pavement of rectangular limestone slabs and smaller basalt stones (F 757) (fig. 71). The level of this floor (clay with underlying stone pavement) corresponds with that of floor F255 discovered in 2003 below the chancel area.

**3d. Probe along W298**

In the eastern portico of the atrium, a trial pit was opened in front of Room 209W, parallel to "bench" W 298 (fig. 22). The western face of the stretchers of this early wall is plastered down to *ca.* 0.26 m below the late walking level (F296) of the atrium. At this depth (126.88 m ASL), a floor (F268) of tamped earth has been found, clearly connected to the plastered phase of the wall. A couple of pieces of marble slabs were found lying flat on this level, but no mortar bedding has survived to suggest the presence of *opus sectile*. A basalt slab in the south-eastern corner of the atrium, on which the heap of broken wall plaster of marble-like quality was resting, seems to pertain to the same architectural phase (fig. 73). In all probability, the plaster pieces from the destroyed building were purposely kept by the church builders in this place to provide a substructure for the water conduit (see above).

Underlying F268 was a sort of construction layer on the top of a levelling layer (L269). The latter consisted of soft brown soil covering a fill of basalt stones. The foundation of the wall, beginning some 0.25 m below the level of F268, was constructed of basalt stones with occasional use of limestone blocks in a narrow ditch, as noted also inside the Byzantine tombs in Room 209W (fig. 72). The pottery from the levelling layer (L269),
safely sealed by F 268, leaves no doubt about the construction date of the early wall: it took place at the turn of the era, in the later Augustan period or the early years of Tiberius (see *Pottery Report*, this volume).

A northward extension of W298, although at a slightly lower level, was found in front of the entrance to the southern aisle. At the depth of *ca.* 0.40 m below the basalt threshold of the door (which turned out to be a reused cornice block of very fine workmanship), a limestone stretcher (!) was found with plaster on its western face.

**3e. Probe in L201 west**

To our surprise, there seem to be no continuation of W 298 below the doorway from the atrium to the nave. A small probe in Loc. 201 has demonstrated that there was only one construction phase of the threshold of this door; *ca.* 30 cm below it (127.11 m ASL), a stretch of a pavement was found, made of rectangular limestone slabs (fig. 23, 74). To understand its nature and chronology, it will be necessary to examine it in connection with the nearby trial pit L252 dug in the field season of 2001 (cf. figs. 35 and 47 in our *Report 2001*).

The fieldwork program in the North-West Church during the forthcoming season (2005) considers the following necessary investigations:

a) exploration of the remaining part of the atrium

b) exploration of the northern wing of the church

c) additional research in the basilica.

**The North-West Church: Summary of five excavation seasons**

The North-West Church is a three-aisled basilica flanked by northern and southern wings and preceded by an atrium. The church was originally built in an important spot of the city, to the north of the main public square (*agora*), on the site of what appears to have been a pagan sanctuary. We believe it is precisely the earlier urban/architectural tissue that has been responsible for peculiarities of the plan such as the un-proportionally large atrium as compared to the basilica, or the entrance to the atrium situated on its southern side. In the Umayyad period, however, the city might have
already been changing into a village-like settlement, to judge from the presence of a vast wine and olive-press installation (sector OPB/NNMP).

In terms of the relative chronology, the existence of the church was comprised between that of the sanctuary and the earthquake which destroyed the town of Sussita. Year 749 CE as a generally assumed date for this earthquake has been confirmed by the objects found in the sealed contexts at the church such as the coins and pottery (including oil lamps): see our Report 2001, 2002 and 2003 respectively.

The completion of the fifth season of the fieldwork in September 2004 has provided a good opportunity of evaluating the data gathered till now. During the five seasons we uncovered the entire basilica (2000-2003), the southern "wing" with its three rooms (2003-2004), a small section of the northern wing (2002) as well as several sections of the atrium (2000-2001 and 2004). Besides the church itself, a section of an open area outside the northern wall of the church (2001), an open room on the eastern side of the southern wing (2001), and a part of an olive oil- and wine press installed at the site of earlier buildings (2001-2002) were uncovered.

Plan of the church

The overall plan of the church compound is best paralleled by that displayed by the church at neighbouring Kursi. The basilica with its internal apse is divided into three aisles by two rows of six basalt columns each. It seems fairly clear that the northern and southern wings flanking the basilica are an integral part of the original design of the compound. A spacious square atrium consisted of a courtyard surrounded by four porticoes with six columns to a side.

Construction characteristics

The building materials used in the construction of the church walls were both limestone and basalt blocks, as well as smaller undressed stones. The central apsis was built of basalt ashlars; some walls were constructed entirely of limestone blocks (e.g. most of the southern wall of the church along with the southern wing), others – of limestone blocks on basalt substructure (among them, the eastern wall of the church, W238, apparently built upon an earlier wall of basalt ashlars), while the mixing of basalt and
limestone materials of different sizes (mostly medium to small) and shapes (often irregular) seemed to be a feature of the latest additions to the church architecture (e.g. the eastern section of W 233 in the northern aisle).

The doorways (thresholds and doorjambs) were constructed of basalt material, mostly in secondary use (including cornice blocks used as doorjambs). Basalt was also used in the construction of the pilasters supporting the arches in two rooms of the southern annexe (Rooms 209C and 209E), the arches of the northern sacristy (Room 207), the entrance arch of the southern sacristy (Room 208), as well as the pilasters which carried the springing of outer arcades in the colonnades. The arches of the southern annex and the northern sacristy were constructed of limestone, while that of the southern sacristy was built of basalt blocks. The columns consisted of basalt drums with basalt capitals; in the basilica, they were mounted on bases of white marble.

The existence of galleries above the aisles is securely attested by large portions of white monochrome mosaics spread at ca. 20 - 30 cm above the floor of the two aisles. As no remains of gallery banisters were found, one can suppose they were made of timber.

The presence of the galleries seems to suggest that there were no clerestory windows above the nave; if so, the only source of the light for the nave would be windows situated in the facade, and, indirectly, also windows in the walls of the galleries. In this case, the lighting of the ground floor of the aisles would be still weaker, some light coming only from the nave and the outer doors (when open). Unlike the basilica with its gabled roof covered with terracotta tiles (as attested by numerous finds of both tegulae and imbrices), the side wings had flat roofs. This has been confirmed by the exploration of the southern annexe where very few roof tile remains were found in the debris. The roof was presumably made of clay, lime mortar and organic material (reeds) on wooden beams supported by stone arches. The annexes must have been provided with windows, the possible location of which (at the top of the walls?) must be considered in strict correlation with the visual reconstruction of the adjoining winery.

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16 Such location of the windows in a church is depicted on a mosaic in the church of St. Stephen in Um al-Rasas (Kaston Mefaa), cf. M. Piccirillo, The Mosaics of Jordan, Amman 1993, fig. 347.
Decoration and furniture of the church

The architectural decoration of the church was apparently limited to capitals of the columns which represented a regional Byzantine-period version of the Ionic order. The basalt stone of the colonnades in the basilica, initially believed to be covered with white plaster in imitation of marble, turned out to be vividly painted. Specifically, one of the capitals has preserved part of a red decoration above a wreath of green leaves (cf. Report 2003, fig. 50), and the last winter’s rains revealed remains of green ornaments (vegetal scrolls or imitation of veined green marble?) painted on the plaster of the column drums (cf. fig. 99). Many fragments of painted plaster pertaining to the decoration of the walls were found in the debris of the northern aisle (2001), the southern sacristy (cf. "Mural Remains from the Martyrion Chapel", this volume), and in the easternmost part of the diakonikon. The floors of the basilica and the porticoes of the atrium were paved with mosaics.

The furniture of the church such as marble screens and posts of the lateral chancels, three reliquaries, an altar table, bronze lighting devices (a lamp in the shape of dove and two polykandela) and many other objects of metal, glass and pottery, were found in situ in sealed destruction deposits. They are of crucial importance for the identification of the function of particular rooms of the church compound during the final period of its existence (see below).

The phasing of the church site is based mainly on relative chronology, with very few points of reference to absolute dating.

A. Pre-church structures

1. The earliest remains at our site, apparently of a Hellenistic date, are few and cannot be dated with any precision due to the lack of a satisfactory amount of sealed material. One can mention parts of a pavement (?) (F299) re-used as a floor of the cist tombs in Room 209W, as well as an east – west wall (W258) and an earthen floor associated with it under the main chancel of the basilica (cf. Report 2003, originally believed to be of an Early Roman date).

2. Better legible remains are those of an upper floor (F255) found in the same trench under the chancel. This floor is associated with the plastered western face of a wall of
basalt blocks (W256, later used as the western substructure of the apse). It is not quite clear if a water channel (L257) in masonry running along the foundation of this wall predates the construction of both the wall and the floor, or if it pertains to the same architectural period. A radiocarbon (C-14) analysis of a sample of its mortar revetment supplied a rather broad dating in between 120 BCE and 70 CE.\textsuperscript{17} As to the floor (F255), its elevation (126.91 m. above sea level at the west end of the trench) corresponds with that of the floor (F 268) found below the level of the atrium, securely dated to the beginning of the 1\textsuperscript{st} century CE. This floor is associated with the western wall of what appears to be the naos (cella) of an Early Roman temple (fig. 25). Parts of the eastern wall of the same building were re-used as benches (W 248 and W 249) in Room 209E, indicating that the inner width of the cella amounted to 11.50 m (the entrance from the pronaos being ca. 2.00 m wide), while its length could not be determined as yet. Other elements pertaining to the same architectural phase appear to be an east–west wall (W264), possibly a stylobate of a portico, with associated floors (F261 and F263) discovered just to the north of the church (cf. Report 2001).

B. North-West Church

1. The date of the construction of the church has not yet been determined, and furthermore the destruction and/or abandonment of the sanctuary were not necessarily followed by the immediate installation of the church. Actually, the site did not yield any data relevant to the period comprised between the construction of the cella at the beginning of the 1\textsuperscript{st} century CE and that of the church (5\textsuperscript{th} century? early 6\textsuperscript{th} century?).

According to the original design, as supported by the parallel plan of the church at Kursi, the central apse was flanked by rectangular sacristies (pastophoria) the width of each of them encompassing the joint width of an aisle and a side wing. A particularly interesting feature is a small door connecting the apse with the northern sacristy; its function has not been satisfactorily explained. The chancel was contained within the nave, with a rectangular bema probably elevated two steps above the nave’s floor.\textsuperscript{18}

\textsuperscript{17} This was performed by Ms Danuta Nawrocka of the Institute of Geology, Department of Dynamic and Regional Geology, Adam Mickiewicz University in Poznan.

\textsuperscript{18} As e.g. in the church of Bishop Malechius at Mukawir, Jordan, cf. Piccirillo, \textit{op.cit.}, fig. 418.
The basilica had three doorways in its western wall, leading respectively to the nave and the aisles. Each aisle also had an inner door to communicate with the adjoining annexes. Although no earlier mosaic floor was found in the church, the bedding for an earlier floor was tentatively identified in several spots at ca. 0, 10 m lower than the extant mosaics; this earlier floor corresponded to the top level of the marble socles for the columns.

2. In the second architectural phase, important changes were introduced to the plan of the church. It seems that both sacristies became reduced in size; the northern one was also cut off the aisle by a wall so that a small room (probably a *skeuophylakion*, a treasury room) was created. It was accessible only through a low and narrow doorway in the wall of the apse, concealed behind a high *synthronon* (consisting of three to four rows of seats) which was constructed inside the main apse. A lateral apse was built at the eastern end of the shortened northern aisle, while the door at its western end was blocked. The *bema* became lower and slightly expanded to the west as well as to the sides so that its edges abutted two easternmost intercolumniations. It also seems that the atrium achieved its final form during that period, and its porticoes received mosaic floors (with the commemorative inscription for Antona the deaconess). At the same time, the basilica was paved with the extant mosaics, including the inscriptions of two donors (Petros and Hedora) in the southern aisle. This phase is tentatively dated to the last quarter of the 6th century on the grounds of the stylistic similarity of our mosaics, mainly of the framing motifs in the northern aisle, to the floors of the baptistries in Kursi and in the "cathedral" at Sussita paved in 585 CE and 591 CE respectively (cf. Report 2002). The inscriptions present us with the names of three members of the local Christian community, among them a female church assistant, clearly representatives of the town’s élite.

3. During the third phase, which should be dated to an earlier (?) part of the 7th century, the chancel was expanded to embrace the eastern ends of both aisles in a T-shaped manner. This new arrangement necessitated the blocking of the door that used to connect the northern aisle with its annex(es). The chancel screens and posts installed across the two aisles were made of imported marble; there is no doubt, however, that they received their relief decoration in a local (Byzantine Palestinian) workshop (cf.
While in the northern aisle the limestone base for the chancel screen-and-posts was just put on the top of the mosaic floor (cf. Report 2001), the chancel base of the southern aisle, which consisted of re-used blocks of a marble frieze from a monumental Roman building, was inserted deeply in the mosaic floor. Behind the screen, a slightly trapezoidal room on the southern side of the apse served as a martyrion chapel. At its rear part, a large reliquary of a pink limestone with a jeweled (?) cross carved on its face was inserted in the mosaic floor, and a marble altar table was set above it.

4. The fourth phase of the church followed some damage to the building, possibly caused by an earthquake, after which repairs to the mosaic pavement had to be done in the martyrion chapel. Probably also the painted decoration of the martyrion walls and the entrance arch was executed at the same time; according to the radiocarbon (C-14) dating of a wall plaster sample from the entrance to the martyrion, this happened after 690 CE. Unlike the martyrion, however, the nave seems to have been left un repaired. A striking contrast noted between the extremely poor state of its preservation (lack of any liturgical equipment; mosaic floor almost entirely destroyed) versus fairly good state of the aisles is not satisfactorily explained by the IDF activity on the site during the fifties of the 20th century.

Therefore, it is possible that the nave, damaged and perhaps unroofed, assumed the functions of an atrium. The atrium itself, used long after its mosaic floor was destroyed and divided into smaller units, apparently served domestic purposes (mainly food processing, perhaps also production of lime?). Domestic use was extended onto the southern tomb in Room 209W, clearly re-used as a wine cellar. Actually, one can even presume that the atrium (as well as this particular room) did not belong to the church anymore, as suggested by the presence of a basalt high-backed chair installed at the entrance to the southern aisle, instead at that to the atrium, as one would expect.

The end of this phase is marked by the devastating earthquake of 749 CE to which we owe precious record of the final years of the church’s functioning. This is the record of worship continuing in spite of increasing poverty of the local Christians. All the marble elements of the church furniture which were not considered as necessary for the liturgy

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19 Analysis performed by Ms D. Nawrocka (see note 2, supra).
were gradually removed to be burnt into lime, although a lime kiln still remains to be located. A layer of pure lime was found in the western end of the northern aisle in association with a marble slab (cf. Report 2001); not far from it, in two different spots, there were marble supports of the altar once standing above the reliquary in the southern martyrion.

The large reliquary inserted in the floor of the martyrion chapel had been emptied of its relics to become a sort of a socle for a portable reliquary of marble shaped as a miniature sarcophagus. The latter apparently was the source of distributing of the blessing (eulogia) ex contactu, to judge from the presence of a long bronze pin left in the opening of the lid. The cult of the martyr(s) in this place is further emphasized by a polykandelon collapsed from under the arch (cf. Report 2003), as well as small votive crosses of silver fixed on the colonettes crowning the chancel screen (cf. Report 2002).

The northern apse, found filled with marble elements of the church furniture, was probably used for celebrating of the Eucharist during the final days of the church. Contrary to our initial impression that the marbles were just stored there to be burnt into lime (cf. Report 2000), it now seems that the liturgy in this place was going on, with a superb bronze lamp in shape of a dove hanging in front of the altar (cf. Report 2001). The marble mensa on its four legs was still used as an offering table despite the lack of a large part of the slab. A marble reliquary closely similar to that from the southern martyrion was found complete with its contents (a miniature glass bottle filled with earth and tiny pieces of bones, cf. Report 2000); it must have been placed on a stone support under the altar.

Finally, the two rooms in the southern wing, accessible from the southern aisle (with a masonry couch for the night guardian right opposite the entrance), functioned as a diakonikon clearly from the beginning of the church. Their contents, sealed by the earthquake, have become a most eloquent testimony to the life of mid-8th century Christians (cf. Report 2003). The two rooms yielded no less than 104 pottery items. Some of them were unused objects, just commissioned for the church (jar lids, terracotta lamps), the others clearly contained offerings brought by the faithful (many cooking pots and casseroles with their lids, a few storage jars). They crowded the smaller outer room to the extent that some of them had to be left outside it, against the wall of the
aisle (cf. Report 2001). Also some elements of the church equipment (a censer, a bell) and iron tools were kept in the room.

While the outer *diakonikon* room served mainly as a receiving and storing place for the offerings, the precise functions of the much larger inner room are open to discussion. Some pottery vessels found there, definitely fewer than in the first room, were concentrated in the vicinity of the door and along the southern wall. In several places decomposed timber remains were found above the floor, presumably coming from some furniture, perhaps also from the ceiling beams. Analysed samples of the timber have been identified as pertaining to cedar (*Cedrus Libani*) and/or fir-tree (*Abies*). Actually, the inner *diakonikon* room could be a multi-functional one, used for communal meals, for storing sacred objects and, as the recent discoveries seem to indicate (cf. Report 2004), its eastern part could be adapted to fulfil the functions of a baptistry.

To sum up, there can be no doubt that the exploration of the North-West Church is crucial to the understanding of the life of Christian communities in the eastern Galilee/south-western Golan on the eve of the Islamic conquest and during the Umayyad rule. On the other hand, during the future fieldwork we expect to retrieve some data that would shed light on the obscure period during which this famous *Decapolis* town was changing its face from the pagan to the Christian one.

Jolanta Mlynarczyk

Mariusz Burdajewicz

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20 By Ms. D. Nawrocka from the Institute of Geology, Poznan.
Mosaic floor in the North-West Church

- Technical Examinations

The mosaic floor of the North-West Church in Hippos is connected with the second phase of the church construction. On the basis of the analysis of the patterns it is dated to the second half of the sixth century.\(^1\) In spite of searches conducted in the nave, no traces of an earlier mosaic floor were found that could be associated with the first phase of the church building. The absence of both paved floor fragments and concentrations of loose *tesserae* on the walking level connected with the earlier phase of the church might suggest the use of *opus sectile* technique instead.\(^2\) However, in the trial pits neither mortar with tiles’ imprints has been neither found, nor any other remnants which could support such a hypothesis. *Opus sectile* tiles, while themselves a valuable material, could have been removed for re-use. No fragments of mortar with clear *tesserae* imprints have been discovered. Provided that an earlier mosaic floor really existed, the absence of any traces may be explained by complete removal of the cubes. However, this would be a time-consuming as well as irrational action, the more so that the mosaic surface could have provided a good bed for a later floor level. At the present state of research, the kind of floor used in the first phase of the church (mosaic or *opus sectile*) remains undetermined (figs. 75).

The mosaic covering the church floor is made of limestone cubes, which were probably obtained in the Hippos area. Lime mortar with the addition of pebbles was used as a binding agent. A few fragments of the mortar, coming from the nave, contain an admixture of waste from *tesserae* cutting. These are small pieces of white lime with sharp edges. Their role was to strengthen the mortar. Craftsmen, by adding them to the mortar, got rid of waste at the same time. The thickness of the lime mortar binding the mosaic cubes is basically the same in the church nave, in aisles and atrium, and it is estimated at *ca.* 2,5 cm. The layer of the mortar binding mosaic *tesserae* from the

\(^1\) J.Mlynarczyk, Hippos (Sussita): Exploration of the North-West Church Complex (Areas NWC and OPB) in 2002, *SwiATWIT* IV (XLV), 2002, p.75

\(^2\) The older level of the church was noted in e.g. Loc. 266 and Loc. 267. In the trial pit opened in Loc. 201 in 2001, a few tesserae, not joined with mortar, were found. The fact that they are not connected to each other may suggest that they are accidental objects. Compare: J.Mlynarczyk and M.Burdajewicz, North-West Church Complex, in: A. Segal, J. Mlynarczyk and M. Burdajewicz, *Hippos (Sussita), Second Season of Excavations, July 2001*, University of Haifa 2001, p. 12
galleries is thicker and amounts to about 4,5 cm. It is actually linked with the architectural structure of the church gallery, which made it impossible to prepare here a floor bed as thick as that in the nave and aisles. The mortar from the gallery contains, besides pebbles and waste from the cutting of tesserae, an admixture of an organic material: burnt pieces of reed.\(^3\)

The quality of the material used for tesserae production varies. The white, grey, black and pink cubes are in good condition and have a hard, dense surface. Loose cubes in those colours can therefore be re-used for the conservation and reconstruction purposes. To the contrary, the yellow and red tesserae show a tendency to crumble and break into pieces. Most of the damage to the floor as observed now is a result of an earthquake of AD 749, which destroyed the basilica.\(^4\) However, after cleaning up the mosaic surface it has been found that a worse condition of some of the floor fragments can be associated with the erosion of the red and yellow cubes. Tesserae in these colours were made of poor quality lime. At the moment, apart from the erosion, the danger for the floor structure is posed by roots running under its surface. Growing, they lift the mosaic level and cause the mortar to crumble. As a result, the cubes fall apart and the pattern gets destroyed.

The quality of the mosaic technique in the nave and the aisles of the basilica is comparable. It has been evaluated according to a certain standard: the amount of cubes used per square decimetre.\(^5\) In the North-West Church it is estimated at an average of 82 tesserae. The length of the edges of the cubes in the nave and the aisles is about 1.2 cm (fig. 76).\(^6\) The gallery floor was made of white, grey and cream-coloured cubes arranged without any particular pattern. Its fragments were discovered during the exploration of the aisles (2001 and 2002). While arranging the mosaic, cubes with edges of about 1.6 cm were used. The quality of the gallery mosaics is difficult to be evaluated due to their fragmentary state. From the available samples, however, it is possible to establish their

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3 More information about the mosaic floor from the galleries in Mlynarczyk, op. cit., p.74
4 V. Tzaferis, Sussita Awaits the Spade, *Biblical Archaeology Review* 16:5 1990, p. 50-58
5 For the purpose of measuring, a frame 10 cm x 10 cm was made. All cubes with at least one edge comprised inside the frame were counted.
6 Average values, calculated on the basis of the five measuring points located in different places on the church floor.
approximate value: about 50 tesserae per square decimetre. The mosaic floor in the atrium is of a similar quality, with cubes of similar sizes used in it.

Two examples of the floor repair can be found in the southern sacristy (martyrion). One of them is visible in the trial pit done by the eastern edge of the reliquary. Fragments of a mosaic floor arranged in scale motives (Avi-Yonah pattern J3) were discovered in a layer of clay (fig. 77). The pattern fills the mosaic carpet of most of the martyrion floor as well as that of the southern aisle. No traces have been found that could explain the direct cause of the damage. However, the discovery of the fragments of the scale pattern on the lower level as compared with the remaining floor is suggestive of the collapse of a heavy stone, which indented the mosaic and destroyed the pattern. The repair was made with clay which filled the gap. Such a way of restoring the floor was the cheapest and easiest one to be made. Its choice might have been caused by the lack of funds that should be used for reconstruction of the pattern. In the layer of clay no loose cubes were found which means that they must have been removed before the filling of the damaged fragment. The second repair is situated under the entrance arch to the martyrion. It is probable that in this place the name of the saint whose relics were contained in the reliquary was written. The repaired fragment is a part of a rectangular panel, dividing the mosaic "carpet" of the martyrion from that of the southern aisle (fig. 78). It is surrounded by a geometrical border made of diamonds filled with colourful cubes, arranged in different patterns. Fragments of an original background composed of dark cream tesserae (fig. 79) have also survived. The colourful cubes, used for the repair, could have been the original ones, possibly removed from the damaged floor. However, this cannot be ascertained, since the prevailing tesserae used in the repair are of white stones, not found in the remaining original part of the panel. The tesserae were arranged without any specific pattern, only character of the rows was maintained. Here as well it is difficult to define the direct cause of the damage. It might have been the collapse of the basalt blocks of the entrance arch during one of the earthquakes. The repaired fragment is almost ideally rectangular in shape. It is probable that the inscription, if it ever existed, was removed on purpose. This, however, can be determined only after a proper examination is carried out under the repaired floor.

Michael Aniszewski, Warsaw
Mural remains from the *martyrion* chapel in the North-West Church

Exploration of the *martyrion* chapel (Loc. 208) conducted in 2003 yielded an amount of mural remains. They were found in many small fragments, detached from walls and collapsed stones, and only occasionally, still fixed to the surface of blocks in the debris of the earthquake of 749 CE. For the sake of the exploration record, small fragments were grouped according to their respective spot of discovery in the vicinity of individual walls. Thus, the eastern wall has been divided into northern section (EN Wall), middle section (E Wall) and southern section (ES Wall, including the south-east corner of the room). The wall plaster fragments, found around the engaged pillar which used to support the springing of the entrance arch, were marked in similar way: EP (eastern face of the pillar), NP (northern face of the pillar) and SWP (south-western area, in Loc. 223). While it is not possible to establish it with any certainty, it has been assumed that in most cases find spots of the plaster fragments were relevant to their original place on the wall (that is, fragments found close to the southern wall would pertain to that wall, etc). It seems that the lowermost parts of the walls were plastered white, with the paintings occurring only from some height above the floor.

The eastern wall

The painted decoration of this wall seems to have displayed a really wide range of colours: yellow, orange to red, different shades of pink/purple, green, blue, light brown to dark brown, and black. Unfortunately, most pieces are too fragmentary to allow any reliable identification of the motifs, not to speak about the composition. Some of them show contiguous fields in black and red, some others are parts of a meander frieze painted red against yellow background and bordered by dark grey (originally black?) band. A group of fragments show alternating faded-black and orange-red bands, the latter over painted with ornaments in darker red (fig. 80).

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A single fragment bears faint traces of blue lines against red; it cannot be ascertained if these are remains of Greek letters or just a decorative pattern. Among the plaster pieces collected at the middle section of the wall, there are fragments of what could be floral decoration in purple, red and yellow, with brown lines (a stalk?) against a white background. Another piece displays remains of white lines against a blue background.

**The northern wall**

Relatively few fragments of wall plaster collected along this wall preserve the remains of decorations painted in red, yellow to orange, and green. One can mention a red line against a yellow background with an adjacent green field, or a small section of rounded yellow field framed by an orange line.

**The southern wall**

Among the plaster pieces collected near this wall, the prevailing colours are red, yellow, green, black and white. Frequently occurring are fragments of a meander frieze painted in red against wide yellow band; a related (?) decoration displays thin straight lines painted in red inside a yellow irregular field bordering on the green one.

Several fragments belong to a banded decoration in yellow, black and white; a piece of plaster still on the wall shows that a horizontal yellow band upon a black one formed a sort of dado above which the remaining decoration developed. Among small pieces collected near the central section of the wall there are fragments of what appears to have been figural decoration: part of a right cheek with a wide open eye, and perhaps the front part of a brown shoe (fig. 81).

**The southern pilaster of the martyrion arch**

Several plaster pieces found around the pier preserve the remains of a presumably floral decoration: brown and green fragments of stalks and leaves (?), red fragment of a flower or a vine leaf (?). They could be identified as parts of vine tendrils climbing up the wall.9

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9 As depicted on the entrance arch to a room at Kellia, Egypt: F. Daumas, A. Guillaumont, *Kellia I Kom 219*, le Caire 1969, Pl.10, d.XXIV; Rassart-Debergh, *op.cit.*, Fig.38, p.390.
A painted corner (quoin) block found in the debris clearly comes from one of two engaged pillars (the northern of which did not survive at all), and indicates that their decoration included also a vertical band of red meander against a wide yellow band. Its outer edge was framed by a narrow black band which bordered on a corner red band, painted on two contiguous sides of the block (fig. 82).

One detached piece of plaster has remains of a geometrical decoration in red, black and white which clearly pertain to a coffered pattern (fig. 83). Several small pieces (some of them found in front of the martyrion entrance, in L223) display a series of multicoloured lines (fig. 84) as well as parts of the above-mentioned meander frieze. Reconstruction of the painted decoration of the piers should therefore consider a vertical frieze of meander, contiguous black and red bands, probably also floral motives (tendrils, florets). The springings of the arch, supported by the pillars, were re-used sculptured blocks from a Roman building, covered with red plaster.

The arch of the martyrion

Several basalt blocks with remains of wall plaster on three contiguous sides (a long one and two short ones), found in the vicinity of the pillar in Loci 208 and 223, and pertain to the collapsed entrance arch of the martyrion. The voussoir seems to have been decorated with a number of geometrical and vegetal motifs although usually it can not be told to which of the two faces, the western or the eastern one, an individual short side of the block did belong.

The motifs were painted against a yellow field framed by longitudinal bands of a different colour. The simplest variant is a plain (?) yellow field above a white band which borders on a red band extending on two contiguous sides (including the soffit of the arch). Another block displays a stylized branch with red berries, with the band between its yellow background and the red outer band painted black instead of white (this decoration is safely attributed to the western face of the arch). Still another block is decorated with a green rhombus outlined in red, accompanied by an undefined

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10 For similar decoration, see J. Cledat, *Baouit*, I, le Caire 1906, Pl. LXII, where the coffers contain tondoes with the busts.
12 For the relation of the block to the pillar, see J. Mlynarczyk and M. Burdajewicz, "North-West Church Complex", in A. Segal et al., *Hippos – Sussita, Fourth Season of Excavations*, Haifa 2003, fig. 45.
ornament (fig. 85). On two other blocks the respective motifs could not be identified, but in both of them the yellow panel rested on a black narrow band separating it from a wide corner band painted in red. The decoration of the soffit was very simple: it consisted of narrow red bands all along the two edges, and a wider yellow band running down the middle. It is only to be regretted that no further details of the painted decoration could be retrieved from the martyrion chapel’s debris.

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Identification of wood fragments from the *diakonikon*
of the North-West Church

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All the wood fragments marked with the symbol Timb-1: L209 EE (=L230) collected above the floor (field no. 6a-b) are 2-7 mm long. The poor condition of the wood fragments did not allow for their identification after treating them according to procedures following the rules of preparation applied for this kind of material. Due to this fact, microscope slides were made of the wood fragments that formerly had been soaked in 70% ethyl alcohol. The microscope observations made of them allowed for their unequivocal identification as wood of coniferous trees (Fig. 1). In one of the slides obtained from the radial section, we have observed the crossing of an arboreal radius with a longitudinal duct and we have found taxoidal pipes in the crossing field. This kind of pipe is characteristic for wood of cedars of the Mediterranean Sea Basin, *e.g.* a cedar of Lebanon or the wood of fir. The *Cedrus libani* species occurs quite frequently in this geographic region. From the historical premises it is well known that in antiquity it was widely used in furniture production, shipbuilding, wood decorative handicraft, sculptures and religious objects. The second identified species is a fir. In the Mediterranean there are several fir species (*e.g.* *Abies alba* Mill, *Abies nordmanndiana* Spach), and their wood may have been applied here. The Ancient Romans took from the Greeks the cult of fir. Jews used this tree in the buildings of religious character (*e.g.* the tie-beams in the Temple of Salomon were made of fir wood). The diagnostic feature distinguishing a cedar of Lebanon from fir is *torus* shape in a pipe on the wall of radial longitudinal duct. However, the poor condition of the wood fragments does not allow for identification of such anatomical subtleties. Summing up, one may state, that the investigated fragments represent wood of coniferous trees – fir wood or cedar of Lebanon wood.
Fig. 1a

Fig. 1b

Fig. 1. Radial section, timb-1, coniferous;

a- 50x, cross field pits, b- 50x, poor condition of small wood fragments

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The North-East Church (NEC)
(Supervisor: Prof. Mark Schuler)

In 2004, systematic excavation completed exposure of the final phase of the domus of the North-East Church and began work on the northern rooms and the atrium. This report will address in turn work done in (fig. 26):

A. The tombs in the chancel (L533 and L537)
B. The nave
C. The north aisle
D. The north lateral chamber
E. The atrium

A. Tombs in the chancel

The exposed sarcophagus in the south section of the chancel was opened in 2003. According to last year’s report, "it contained the bones of a single small woman of 60 plus years." Subsequent anthropological analysis sharpens the initial notice. That anthropological report follows this excavation report.

Also, in 2003, the cist tomb was excavated to the level of the burial. In 2004, exhumation of the skeletal remains from the limestone box was completed. The tomb contained the disturbed remains of three individuals that had been interred sequentially over time. With each inhumation previous skeletal remains were pushed aside and some bones were inverted (fig. 28, 91). Skulls were crushed. The pattern is similar to so-called "family tombs" at Beth Yerakh, Rehovot-in-the-Negev, Khirbet Karkur, 'Avdat, and Nessana.1 Field analysis of the skeletal remains suggests that the most recent burial

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1 In discussing the multiple burial phenomenon, H. Goldfus writes: “In many churches – evidently private foundations, whether of a single family or several families – the tombs were used as a family burial receptacle. The ‘family’ could have consisted of members of consecutive generations or of several members of the same generation, as we have observed in churches of the Negev region such as Rehovot-in-the-Negev, Nessana, and Avdat. In monasteries, ‘This ‘family’ was not necessarily based on blood ties but rather on ecclesiastical kinship or monastic brotherhood.” H. Goldfus, “Tombs and Burials in Churches and Monasteries of Byzantine Palestine” (Unpublished PhD dissertation at Princeton University, 1997), 240.
was a young individual, since the squamosal suture between the temporal and parietal bones of the skull were not fully fused. Using the field measurements of the subpubic angle and the siatic notch, the most recent burial seems to belong to a male. The siatic notch of any earlier burial may be indicative of a female. A full anthropological report will be part of a subsequent volume in this series.

Only fragmentary pottery sherds and a few loose mosaic tesserae were recovered from the earth that had washed in around the bones. Several fragments of green Byzantine glass await formal identification. Numerous rodent bones were intermingled, especially at the head and foot of the box.

The dimensions of the limestone box holding the burials in the cist tomb are similar to the box from the exposed sarcophagus. The chamber of the cist tomb is constructed of four courses of ashlars. The interior opening of the chamber is 0.97 m (width, north-south), 2.17 m (length, east-west), 1.42 m deep.

Notably, the box in the cist tomb sits somewhat askew from level. Further excavation between the north side of the sarcophagus box and the north basalt wall of the cist tomb (L543) showed that the sarcophagus box is perched on irregular stones 27 to 33 cm above the smooth limestone floor of the chamber of the cist tomb. Recovered from the

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3 Bass 209, 213.
4 External dimensions of the sarcophagus box in the cist tomb are 0.60 m wide, 2.02 m long, 0.53 m deep. Sidewall thickness is 11 cm; end thickness is 13 cm. Internal depth is 34 cm at west (head) and 38 cm at east (foot). The curve of the west end of the sarcophagus begins 30 cm from the top. The width of the box of the exposed sarcophagus varies from 61.5 cm at the west end to 64 cm at the east end. Its length is 2 m on center. The walls range between 10 and 12 cm thick. The interior is rounded at the west end, beginning 33 cm from the west. The interior depth slopes from 35 to 38 cm west to east.
5 The bottom course is 37 cm high. The blocks from west to east are 38 cm, 34 cm, 56 cm, 38 cm, 49 cm. The second course is 35 cm high. The blocks from west to east are 28 cm, 55 cm, 50 cm, 49 cm, 34 cm. The third course is 40 cm high. The blocks from west to east are 40 cm, 68 cm, 37 cm, 71 cm. The top course is 21 cm high. The blocks from west to east are 58 cm, 74 cm, 26 cm, 57 cm.
6 A comparative chart shows similarity to other burial chambers on the site:

<table>
<thead>
<tr>
<th></th>
<th>Width</th>
<th>Length</th>
<th>Depth</th>
</tr>
</thead>
<tbody>
<tr>
<td>NEC</td>
<td>0.97</td>
<td>2.17</td>
<td>1.42</td>
</tr>
<tr>
<td>NWC south</td>
<td>1.03</td>
<td>2.09</td>
<td>1.2</td>
</tr>
<tr>
<td>Gate north</td>
<td>1.03</td>
<td>2.13</td>
<td>1.21</td>
</tr>
<tr>
<td>Gate south</td>
<td>0.99</td>
<td>2.03</td>
<td>1.35</td>
</tr>
</tbody>
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accessible fill at the bottom of the cist tomb chamber were several nails and nail fragments. These are identical to those recovered at other Byzantine burial sites in the Hefer valley and at Rammun and most likely belonged to a wooden coffin. The space between the bottom of the sarcophagus box and the floor of the cist tomb (27-33 cm) is comparable to the depth of Byzantine lead coffins. From the edge of the area under the sarcophagus box, one vertebra was also retrieved as were a few Roman and Byzantine sherds. In a subsequent season, the sarcophagus box will be removed to allow careful examination of the lower burial.

Portions of the visible floor (F516) and the plaster layer of the first floor (L550) were removed in a 1.5 x 2.5 m section north of the cist tomb chamber. A vertical line of plaster of indeterminate function runs parallel to the long axis of the tomb about 1.5 m to the north between the first column base and the east wall (W520). The north wall of the cist tomb is held in place by assorted stones in a dense mortar. A conical socket for a post is evident 1.2 m north of the cist tomb opening and 1.5 m west of the synthronon under the plaster base (L550) of the first floor (F517). Also of note is a Byzantine ionic capital covered with intact plaster that serves as the foundation stone for the north corner of the apse wall. Only Roman/Byzantine pottery fragments were recovered under the sealed base of F517.

Although excavation of the tomb is not complete, it seems that the chamber of the cist tomb pre-dated the church and held a burial in a wooden coffin. It was likely part of some earlier Christian structure or facility upon which the North-East Church was built and from which the North-East Church may have reused architectural materials. Subsequently, a (reused?) box of a sarcophagus was crudely inserted into the chamber and set on stones that held it above the revered burial below. Into this box, three individuals were sequentially interred. While they might be individuals of note in the

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8 A lead coffin from Caesarea is 31 cm in depth (L. Rahmani, “A Christian Lead Coffin from Caesarea,” *Israel Exploration Journal* 38.4 [1988]: 246). The coffin from the Hefer valley is 36 cm deep (Rahmani, “Lead Coffin” 124-127). Another collection of coffins have reported depths of 34 cm, 41 cm, 39 cm and 19 cm (L. Rahmani. “Five Lead Coffins from Israel,” *Israel Exploration Journal* 42.1-2 [1992]: 81-102).
community (saints? religious?), more likely they were benefactors who received such burial in proximity to a saint on the basis of their support. A rolled lead pipe to floor level allowed ongoing veneration. The practice of stacking burials has a parallel in the tomb of Azonaine in the church of St. Theodore at Avdat, but the construction of the latter is finer.

**B. The nave**

The nave of the church was excavated to the level of a fragmentary mosaic floor (F544) (fig. 86, 89). In several locals, it was clear that the original floor was overlaid by 3-4 cm of plaster and a second mosaic floor. A section of that mosaic is a carpet of imbricated scales (Avi-Yonah pattern J3) similar to those in the south aisle of the Northwest church and likely laid at the same time (late sixth century) (fig. 90). Toward the western end of the nave, larger white *tesserae* might suggest a possible third layer, although there is a significant gap in continuity between the layers in the central part of the nave and those near the west wall. On the other hand, the white *tesserae* may be part of a carpet extending from the north aisle into the nave from the area of the north doorway (now blocked) and the cistern. The western doorway to the nave was blocked during the final phase of the church (see comments on the atrium below).

Due to the exceptionally poor condition of the floor (F544), significant efforts were devoted to stabilizing the edges of the remaining segments. Cleaning and mapping of patterns will await future seasons.

Two stone fragments of chancel screen panels were recovered from the destruction fill. Vine and cluster themes provide the background for the panel. The corner of the flaired arm of a cross may be visible on one of the fragments. Two coins were recovered at floor level. One was next to the north stylobate and the westerly column base. The second coin lay near the south stylobate and the second column from the west wall.

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Neither location was sealed. See the numismatic report elsewhere in this volume for details.

C. The north aisle

The 2004 season witnessed the removal of destruction fill (L542) from the north aisle of the *domus*. Recovered from the destruction fill were several equal-sized corbels. Along with others teetering from their position, the corbels had been reused to build the north wall (W521). The rectangular face, which had held the stone roof beans in the corbels’ original use, shows patches of plaster that were part of the wall covering. Identical corbels were used to create a bench along the north wall from the base of the chancel screen to the ridge of stones in floor (F538) that separated the mosaic of the aisle from the mosaic of the north entrance next to the cistern. The bench was plastered to the wall. This bench of corbels sits atop the original mosaic of the floor, suggesting that the corbels forming the bench and the corbels reused in the wall were installed as part of a major repair to the church. This major repair, likely after the earthquake of 551 CE, may explain the unusual systyle intercolumnation in the north aisle. It does not balance the araecostyle intercolumnation in the south aisle because it is a repair, not the original.

At the west end of the north aisle is a cistern. It is 2.95 m wide and estimated to be some 4 m deep. The head for the cistern is a segment of an aqueduct pipe in secondary use. As the cistern extends under the walls in the northwest corner (W521 and W511) and required an unusual configuration of the northerly entrance from the west (see discussion of the North Entrance Room), the cistern was constructed before the church and may have predated it (fig. 26, 27). A plain white mosaic floor surrounds the cistern and may have extended into the nave. A column base from the repair of the north part of the church sits on the plaster base of the floor.

In the northeast corner of the aisle next to the base of the chancel screen, a section of the mosaic floor is preserved (fig. 90). Toward the east end next to the bench is a repair work done with larger *tesserae* in no discernable pattern, probably from the same

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incident that required structural repair to the church. The poverty of the community in the sixth century is reflected in the repairs which neither preserved the symmetry of neither the church nor the pattern of the mosaic.

The original mosaic floor was decorated with several patterns. Running parallel to the stylobate is a three-strand guilloche (Avi-Yonah, pattern B2)\(^\text{12}\). The guilloche matches the pattern discovered in the south aisle last year and is separated from the stylobate by roughly the same size as the guilloche from the south aisle is offset from the south wall. The gap was likely filled by the same banding of white and black stripes (four white, two black, and four white).

The bulk of the still visible pattern consists of 20 cm squares framed by a single row of black *tesserae*. On each of the four corners is an 8 cm framed square. The field of the small squares is a solid color (red, brown, yellow, black, pink). The field of the large square is filled by diagonal lines in five or six colors constructed of 2x2 blocks of *tesserae*. Minor variations to the diagonal patterns can be seen. The rectangles between the corners are white.\(^\text{13}\) The pattern was likely replicated down the aisle to the west.

Next to the base of the chancel screen in the center of the aisle are four 20 cm squares. The squares are framed mostly in red *tesserae* and are separated by 8 cm rectangles and squares. The central 8 cm square is framed in black and has a red field. Black framing continues to the west. The 20 cm squares have a white field. In the middle of each field is an equal-armed cross (5 x 5 *tesserae*, fig. 90).

Crosses in mosaic floors are important due to the prohibition against their use after 427 CE by the Theodosian code.\(^\text{14}\) However, crosses continue to appear on mosaic floors into the sixth century.\(^\text{15}\) E. Kitzinger, in discussing the plain red crosses in the floor of

\(^{12}\) Avi-Yonah 139.

\(^{13}\) General parallels can be found at Mt. Nebo and Jerash. M. Piccirillo, *The Mosaics of Jordan* (Amman: ACOR, 1993), fig.188, 521.

\(^{14}\) Nimini locere signum salvatoris Christi vel in silice vel in marmore aut sculpere aut pingere. *Codex Theodosianus* 1.8.0.

\(^{15}\) The prohibition was reaffirmed in the Code of Justinian and was even included in the canons of the Council of Trullo in 692 CE. J. D. Mansi, *Sacrorum conciliorum nova et amplissima collection* (Paris: H. Welter, 1901-1906) vol. 11, col. 975, no. 73.
the Martyrion of St. Babylas at Antioch, proposes, in early Christian times crosses placed more or less conspicuously on or near entrances served primarily an apotropaic function. They denied access to the powers of evil. . . . Two kinds of buildings were in need of particular attention – the house and the tomb. Since the Martyrion of St. Babylas was both a tomb and a church our mosaic crosses fit into this picture very well.¹⁶

The North-East Church is likewise both a tomb and a church. The appearance of crosses, while suggesting an earlier foundation than the late sixth century, is also in continuity with the apotropaic practice of other churches in the lower Galilee. "The placement of crosses near entrances to the church and sanctuary continues in the mosaics of this region."¹⁷ Evil must be kept at bay.

D. The north lateral chamber

Typically, the *domus* of a Byzantine church has three entrances from the west. In the North-East Church, the expected northerly entrance from the west does not exist due to the location of the cistern (fig. 26, 27, 87). Instead, a wide entrance (1.47 m) to a long (6.9 m) lateral chamber (*exedra, exorcisterium?*) provides access to the north aisle through a doorway (0.98 m) in the north wall of the *domus* just east of the head of the cistern. After entering this chamber from the *atrium*, individuals would turn right and then left into the north aisle. In a later phase, this north doorway was blocked. The fourth-century cathedral and the fifth-century church of St. Theodore at Jerash (Gerasa) have lateral chambers next to the aisles.

Structurally, the north lateral chamber and the room beyond it to the east are part of the original building and not annexes. The remaining exterior stones of the western wall (W511) span the joint of what would be the northwest exterior corner of the *domus*. The southwest interior corner of the lateral chamber has a plaster fixture that seems to have

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fed water into the cistern (drainage from the roof?). The wide (1.2 m) north wall (W540) of the lateral chamber was the north wall of the entire structure. A doorway (0.81 m) in the east wall (W539) of the lateral chamber that closes from the east provides access to an unexcavated area. The doorway shows no sign of intentional blockage. The floor (F549) of the lateral chamber is hard plaster and packed earth.

Next to the north wall (W521) of the *domus* and just east of the north entrance is a small staircase climbing in an easterly direction. Although a balk blocks full view, the remains of the staircase may terminate at a column base squared off with ashlars 1.8 m from W539 (fig. 87). The stairs would provide access to a small storage gallery\(^1\) over the north aisle made possible by the extra width of the church on the north side. The positioning of two more small column shafts in the east section of the chamber points to later domestic use of the space -- a hypothesis reinforced by the high incidence of sherds from cooking pots and storage jars along with many animal bones, often showing cuts and breaks. Documentation of the bone finds will be published in a future volume.

Long after the destruction of the church, the remains of W540 served as the base for W541 which ran in a westerly direction over the northwest corner of the lateral chamber. It most likely tied in with W513 which follows the line of the atrium stylobate and floats half a meter above the remains of the atrium. These walls may have made an animal pen of the remaining ruins of the North-East Church. A Turkish pipe was recovered from this level in the destruction fill.

**E. The atrium**

With a 2.5m trench, the western wall (W511) of the church was exposed along its entire length (18.5 m) to the level of the *atrium* floor (F545) (fig. 26, 27, 88). The floor consists of flagstone pieces uniformly 60 cm wide and of varying lengths. It is roughly 60% intact, the southern half being the best preserved. At the north end of the exposed floor is a cover for a reliquary in secondary use as a flagstone. It has an inscribed concavity and hole nearly identical in dimension to the receptacle on the exposed

sarcophagus. The dimension of the stone would fit the reliquary *loculus* in the center of the chancel in the north aisle, the cover of which is missing.

Along the western end of the trench, 10 to 20 cm of the stylobate of the *atrium* were exposed. The bases of four columns are partly visible. A systyle intercolumnation would align with three of the extant four bases and would properly place a column base at the north end of the stylobate. However, the north corner of the stylobate is just 1 m from the presumed north wall of the *atrium* (W553), not allowing enough space for a north portico. The southern terminus of the stylobate has not yet been exposed and seems to be the base for W552 running to the south. Although further excavation may prove otherwise, it seems as if the stylobate does not align in a usable way with the church. It is presumed that the stylobate originally belonged to an earlier complex.

Floating above the column bases but following the lines of the stylobate is W513. It comes from a later period. However, ashlars (laid in a U shape between the southerly two column bases) and W552 (running to the south) both rest on the stylobate. Further excavation will clarify the interrelationships of these walls.

The flagstone floor is interrupted by three *lacunae* next to the exterior west wall of the *domus* (W511). In each *lacuna*, remnants of an earlier mosaic floor (F546) are visible (Avi-Yonah pattern B9). In several spots, the plaster base of this floor (F546) curves up the side of W511, suggesting that the wall was plastered on its westerly face. The *lacunae* mark the location of benches installed at the same time as the flagstone floor, as evidenced by a surviving section of the bench near the entrance of the north lateral chamber (compare the benches in the *atrium* of the Northwest church). As two *lacunae* are balanced on either side of the blocked western entrance to the nave, that blockage occurred sometime after the laying of the flagstone floor.

At both ends of the exposed floor of the *atrium* (F545), thresholds are installed that are contemporaneous with the flagstone floor (F545). Both are architecturally problematic. The smaller gate to the north (0.95 m) is part of W553 that abuts the northwest corner of

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19 Avi-Yonah 138.
the church and extends the line of W541 to the west. Noted above is the problematic relationship of this wall to the stylobate of the *atrium*. The larger gate (1.6 m) to the south aligns with the southern wall of the *domus* (W510). However, it awkwardly abuts one of the column bases sitting on the *atrium* stylobate – a clear secondary construction. To the south of the threshold is a street that may align with one of the *cardines* of the city.

At floor level toward the north end of the trench, part of a grain mill was recovered. It is the bell-shaped bottom part (*meta*). The hourglass-shaped upper stone (*catillus*) is missing (although one was recovered from the atrium of the North-West church). The mill attests to later domestic use of the north lateral chamber and the *atrium*.

**Phasing**

With evidence gathered during the 2004 season, the probable phasing of the church is coming into sharper focus. The chamber of the cist tomb, the stylobate of the *atrium*, and perhaps the cistern predate the church. The tomb with the burial in a coffin and perhaps other components may have been of an earlier Christian complex. At the death of a revered woman in the fifth or early sixth century, the church was built with her exposed sarcophagus in the chancel of the south aisle and in respectful proximity to the revered coffin in the center of the chancel. After significant damage to the church caused by the earthquake of 551 CE, major reconstruction seems to have taken place. The work is of low quality indicating the harsh conditions of the time. The north wall of the *domus* was rebuilt, mosaics were repaired, and benches were installed in both aisles and in the *atrium* on top of the original mosaics. Repair of earthquake damage might explain the unusual intercolumnation in the north aisle. A *synthronon* was installed in

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the chancel along with a flagstone floor, and several loculi for reliquaries. It is likely that relics from the exposed sarcophagus were extracted at this time (to pay for the reconstruction?) and the remaining bones were gathered. A new mosaic floor was laid in the nave on top of the earlier one. The flagstone floor was laid in the atrium, benches were installed, the north and south gates were added. After the reconstruction, burials in the cist tomb resumed (a family whose benefactions to the reconstruction allowed such placement?). During a final phase, access to the church was severely restricted. Doors in the north and south walls were sealed, as was the main westerly entrance. Burials stopped. Reliquaries were removed. A crude wall was built around the exposed sarcophagus. A bench was installed inside the southwest entrance, and the north room was converted to domestic use (guard?). The church became a mausoleum and was little used or abandoned by the earthquake of 749 CE.

The North-East Church: Summary of three excavation seasons

At the midpoint of the Hippos Excavation Project, three years of work have been completed on the North-East Church. The first season (2002) exposed portions of the interior of the chancel (apse through the south aisle) and the external southwest corner in order to identify the basic dimensions of the church. The second season (2003) exposed the rest of the chancel and the south aisle. In the third season (2004), the rest of the domus of the church was exposed, as was a 2.5 m section of the atrium across the western dimension of the church and a north lateral chamber next to the north wall.

The North-East Church is a square, mono-apsidal structure with a northern series of rooms and an atrium to the west. No work has been done yet to the east and south. The church is poorly constructed of re-used materials. Only fragments of mosaic floor remain. Basalt column bases, shafts, and ionic capitals rest on stylobates. A synthronon of soft limestone was added in a later phase, as were benches against the north and south walls. Walls were plastered and painted with bands of red and yellow.

The chancel spans the width of the domus and holds the notable finds of this unremarkable church—two tombs: a sarcophagus in the southeast corner and a tomb just
north of the central axis. The sarcophagus is partially exposed above a later flagstone floor. It is faced with marble slabs, two of which were adorned with crossed. A hole bored through the monolithic lid allowed ongoing veneration. The bones inside the sarcophagus were carefully arranged under the hole. The long bones were arranged in table shape around the crushed skull and post-cranial bones. Anthropological analysis concluded that the remains belong to a woman. She was more than 55 years of age and had a severe case of osteoporosis.

A second tomb abuts the central axis of the chancel to the north. Its covering stones held to floor level a rolled lead pipe that descended below to the limestone box of a sarcophagus, crudely covered with six stones. The chamber of the cist tomb is constructed of finely hewn basalt ashlars. It was plastered and apparently decorated with at least one human figure. The exceptionally fine construction of the chamber and its relationship to surrounding structures suggest that the chamber predated the church and may be responsible for its location. The number and disarray of bones point to multiple, sequential burials. Three different individuals were identified, the most recent being a young male. Further excavation revealed that the limestone box sits askew on stones about 30 cm above a flat limestone floor of the chamber. Nails recovered from below the sarcophagus box suggest it sits on top of the remains of a coffin. Thus the sarcophagus box and three inhumations are secondary to an earlier burial.

In the nave and aisles only fragments of mosaic floor remain. In the nave, two layers of mosaic rest one upon another, with an upper carpet of imbricated scales. Guilloche patterns are visible in both aisles as are crosses next to the base of the chancel screen, likely having apotropaic significance.

Benches were installed next to the north and south walls in a secondary phase of the church. Their installation seems to have been part of a major repair to the church after an earthquake, at which time the column bases of the north aisle were re-set to a narrower intercolumnation and two additional columns were added.

A segment of an aqueduct pipe serves as a wellhead for a cistern at the west end of the north aisle. Five doorways provided entrée to the church: two in the north wall, one in
the south wall, and two in the west wall. A basalt cross adorned the western façade of the church.

A north lateral chamber provided access to the north aisle through a door in the north wall of the *domus* next to the wellhead of a cistern. A staircase in the room led to a gallery or tower. The space was later converted to domestic use.

An *atrium* spans the western side of the church. There are thresholds for gates at either end of the excavated section, with a street running to the south. A stylobate with column bases to the west seems to predate the church and was crudely incorporated into its design. *Lacunae* in the flagstone floor next to the west wall of the church indicate the placement of benches. Benches and the flagstone sit atop a mosaic floor that is contemporaneous with the building of the church.

At this point in the excavation, at least three phases can be identified:

1. The church was built to house the remains of a revered woman in proximity to an earlier burial chamber.
2. After severe damage caused an earthquake, structural reconstruction and other modifications took place. Some time after the reconstruction, burials in the central tomb resumed.
3. During a final phase, access to the church was severely restricted. The church became a mausoleum and was little used or abandoned by the earthquake of 749 CE.

**Conservation report for the North-East Church at Hippos 2004**

Conservation at the North-East Church was conducted under the supervision of Mrs. Ewa Radziejowska. Three types of work were undertaken: repair, stabilization, and protection.

Repair: When the north wall of the *domus*, many of the interior facing stones had tumbled into the church. As these stones were reused corbels of identical size with those used to make a secondary bench next to the north wall, a run of the stones were
replaced in their previous position in the wall to document the rebuilding of the wall in a later phase of the church.

Stabilization: The mosaic floors in the nave and the north aisle survived only in fragmentary form. The edges of these fragments were stabilized using a mix of sand, marble, and lime. Due to a shortage of lime, a lime-based joint compound was substituted for some of the work. Smaller lacunae were filled. In some sections of the nave, two layers of mosaic were partially in evidence. Both layers were stabilized. In the north aisle, the surface of the tesserae was cleaned. One section of collapsed flooring was lifted, a new plaster base installed, and the tesserae were repositioned.

Protection: All floor surfaces in the nave were covered with felt and a 2-4 cm layer of sand or earth. In the chancel, the flagstone and opus sectile surfaces were covered with cloth and earth. In the atrium, exposed surfaces of flagstone were covered with earth (2-4 cm).

Mark Schuler
Conservation work during the fifth season

The fifth excavation season in Hippos Sussita lasted from September 5th to October 6th 2004. In spite of the long, five weeks- time-period, all interventions were limited to 20 working days. The conservation activities were conducted in three excavation areas (fig. 1):

I. North-West Church
II. North-East Church
III. Forum area

According to the preservation program prepared for this season, the emergency protection works were undertaken wherever required –following the exploration of all three areas. At the same time conservation treatments were conducted on structures already uncovered in the previous years.

In both churches work was focused on the in situ consolidation of the mosaic floors, on protection of plaster remains on the walls and separated stones including restoration of architectural details.

In the Forum Area a big marble column with a Greek inscription found broken into pieces was reassembled and glued.

The team of restorers was headed by Ms. Ewa Radziejowska, a senior conservator of the National Museum in Warsaw.

Ms. Julia Burdajewicz, a student at the conservation department of the Academy of Fine Arts in Warsaw, as well as Ms. Sylwia Mochol and Mr. Michał Aniszewski from the Warsaw University accomplished the work.

The National Parks Authority put Mr. Kimi Maman, an experienced conservation technician, at the disposal of the expedition,
I. The North–West Church

The excavation area includes the industrial complex (wine and olive press) abutting the southern wall of the church. The conservation treatment in this complex, focused on the chemical reinforcement of limestone blocks and the consolidation of plasters, was done by Mr. Kimi Maman and his assistants.

In the church, the conservation season began with uncovering of all the mosaic floors which had been re-buried for protection at the end of the season of 2003, and with an assessment of their present condition. The protection of the mosaic surfaces by means of polyethylene sheets covered with a layer of dust ca. 20 cm thick was found to be sufficient. While during the wintertime the rainwater washed the dust off the borders along the walls, it did not affect the mosaics themselves. After a quick and easy removal of the protective cover, the mosaic surface did not require any further cleaning. It is worthy of mention that even if the mosaics remained humid under the water-proof layer of polyethylene, no biological or chemical deterioration affected the condition of the mosaics (fig. 92).

As the protective interventions were not completed during the season of 2003, the reinforcement process of murals and mosaics had to be continued. The restoration program was adapted individually, as dictated by the actual condition of different parts of pavements and walls.

I.1. The structure of the walls

As described in the report on the previous season, many basalt and limestone blocks that had collapsed from the church structure during the earthquake caused significant damage (deformation and losses of the surface) to the mosaic pavements.

In the southern aisle, the blocks dislodged from the southern wall (W 241) unearthed in 2002 and 2003, have been lifted and reset in their original position of architectural context (fig. 93). A coarse lime-based mortar was used for filling gaps and voids between the stones of the wall structure. In order to consolidate disintegrated limestone blocks, a mixture of limewater with calcium carbonate was applied to their surface. The
collapsed blocks of the damaged south-west end of the *synthronon* in the main apse were lifted from the chancel floor and re-installed in their place (fig. 94).

**I.2. Mosaic floors**

The consolidation of the mosaic pavement in the southern aisle was completed during this season. Small *lacunae* were recomposed with the use of original tesserae, following the mosaic pattern (fig. 95), while large gaps, after reinforcement of their edges, were filled with an especially prepared two layers of coarse and fine mortar respectively.

In the *martyrion* chapel (L208), crumbled mosaic edges around a large *lacuna* surrounding the reliquary were carefully cleaned and repaired. All the loose and detached *tesserae* were collected, cleaned and reset in a new lime-based mortar, similar to the original one. Weakened parts of the original disintegrated bedding for the mosaic were reinforced and consolidated by injections of a prepared mixture of lime with marble powder and Primal E-330.

Fragments of an ill-preserved mosaic floor of the nave uncovered in the previous years only for recording purposes, received proper conservation treatment this year. The condition of this mosaic was indeed poor, and the greater part of it (ca 70%) has disappeared due to mechanical and biological factors (collapse of the roof, long exposure to environmental factors, plant roots growing underneath).

In the south-eastern corner of the main chancel, deep deformation of the mosaic surface due to a subsiding of the ground could be observed. The mosaic surface was also covered by a thick layer of silt deposit, rendering both the pattern and the colours of the *tesserae* obscure. Therefore, after the reinforcement of the edges and weakened parts of the mosaic, it had to be carefully cleaned by mechanical means and washed up with sprayed water and sponges. Local subsidence of the surface in the south-eastern corner – a fragment of 3 square dcm - was leveled to the rest of the pavement after lifting it and re-setting on a new bedding.

The mosaic in the northern aisle, uncovered in 2001 in a fairly good state of preservation, was protected this year, with reinforcement done to all its edges by means
of a mortar band (fig. 96). Also the newly discovered mosaic floor of the southern portico in the *atrium* was cleaned, and the borders of the *lacunae* protected with a band of mortar.

At the end of the working season, the mosaic floors were covered for protection with geotechnic textile and, subsequently, with a layer of sand 10 to 15 cm thick (fig. 97).

### I.3. Wall plasters

During this season, work on the consolidation of plaster fragments preserved on the walls, on columns and on a number of basalt blocks retrieved from the wall debris was continued according to schedule.

The detached plaster fragments preserved on the walls of the *martyrion* and protected last year with strips of cotton fabric glued to the surface, were fixed on edges with bands of lime based mortar. Blisters and voids were filled with a liquid mortar. After drying up, the cotton strips were removed with the help of ethanol-acetone admixture. White plaster remains preserved on the walls and masonry benches in the two rooms of the *diakonikon* as discovered in 2003, were this year given the same treatment as that described for the *martyrion* (fig. 98).

Conservation treatment was extended to some painted basalt blocks removed from the debris of the *diakonikon* in 2003, and to basalt column shafts of the basilica which turned out to bear traces of green-painted vegetal scrolls (fig. 99). All painted surfaces were protected with 3-5% solution of acrylic resin Paraloid B 72 in acetone.

A large fragment of plaster vividly painted in red, yellow, brown and blue, which had collapsed on the floor in the eastern end of the *diakonikon*, was protected with facing, lifted and transported to the storeroom for further treatment (fig. 60).

Finally, a most fragile plaster fixture discovered in the south-east corner of the *atrium*, which used to hold terracotta water pipes in vertical position, was reinforced and consolidated with coarse mortar to ensure its durability (fig. 66).
I.4. Marble elements of church equipment

One of two chancel screens from the east end of the southern aisle, found in 2002 broken into 18 pieces, has been glued with TIXO-TE CREAM (polyester resin and styrene monomer), and re-installed in its original place, inserted between two posts and the base (fig. 100). A *cippolino* chancel post supporting this screen on the north side, which had been broken into three parts, was reassembled and glued.

In the course of the previous excavation seasons (2000 – 2003), 16 fragments of marble colonnetes were found at different locations of the church. This season, they were all cleaned and glued into six objects. Four of these small columns turned out to have originally stood at the corners of the reliquary in the *martyrion* chapel, but only two of them were complete measuring to 110 cm in height (fig. 101). Two other columns, with silver crosslets fixed on them, belong to the posts of the doorway in the southern chancel screen.

A big marble slab was found against the eastern wall of the *diakonikon*, broken into four pieces (fig. 59). The fragments, transported to the kibbutz, were cleaned and glued with Marbleplast. The dimensions of the slab after reassembling are: 114 x 61 x 2 cm.

I.5. Small finds

Some of the pottery finds from the *diakonikon*, after their primary cleaning, required proper preventive treatment: joining of all the preserved fragments and reconstruction of the vessels’ missing parts wherever possible. Thus, three oil lamps (inv. nos. La 03.07, La 03.08, La 03.12), two storage jars (inv. nos. P 03.74, P 03.76), and four cooking pots (inv. nos. P 03.08, P 03.30, P 04.02 and P 04.04) were glued with Polivinylacetate, the remaining gaps completed with a specially prepared mixture of wax and pigments (fig. 102).

A bottle of fine green glass (inv. no. G 04.01) found broken in several pieces inside a pot in the *diakonikon* was reassembled with the help of Cemedine C glue. In order to remove a green coating of corrosion from the bronze polykandelon (inv. no. MU 04.02), its surface was cleaned mechanically with scalpels and fiberglass brushes (fig. 58).
II. The North-East Church

The preservation work was focused on the protection of mosaic edges and the consolidation of surface fragments weakened by the activity of moles. A sunken fragment of mosaic in the corner of north aisle had to be lifted and reset in the new bedding.

A big fragment of wall plaster with traces of red colour, detached from the basalt lintel and collapsed on the floor, has been lifted.

A fragment of decorated limestone chancel screen broken into four big pieces and hundreds of small pieces were glued and prepared for the reinforcement.

III. The Forum area

A marble column with a Greek inscription was found in a horizontal position, broken into pieces. A thick deposit of dust and dirt filled the cracks. In the middle of inscription a big gap that had been caused by a stroke of another granite column was also filled with earth mixed with powdered marble (fig. 103).

After preliminary cleaning the cracks edges had to be protected with a band of gauze material fixed with 15% solution of Paraloid B 72 in acetone. The column was dismantled into six big and many smaller fragments. Marble fractures were cleaned mechanically and washed with sprayed water. When dried, the fractures surfaces were degreased with acetone, and then joined with an epoxy resin Araldite 257 with hardener HY 2963. The big fragments had to be lifted and joined with a help of a tractor elevator. The entire column was set up vertically, the gauze band removed with acetone compress. Gaps and cracks were filled with putty prepared from marble powder mixed with Paraloid in acetone. The entire surface was mechanically cleaned (fig. 104).

Conclusions

"In field" protective interventions started in the previous seasons had to be continued this year. The basic stabilization treatment consisted of protection in situ of all preserved plasters, mosaic pavements and marble architectural details. Marble columns and
chancel screens were cleaned, glued and protected with a layer of geotextile and a thick stratum of sandbags.

Wall plasters have received edging reinforcement, consolidation of a structure and protection of painted surface but the supporting walls remained exposed to the climatic conditions.

Mosaics have been excavated, recorded and have received various levels of treatment, (from "first aid" to newly uncovered pavements up to consolidation of bedding layer and reconstruction of damaged fragments in the martyrion of the NW Church).

The short-term maintenance program for mosaics included:
- treatment of vegetation
- unearthing and surface cleaning
- filling of lacunae
- resetting of tesserae
- consolidation and repair of edges
- temporary surface protection between excavation seasons.

It will be necessary to develop guidelines for the long-term view of the whole site conservation for further exposure. One of the solutions would be to roof the areas with mosaics and other decorative elements to prevent weathering to a large extent and to keep the whole structure in stable condition.

**The conservation plan for the 2005 excavation season:**

1. Removal of the temporary protection from the mosaics and marbles.

2. Checking of the condition of plasters, mosaics, marbles and structures preserved during previous seasons. Consolidation of weakened or detached fragments.

3. Lifting and raising of small areas of mosaics on new lime bedding. Reconstruction of small lacunae with original tesserae recovered from the fill.
4. Emergency protection work in all excavated areas following exploration, wherever required.

5. Temporary protection of uncovered mosaics and structures.

6. Preservation and conservation of small finds recovered during excavations.

Ewa Radziejowska
Some Remarks on the Civic Coinage of Antioch at Hippos

1. Zeus Arotesios and Zeus Olympios

Coinage of cities in the Greek East is an often underestimated source for the history of urban culture. As coins are an official medium of a polis, they can be regarded as important as other sources such as literary traditions, architectural structures, public monuments, sculpture and inscriptions. Civic coinage forms an integral part of the source material available for the history of a given city. Especially in combination with the other sources mentioned above, they can enormously contribute to our knowledge about a city.¹ Such is also the case with Hippos, which minted bronze coins from late Hellenistic times until under Elagabalus (218-222 CE).

As other cities of the Decapolis, Hippos used the Pompeian Era for its calendar.² We find the era in civic coinage and in inscriptions like the one, discovered in the 2004 campaign of excavations.³ The Pompeian Era refers to the liberation of Greek cities in Southern Syria by Pompey and most of them date back to the year 64 or 63 BCE. In Hippos the starting year of the era is 64 BCE. The oldest known coins minted by Hippos are so-called pseudo-autonomous coins and they depict on the obverse the head of Tyche and on the reverse a horse (Fig. 1)⁴. Unfortunately the letters for the date are not clearly legible and there are two possibilities for the year of issue. It is either year 23 or year 26 of the era which means 42/41 BCE or 39/38 BCE.⁵ Until now two specimens of this issue are known. One is in a private collection, the second one was found in the Hippos excavations in 2003. The ethnicon of the city in the reverse legend on this first coin of Hippos is given as Hippenon ("of the citizens of Hippos"). It is possible that other pseudo-autonomous coins of Hippos, which are undated,⁶ have to be attributed to this first emission as well. They mention the same ethnicon.

¹ For the source value of civic coins in the Roman Imperial period cf. e.g. Butcher 1988; Nollé, Overbeck and Weiss eds. 1997.
² Cf. for the era of Hippos: Stein 1990, 28-30; Lichtenberger 2003, 28 n. 5 (with recent literature). For the term „Decapolis“ cf. op. cit. 6-20.
³ Cf. the contribution by Adam Lajtar in this volume.
⁵ Cf. also Burnett, Amandry and Ripollès 1992, 666.
⁶ Lichtenberger 2003, 443 MZ 2.
The next coins of Hippos are given out under Nero (54-68 CE) and now for the first time we encounter the civic title *Antiocheon ton pros Hippon* ("of the citizens of Antiochia, who are at Hippos") in the reverse legend. Only on some coins under Nero and the Flavians do we find in small denominations the short civic title *Hippenon*. From now on until the end of coinage in Hippos under Elagabalus, the official name of the city is "Antioch at Hippos".

Thus Hippos was an Antioch and this hints at the fact that it was re-founded under the Seleucids. Since the early 2nd century BCE Southern Syria and Palestine belonged to the Seleucid Empire and especially in Southern Syria we encounter many Antiochs and Seleuceias. With the battle at Paneion in 200 BCE the Seleucids took over the region from the Ptolemies, and the many new Seleucid foundations probably were installed to secure the region against the Ptolemies by urbanization with poleis which were loyal to the Seleucid king. Southern Syria was an immediate border region to the Ptolemaic Empire.

The foundation of the new cities often took place on the spot of former local settlements. Some of the older settlements might have been indigenous settlements which were little Hellenized, some might have experienced some prior Hellenistic influence and some even might have been strongly Hellenized or even Greek settlements. Sometimes the dynastic toponym was further specified; for example as in Hippos by including the former or older toponym into the new. Thus Gerasa was called "Antioch by the Chryssorrhoas, the former Gerasa" (*Antiocheon ton pros Chryssorrhoe ton proteron Gerasenon*). Also other specifications were possible. For example Gadara probably used the name of the surrounding landscape, a name, which in this form is only attested in a fragmentary inscription: "Seleuceia in Mes(-?)". A goal of the

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10 Cf. for that e.g. Sartre 2001, 200-201.
specification probably was to distinguish the great number of different Seleuceias and Antiochs. But on the other hand, they give us important historical information. In Gerasa for example it is possible to show that the two names Antioch and Gerasa included in the "Antioch by the Chryssorrhoas, the former Gerasa" really refer to two originally different settlements from which Antioch was the name of the Seleucid new foundation and Gerasa was the name of a local indigenous settlement. In Roman Gerasa we have two most important deities: It is Artemis and Zeus Olympios. The tutelar goddess of the Hellenistic settlement called Gerasa was a local Near Eastern female goddess which under Greek influence was interpreted as Artemis. Zeus Olympios on the other hand was the main deity of Hellenistic Antioch. Since Antiochos IV Epiphanes (175-163 BCE), Zeus Olympios was an important dynastic deity of the Seleucids and this king probably can be connected with the polis status of the cities in Southern Syria and their privileges of asylia. Hippos also propagated in its civic coinage the right of asylia; it called itself hiera kai asylos.

In Hippos we can observe something similar to Gerasa. Here the name "Antioch at Hippos" hints at the fact that the new foundation "Antioch" was distinguished from the former settlement "Hippos". But what kind of settlement was "Hippos" (the Greek word for horse)? Can we really refer this toponym to an indigenous settlement? While we can explain the toponyms Gerasa and Gadara as onomatopoeic Graesizations of Semitic toponyms ("GRS", "GDR"). Hippos is an entire Greek toponym. But there is a way for an understanding of the toponym. We know the Rabbinic and the Arabic toponym of Hippos: In Rabbinic sources it was called Sussita and the Arabic name is Susiye. Both names mean "mare". An equation of Sussita/Susiye, mare, and Hippos, horse seems obvious. It is possible that like in neighbouring Gamla ("hump of a camel"), the name was inspired by the shape of the mountain on which the settlement was situated. But again the matter is more complicated. For if an ancient place name survives in an Arabic toponym, usually the Arabic toponym is not a direct translation of the Graeco-Roman

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13 Cf. for that, in the forthcoming Lichtenberger.
14 See below n. 36.
16 Schürer II 1979, 130-131; Zangenberg and Busch 2003, 119.
This can be seen for example with Antioch on the Orontes which later became Antakya, Jerusalem/Aelia Capitolina which became Ailya, Caesarea Maritima which became Qesarye or Sebaste which became Sebastye. Thus in the case of Hippos we have to suppose, that the Greek toponym is a translation of a Semitic one, and that the Semitic toponym remained in use – as can be seen by the Rabbinic attestations – in the Graeco-Roman period. From this we can conclude that the original toponym of the settlement stems from the Semitic word field Sussita/Susiye, and under Greek influence it was directly translated as Hippos. Thus the following historical process seems conceivable: First (Iron Age?/Early Hellenistic?) there was an indigenous settlement with a toponym in the Semitic word field Sussita/Susiye. After 200 BCE an Antioch was founded at or nearby the settlement. It remains unknown whether the Semitic toponym was translated on this occasion or as a result of the foundation or if such a translation even took place before the foundation of Antioch. A similar example for a translation of a Semitic toponym into a Greek one is the case of Capitolias which in recent times is called Beit Ras ("house on the hilltop"). The Graeco-Latin toponym which takes up the meaning of the Semitic toponym probably is its translation, but the Semitic toponym remained in use throughout antiquity. After antiquity it superseded the Greek one again.

In Hippos the city name "Antioch at Hippos" proves a juxtaposition of an "Antioch" and a "Hippos". It is unknown, whether this juxtaposition also was a spatial one or whether "Antioch" was only a politeuma inside the old settlement. The juxtaposition probably only can be assumed for the foundation phase of Antioch. In Hellenistic foundations in the East we often can observe such juxtapositions. But in Hippos during the Roman period at the latest in a formal juxtaposition will have been neutralized as we have no evidence at all for such a division at that time.

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18 Lichtenberger 2003, 114-115 with further literature.
19 The same is true e.g. for Nysa-Scythopolis which prior to the Hellenistic period was called Bet Shean and after antiquity again became Besan. Another example is Heliopolis whose pre-Hellenistic name is unknown, but whose recent name Baalbek hints at the fact that it is related to a pre-Hellenistic theophoric ("Baal") toponym.
20 Briant 1978, 84. 88-89; Cohen 1978.
If we take a look at the civic coinage of Hippos, we can make an observation which supports our conclusions for the name of the city and the juxtaposition of the Greek and indigenous population:

The most important motifs on the reverses of the coins of Hippos are a single horse (Fig. 1),\(^{21}\) the Pegasos (Fig 7.8),\(^{22}\) Tyche (Fig. 1. 4. 5. 6)\(^{23}\) and Zeus (Fig. 2. 3).\(^{24}\) Well-known is the depiction of Zeus as Zeus Arotesios, Zeus the "Ploughman" (thus the legend), which we find in civic coinage between Marcus Aurelius (161-180 CE) and Elagabalus:\(^{25}\) (Fig. 2).

Zeus Arotesios is depicted standing in a tetrastyle temple-architecture and he wears a short coat or cuirass. He has a sword by his side on which he lays his left hand. This is a gesture well-known from Palmyrene statuary types.\(^{26}\) In his right hand, Zeus Arotesios holds an object which probably has to be interpreted as a plough. Around the god we find other attributes such as the Pegasos and astral symbols. Although the god is called Zeus in the legend, the un-Greek iconography proves that this originally was not a Greek deity but a local god in an interpretatio Graeca.\(^{27}\) This is supported by the epiclesis "Arotesios". We cannot find precisely the same title for Zeus in the Graeco-Roman world but we know of similar Zeus-deities with an epiclesis in the word field "plough".\(^{28}\) Thus Philon of Byblos tells us about Zeus Arotrios\(^{29}\) and the Onomastica Sacra mention Zeus Arouraios.\(^{30}\) Both sources equate these gods with the Near Eastern god Dagan/Dagon, who was a god of fertility of the earth and of the weather.\(^{31}\) From the


\(^{26}\) Cf. e.g. Colledge 1976, Fig. 11. 35. 37. 41.


\(^{28}\) Cf. in the forthcoming Lichtenberger 2003, 34-40.

\(^{29}\) Eus. praep. evang. 1,10,25.

\(^{30}\) Onomastica Sacra (ed. Wutz 1914, 183).

iconography and the epiclesis of Zeus Arotesios in Hippos we can infer that he is an indigenous deity who was responsible for fertility and weather. It remains uncertain at what time the *interpretatio Graeca* took place. As with the translation of the Semitic toponym into Greek it is possible that it happened before or after the foundation of Antioch at Hippos. The translation of the toponym as well as the *interpretatio Graeca* of the local god is both symptoms for an encounter of Hellenism and local religious traditions.

With Zeus Arotesios, we grasp in Roman Imperial Hippos a Hellenized god, who obviously is to be linked with indigenous parts of the population. It is conceivable that both the god and his venerators are also to be put in relation to the settlement of Hippos or Sussita/Susiye. This observation is supported by the fact, that we also find a purely Greek god in Hippos who can be linked with Antioch. On the reverse of rare coins, which were minted in Hippos under Marcus Aurelius and Commodus, we encounter a male god (Fig. 3). He is bearded and half-dressed with a *himation* and sits on a throne. His right hand holds a scepter and his outstretched left hand holds an unidentifiable object. This god easily can be identified as the Greek Zeus Olympios. His iconography goes back to the classical statue by Phidias of Zeus in Olympia which in the Hellenistic and Roman periods was widely imitated with many variations.

Thus we have two Zeus-deities in the civic coinage of Hippos. While Zeus Arotesios probably was the *interpretatio Graeca* of a local indigenous god, Zeus Olympios can be linked with the Seleucid foundation of Antioch at Hippos. This can be compared to the situation in Gerasa, where we also have a Near Eastern Artemis of Gerasa and a Zeus Olympios of Antioch. Also in Gerasa where we have a large *temenos* of Zeus Olympios and many inscriptions relating to him, the god, compared to Artemis, played a minor role.

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34 For that cf. Lichtenberger 2003, 209-211.
role in the civic coinage.\textsuperscript{35} Thus the short period of emissions for Zeus Olympios in Hippos says little about the real importance of the god in the city.

Since Antiochos IV. Zeus Olympios was the preferred dynastic god of the Seleucids.\textsuperscript{36} We can suppose that Antiochos IV or one of his successors was responsible for the foundation of Antioch at Hippos. In Hellenistic Syria, the \textit{asylia} (which means the sacred inviolability of the city with a sanctuary) often can be traced back to Seleucid foundations or grants of privileges to cities by Seleucid kings.\textsuperscript{37} It is quite likely that the Seleucid founder of Antioch or a subsequent Seleucid king gave the \textit{asylia}, which was also an economic stimulus, to the city in order to promote the new settlement. Thus the Imperial coins of Hippos with the two Zeus-deities, the city name "Antioch at Hippos" and the civic title \textit{hiera kai asylos} quite accurate reflect the historical situation and conditions of the setting of the Seleucid foundation. In this framework we can find some further information on the cult of Zeus Olympios. The sanctuary of Zeus Olympios probably was the main reason for the city being an \textit{asylos}. A connection between Zeus Olympios and \textit{asylia} can be observed in other cities of the Decapolis (e.g. Gadara,\textsuperscript{38} Gerasa,\textsuperscript{39}), and from the \textit{chora} of Hippos, from Fiq (Apheka), we know of an inscription in which Zeus Hikesios is mentioned.\textsuperscript{40} Although in theory \textit{hiketeia} (supplication) can be done in any sanctuary, it probably would be reasonable for a supplicant in Hippos to take refuge in a sanctuary that explicitly was designated \textit{asylos}.\textsuperscript{41} From Gerasa we also know of supplicants in the sanctuary of Zeus Olympios.\textsuperscript{42} It would not come as a surprise if the right of \textit{asylia}, which in Hellenistic times was given by kings, would have been bestowed on a civic sanctuary of the most important Seleucid deity at that time.

\textsuperscript{35} Zeus Olympios in the coinage of Gerasa is only found in the first emission in a small denomination: Spijkerman 1978, 158-159 No. 1.
\textsuperscript{36} Cf. the literature given in Lichtenberger 2003, 280 n. 1.
\textsuperscript{37} Cf. \textit{for asylia} the standard work by Rigsby 1996.
\textsuperscript{38} Rigsby 1996, 534.
\textsuperscript{39} Rigsby 2000.
\textsuperscript{40} Germer-Durand 1899, 8 No. 3; Lichtenberger 2003, 41.
\textsuperscript{41} Lichtenberger 2003, 338.
\textsuperscript{42} Rigsby 2000.
2. Tyche

Tyche as a goddess of cities has two important aspects: she can be a personification of the city and she can be the tutelar goddess of the city.\(^{43}\) Both aspects are attested for Tyche with the mural crown on her head in the region and both aspects (with different emphasis) can be found in the depictions of Tyche in the numismatic record. Although both aspects cannot be separated from each other, it is useful from a heuristic perspective to discuss which aspect of the two is more dominant in a given image of Tyche.

There are several types of depictions of Tyche in the coinage of Hippos: On the first known emission of Hippos from the second half of the 1st century BCE, we find the bust of Tyche on the obverse (Fig. 1).\(^{44}\) From Nero until the end of minting in Hippos under Elagabalus a very popular type is the standing Tyche, together with a horse (Fig. 4).\(^{45}\) Later a standing Tyche holds a statuette of the horse in her hand (Fig. 5).\(^{46}\) Under Domitian (81-96 CE) we encounter a standing Tyche with a wreath in her extended right hand.\(^{47}\) This type probably is an allusion to the end of the Jewish War, by which Hippos was also affected.\(^{48}\) In the time of Elagabalus a standing Tyche with scepter is depicted in a tetrastyle temple (Fig. 6).\(^{49}\)

In view of the above observations about Zeus Arotesios and Zeus Olympios as well as the city’s name "Antioch at Hippos", the coin type with Tyche and a standing horse is of special interest (Fig. 4). Do we have with this depiction an image of the personification of the city ("Antioch") standing at the horse, i.e. "Antioch at Hippos"? This at first sight attractive interpretation becomes difficult if we take into account the coin type with Tyche holding a statuette of a horse in her hand (Fig. 5). The image shows that it is


\(^{44}\) Cf. Meshorer 1985, 74 No. 197; Berman 2003, 89 No. 4.


\(^{48}\) Schürer II 1979, 131-132.

\(^{49}\) Cf. Spijkerman 1978, 178-179 No. 33-34.
hardly conceivable that a topographic disposition between two settlements can be meant. It is much more likely that a relationship of protection is intended, Tyche is understood as the tutelar goddess of Hippos, she is guiding the city safely. The dominance of the tutelar aspect of Tyche can also be seen with the depictions of Tyche in tetrastyle architecture under Elagabalus (Fig. 6). The type with a scepter is (as many Tychai in the region) inspired by the Tyche of Caesarea Maritima. One significant difference from the Tyche of Caesarea Maritima and related Tychai in the region is the fact that the Tyche of Hippos is not shown in topographical surroundings. Most other Tychai are shown stepping their foot on a personification of a harbor, a river or something comparable alluding to the sea (e.g. *prora*). This formular was adopted from the famous Hellenistic Tyche of Antioch by Eutychides, and it served to stress the aspect of Tyche as a powerful personification. But this characteristic is not developed in the Tyche of Hippos. The Tyche of Hippos is first and foremost a tutelar deity of the city. The reason for the neglect of the Tyche aspect as personification lies in the fact that Hippos had much more striking personifications: the horse (Fig. 1) and the Pegasos (Fig. 7. 8). It is likely that in Imperial time both served as symbols of the entire city.

3. Pegasos

Already in the first emission of Hippos, we encounter a standing horse on the reverse (Fig. 1). This horse is found on coins, standing alone until under Domitian. From Nero and until Elagabalus the horse is found together with the standing Tyche, discussed above (Fig. 4). Under Titus (79-81 CE) for the first time Pegasos, the winged horse, is also depicted on a coin (Fig. 7). When Hippos resumes its coinage after a gap between Domitian and Marcus Aurelius, the horse without wings is not found any more but it has been edged out by Pegasos, who until Elagabalus becomes one of the most popular images on coins of Hippos (Fig. 8).

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50 Cf. for the Tyche of Caesarea Maritima Wenning 1986.
51 Cf. for the Tyche of Antioch Christof 2001, 23-83 (with further literature).
52 Spijkerman 1978, 170-171 No. 5; Burnett, Amandry and Carradice 1999, 298 No. 2105.
Although we have no sources other than the coins relating to the role and function of Pegasos in Roman Imperial Hippos, it is possible (by way of discussing better attested analogies) to consider some aspects regarding Pegasos in Hippos. The accumulation of images of Pegasos since the Antonine period has to be seen against the background of the so-called "Second Sophistic". In the Roman Imperial period one can observe for the cities of the East that in civic representation interest arose in the history of the cities and their Greek traditions. In a common system of values in which Greek traditions and origins (eugeneia) were regarded as respectable, it was possible to achieve prestige by emphasizing them. This led to a rivalry between cities for their real or alleged Greek traditions. In order to show as old and as prestigious traditions as possible, in some cases neglected or nearly forgotten traditions were revived. In other cases traditions were simply invented or constructed. Obscure city names often inspired aitiologies and these could be connected with a Greek foundation myth. A well known example for this is Aigeai in Asia Minor. There, a tradition was constructed in which the foundation was linked with goats (aigai) and Alexander the Great. A similar example in the Decapolis is Nysa-Scythopolis where different traditions were invented to explain the names of the city and to connect the foundation of the city with Scythes, a Greek deity (Dionysos), a Greek nymph (Nysa) or Greek mythological figures (Iphigenia, Orestes, Pylades). Such traditions could come up already in the early Imperial period or even earlier, and since the 2nd century CE, they were broadly propagated in different media of civic representation. A symptom and promoter of this general development was the Philhellene emperor Hadrian (117-138 CE), who encouraged the Greek world to revive its traditions. This climate explains that Hippos was called sophe in an inscription from Sepphoris. The sophia of the city probably goes back to a civic self-designation by which a high cultural status of the city was postulated.

55 Merkelbach 1978, 142.
57 Cf. on Hadrian and the Panhellenion Boatwright 2000, 147-150. passim.
58 Weber 2002, 310 IS 65 (with further literature).
We know nothing about foundation legends of Hippos. But it is conspicuous that in its coinage of the Imperial period we can observe a mythologization of the horse which became a Pegasos.\textsuperscript{59} It is likely that this was accompanied by the invention of a foundation myth in which the Greek winged horse Pegasos played an important part and the city was linked in this way to the Greek myths. It is conceivable that since the later 1st century CE, Hippos officially derived its name from Pegasos. To make this plausible it was necessary that at least one element of the Greek myth could be connected with the city and in the case of Hippos it was the Graecized toponym. An analogous case can be found with Pegasos in Tarsos in Cilicia.\textsuperscript{60} There, Pegasos is said to have lost a wing (which could be understood as \textit{tarsos}) and from this the city derived a local foundation myth. In the case of Hippos we can suspect that Pegasos played an important role in the self-representation of the city and allusions to Pegasos are to be assumed in other media as well.

\section*{4. Epilogue}

Coinage of Hippos offers us insight into the cultural profile of the city in the Roman Imperial period. From the coins we learn that Pegasos probably played an important part in the self-representation. As civic coinage is only one official medium in a city’s self-representation, we have to be aware that other sources or media remain unknown or lost and thus hypothetical. The identity-fostering traditions could have been discussed for example in public monuments, speeches in praise of the city and religious feasts and rites. It is likely that also in such media Pegasos was present in Roman Hippos. The same is true for Tyche, for whom we not only have to suspect a sanctuary, a Tychaion, but also images in the public sphere of Hippos. These could have been sculptural images like the statuary types found in coinage, where Tyche is depicted together with a horse. The many monumental structures found in the region, which sometimes are interpreted

\textsuperscript{59} Cf. also Belayche 2001, 274-275.
\textsuperscript{60} Cf. Scheer 1993, 284-285.
as "nymphaeum", "kalybe" or simply "monument",\textsuperscript{61} could have served for the display of such statuary groups of public interest.\textsuperscript{62}

Apart from the cult of Tyche, we learn from coinage that there also were two prominent cults of Zeus in the city. For both we can suspect sanctuaries. The information drawn from coinage is (as can be seen for the results about "Antioch at Hippos") not restricted to the Roman period, in which the coins were minted, but it is also relevant for the Hellenistic period of Antioch at Hippos. As the majority of coin types of Hippos are known probably today, it is exciting to see, what further information for the issues discussed above the ongoing excavations will bring to light.

\textbf{Works cited:}


\textsuperscript{61} Cf. Segal 1997, 151-168.

\textsuperscript{62} We know of one important mythological statuary group which was found in Philadelphia-Amman (Weber 2002, 507-509 with further literature). It is a group of Daidalos and Ikaros in marble. The context and function of this group in the city remain unknown but it proves that we can suspect such mythological groups also elsewhere in the region.


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Figures:

Fig. 1 Coin of Hippos, year 42/41 or 39/38 BCE. Obv.: Head of Tyche; Rev.: Horse (Meshorer 1985, 74 No. 197).

Fig. 2 Coin of Hippos, time of Elagabalus. Obv.: Bust of Elagabalus; Rev.: Zeus Arotesios in tetrastyle temple-architecture (Meshorer 1985, 75 No. 205).

Fig. 3 Coin of Hippos, year 184/85 CE. Obv.: Bust of Commodus; Rev.: Zeus Olympios (Lichtenberger 2003, 443 MZ 11).

Fig. 4 Coin of Hippos, time of Antoninus Pius. Obv.: Bust of Antoninus Pius; Rev.: Tyche with horse (Meshorer 1985, 75 No. 203).

Fig. 5 Coin of Hippos, year 166/67 CE. Obv.: Bust of Lucius Verus; Rev.: Tyche with small horse in her hand (Meshorer 1985, 75 No. 202).

Fig. 6 Coin of Hippos, time of Elagabalus. Obv.: Bust of Elagabalus; Rev.: Tyche in tetrastyle temple-architecture (Spijkerman 1978, 178-179 No. 34).

Fig. 7 Coin of Hippos, time of Titus. Obv.: Bust of Titus; Rev.: Pegasos (Spijkerman 1978, 170-171 No. 3).

Fig. 8 Coin of Hippos, time of Elagabalus. Obv.: Bust of Elagabalus; Rev.: Pegasos (Lichtenberger 2003, 443 MZ 7).
The coins find catalogue  
**Hippos - Sussita**  
5th Season (2004)  
**Ariel Berman**

All the coins are bronze unless otherwise mentioned. The coins are listed chronologically, according to types.

|----------|----------|----------|--------------|------------|------|---------|---------|-----------|------|-------------|--------|

**PTOLEMIES**  
Ptolemy II, Philadelphus  
(285-246 BCE)

| 1 | 3579 | 397 | 3.80 | 15 | ↑ | Laureate head of Apollo r. with long curls | Eagle stg. l. on thunderbolt, wings open. In front club | undated | Tyre | Cf. SNG 1977: No. 478, pl. XVI |

**SELEUCIDS**  
Antiochus IV, Epiphanes  
(175-164 BCE)

| 2 | 04.03 1102 | 445 | 3.10 | 15 | ↑ | Heads of Dioscuri to r., jugate, laureate | ANTIΟΧΕΩΝ / ΤΩΝ / ΠΤΟΛΕΜΑΙΩΝ  
Cornucopia containing fruits  
Inscr. in three vertical lines, in field monogram | undated | Akko-Ptolemais | Cf. Kadman 1961: 94, No. 13 |

| 3 | 3671 | 982 | 2.10 | 15 | ↑ | Same | Same | Same | Same | Cf. Kadman 1961: 94, No. 22 |

**ROMAN PROVINCIAL**  
Marcus Aurelius  
(161-180 CE)

<p>| 4 | 1902 | 501 | 9.50 | 25 | ↑ | AVT KAIC M AVP | ANTΙΟΧ ΠΡΙΠΙ ΙΕΡΑΣΥΛ | 165/166 | Hippos | Spijkerman 1978: 172, No. 8 |
|----------|----------|----------|--------------|------------|------|---------|---------|-----------|------|--------------|--------|
|          |          |          |              |            |      | [ANTWN] [Bust r., laur., wearing paludamentum And cuirass, shown from the rear] | Tyche wearing turreted crown, and long chiton, stg. 1., holding horse by Bridle, in l. cornucopia. In ex. ΩΚ |         |      |             |        |
|          |          |          |              |            |      | <strong>Lucius Verus</strong> (161-169 CE) |          |          |      |             |        |
| 5        | 4106     | Surf.    | 8.60         | 22         | ↑    | [AYPOYHP KAIC] [Bust r., bare-headed, undraped] | [ANTIP III IEP ACYA] Tyche, wearing turreted crown, and Long chiton, stg. 1., holding small horse l. on r. hand, in l. holding cornucopia | undated |      | Same         | Spijkerman 1978: 172, No. 13 |
|          |          |          |              |            |      | <strong>Elagabal</strong> (218-222 CE) |          |          |      |             |        |
| 6        | 3596     | 301      | 14.00        | 27         | ↑    | [---] [Bust laureated wearing paludamentum and cuirass] | [---] Astarte, wearing turreted crown, short chiton and himation stg. to front l. foot on prow. She places her r. on a trophy, holds in l. scepter transversally. And crowned by Nike stg. on column on r. on l. palm-tree on r. murex-shell | Pre suppression of the colony in 218 | Tyre | CF BMC Phoen.: 273, No. 389 |
|          |          |          |              |            |      | <strong>ROMAN IMPERIAL</strong> |          |          |      |             |        |
|          |          |          |              |            |      | <strong>Valerian</strong> (253-260 CE) |          |          |      |             |        |
| 7        | 3656     | 964      | 3.80         | 19         | ↑    | [IMP C P LIC VALERIANVS PF AVG] [Bust radiated r.] | P [IETA] S AVGG Valerian and Gallienus stg. facing Each other, Valerian to l. sacrificing over an altar | Samosata |      | RIC 5 (1): 60, No. 285 |
|---------|----------|----------|-------------|-----------|------|---------|---------|-----------|------|--------------|--------|
|         |          |          |             |           |      |         |         |           |      |              |        |
| <strong>THE HOUSE OF CONSTANTINE</strong> | | | | | | | | | | | |
| <strong>Constantine II, as Caesar</strong> | | | | | | | | | | | |
| (317-337 CE) | | | | | | | | | | | |
| 8        | 3591     | 1009     | 3.20        | 19        | ↑    | CONSTANTINVS IVN NOBC Bust to l. | PROVIDEN TIAECAESS Camp-gate with two towers, no doors; Star above. In exergue: SMANTS | 324-330 | Antioch | LRBC 1: 30, No.1337 | |
| <strong>THE LATER ROMAN EMPIRE</strong> | | | | | | | | | | | |
| <strong>Valentinian II, Arcadius</strong> | | | | | | | | | | | |
| 9        | 3581     | 1002     | 1.40        | 13        | ✕   | DN AR [---] S PF AVG Bust diademed r. | Within wreath: VOT / X / MVLT / XX In ex. ANT | 383 | Antioch | LRBC 2: 101, No.2736 | |
| 10       | 3576     | 396      | 1.10        | 11        |     | DN [---] PF [---] Bust diademed r. | SALVS REIPVBLICA Victoria l., trophy on shoulder, dragging captive. Christogram to l. | 388-392 | missing | CF. LRBC 2: 68, Nos.1105-1107 | |
| 11       | 3577     | 396      | 0.90        | 13        | ✕   | DN VALENTINIANVS PF AVG Bust diademed r. | Same, in field l. cross, in ex.: ANTA | 383-392 | Antioch | LRBC 2: 102, No.2767 | |
|         |          |          |             |           |      |         |         |           |      |              |        |
| <strong>BYZANTINE</strong> | | | | | | | | | | | |
| <strong>Justinian I</strong> | | | | | | | | | | | |
| (527-565 CE), <em>folis</em> | | | | | | | | | | | |
| 12       | 3644     | 964      | 17.80       | 30        | ✕   | DN IVSTINIANVS PP AVG Bust diademed r. | Large M above cross, to l. and r. Crosses, beneath, E in ex.: CON | 527-538 | Constantinople | CF. DOC 1: 79, No. 29b.1 | |
| <strong>Tiberius II</strong> | | | | | | | | | | | |
| (578-582 CE), <em>half folis</em> | | | | | | | | | | | |</p>
<table>
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<tr>
<th>13</th>
<th>04.04 1101</th>
<th>295</th>
<th>4.70</th>
<th>21</th>
<th>↑</th>
<th>[---] Bust facing, in cuirass and crown with Cross, holds</th>
<th>Large K above cross, to l., A/N/N/O Beneath, P, to r. III</th>
<th>578</th>
<th>Antioch</th>
<th>CF. DOC 1: 284, No. 46.1</th>
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<tr>
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<td>mappa in l. scepter with eagle</td>
<td>Large M above Christogram, to l., A/N/N/O in ex.: NIKO, to r., XX Beneath B, all in a wreath (Restruck on coin of Cyzicus)</td>
<td>601/2</td>
<td>Nicomedes</td>
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<td>14</td>
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<td>[DNmAV] RICI TIB [ERP] Bust facing in consular robes and crown with cross. In r. hand mappa; in l. Eagle-topped scepter with crown above. In field L. cross</td>
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<td>In the field:</td>
<td>Undated, mid 8th century</td>
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<td>Walker 1956: 269, No. 898; SNAT 1993: 32. Nos. 339-344</td>
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<td>17</td>
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<td>18</td>
<td>04.02 1092</td>
<td>230</td>
<td>2.00</td>
<td>14</td>
<td>Same, within circle of dots</td>
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<td>Centre:</td>
<td>Centre:</td>
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<td>Dimashq</td>
<td>Balog 1980: 113, No. 223</td>
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**UMAYYAD**

Anonymous, *fals*

| 15 | 3582 | 1002 | 4.10 | 20 | Same | Same | Same | Same | Same | Same |
| 16 | 1909 | 501  | 3.80 | 17 | Same | Same | Same | Same | Same | Same |
| 17 | 04.01 1092 | 230 | 2.50 | 12 | Same | Same | Same | Same | Same | Same |
| 18 | 04.02 1092 | 230 | 2.00 | 14 | Same, within circle of dots | Same, within circle of dots | Same | - | - | - |

**AYYUBIDS**

Al-Malik al-ʿAzīz I ʿUthmān
(AH 589-595/ 1193-1198 CE), *fals*

| 19 | 4038 | 651  | 5.00 | 25 | Centre: | Centre: | AH 595 / 1198 CE | Dimashq | Balog 1980: 113, No. 223 |
GENERAL CONSPECTUS OF COINS CHRONOLOGY AND MINTS FOUND AT HIPPOS-SUSSITA

1) Finds from 2000-2004 seasons signed by (a-e)
2) Coins originate from different former excavations and stray finds, (kept at the IAA, signed by plain figures).

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<th>Mint Date</th>
<th>Mint</th>
<th>Total</th>
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**Bibliography**


The southwest residential quarter of Hippos
- preliminary results of a topographical survey

Introduction

At the invitation of Prof. Arthur Segal, director of Haifa University's Hippos project, the German Protestant Institute of Archaeology in Jerusalem joined the Israeli-Polish-American team for the first time, in order to conduct a short survey. While the on-going investigations concentrate primarily on public buildings and churches of the city, our intention is to learn more about the private living conditions of citizens of this important Decapolis city. For this undertaking, Hippos offers ideal conditions. On the one hand the city and its residential quarters were completely destroyed by the 749 AD earthquake and never again re-inhabited. On the other hand, 900 years of the town's history offer an ideal opportunity to study all long term developments regarding house architecture, social structures and the living conditions of its inhabitants. In addition, as our survey revealed, the state of preservation of the residential buildings appears to be very promising. The main goal of our undertaking in the coming years is to investigate a complete insula, studying all its phases of use from Hellenistic, through Roman and Byzantine, to the Umayyad periods. In preparation for this project a topographical survey has been undertaken in the southwest residential quarter, the most auspicious area of the city.

Topographical situation

The area under investigation stretches from the Forum to the western peak of the mountain (270 meters) and from the decumanus maximus to the southern city wall (130 meters), an approximate surface area of 3.6 hectares (fig. 1, 2). The terrain slopes gently towards the West from a height of about 125 meters above sea level near the forum to about 105 meters. Towards the southern and western edge of the mountain and the corresponding line of the city walls there follows a narrow strip with a steep incline. The whole area, including the outer slopes, has been completely built up providing two different stages of preservation. The areas on the plain are dominated by high

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1 The survey lasted from 24 November to 4 December 2004. Participants were M. and Dr. D. Heinzelmann and Mr. R. Rosenbauer as surveyor.
accumulations of stones derived exclusively from building materials of the collapsed houses. Mostly they are not covered by any accumulation of earth. At various points emerging from the debris, the upper edges of walls are preserved up to a height of three meters, whereas the interiors of the rooms are completely filled with collapsed building materials from the upper floors of the houses. This creates a highly undulating surface with higher areas corresponding to walls and slight depressions to the rooms. The peripheral slopes illustrate another image where the building material of the collapsed houses has fallen downwards. Since the earthquake, a layer of humus with sod has developed here. In this area the walls display a very poor state of preservation and belong mostly to substructures.

**Methodological approach**

During this first season the entire area was surveyed from east to west at intervals of approx. 2-3 meters. Measurements were taken of all visible wall structures by means of a total station. The walls were differentiated into three categories (fig. 3):

1. As secured building structures, all walls of which at least one front wall was clearly visible.
2. As probable walls, all structures were documented which still show a more or less compact formation of headers and stretchers, disturbed from their original masonry bond but still indicating the former wall.
3. As assumed, walls were registered as higher accumulations of debris forming linear structures.

At various points door posts were still in situ possibly indicating doorways. Cisterns, columns and other architectural fragments were systematically registered (fig. 4).

First, the measurements were taken in the existing local system for excavations and registered on the AutoCAD base. In a second step, the results were transferred onto the Israeli Grid which integrated them onto a digital relief map from the Israel Antiquities Authorities. This relief map however, is based on a coarsely meshed interpretation of aerial photographs and as a result is not very accurate. Here, the presented digital terrain model (fig. 5), based on more than 1500 individual measurements, is a more accurate
mirror of the actual topographical situation. This present model will be refined in future seasons.

**Preliminary results**

The survey revealed a high number of wall structures which sometimes can be re-assembled into single rooms or sequences of rooms, but it was not possible to reconstruct a complete ground plan of a building. The alignments of the single walls allowed us to draw some general conclusions concerning the orientation of this densely built up area. The buildings on the gently inclined main area depict an orthogonal orientation following the alignment of the *decumanus maximus*, whereas the houses in the area of the steeper slopes show different and individual orientations according to local topographical demands. This difference in topography appears to cause a difference in the exploitation of the available surface. The main area seems to be subdivided by at least 5 or 6 terrace walls perpendicular to the *decumanus*, creating a series of terraces to provide even level ground for the buildings. In contrast, the houses along the steeper slopes seem to have been built on individual substructures with heights up to 5-7 meters. Presumably these peripheral buildings belong to a later phase of expansion.

Some observations concerning the road system should also be mentioned. The *decumanus maximus* is clearly traceable according to the buildings flanking it, and an uncovered part of its pavement which remains near the western edge as a straight line for a distance of about 210 meters. On its northern side at about 30 meters west of the Forum, the surface of a base *in situ* and the associated stylobate are visible. It seems therefore, that this section of the main street was flanked by a portico. In contrast there is no evidence for an equivalent portico on the opposite side of the street. Here the outer walls of the adjacent buildings reach to the border line of the street and leave no space for a portico. At the present state of the investigation we do not exclude the possibility that these walls belong to a late phase during which a conjectural portico was enclosed or replaced, but according to first inspection this possibility seems unlikely. It would indicate at least, that the western part of the *decumanus maximus* was not designed as a uniform colonnaded street but rather, was flanked by limited sections of porticos.
Beside the *decumanus maximus* the crossing of a secondary *decumanus* and *cardo* has been detected in the western area. At a width of only 1.90 m they are only small alleys. Their orientation is parallel and at right-angle to the *decumanus maximus* indicating that at least parts of the road network in this quarter followed an orthogonal structure. A second *cardo* seems to be traceable immediately east of the *cardo* mentioned above. The dimensions of the *insula* created in this manner would be ca. 27.5 x 19.5 meters. It is questionable as to whether this size is representative for the rest of the quarter as at other points where we would expect further *cardines* there are clearly identifiable walls. This would mean that the distribution of the buildings and roads in this quarter, are not the result of a single and homogeneous conception of an orthogonal grid system, but their orientation is determined in a more generic way by the line of the *decumanus maximus*.

Concerning the dating of the building structures in the region, some vague indications can be deduced from the wall techniques. Many of the building structures have re-used *spolia* intensively and must therefore be rather late. Perhaps they can be ascribed to Byzantine alterations of older buildings or to reconstruction work after the severe earthquake of 551 AD. On the other hand, numerous walls show the characteristic pseudo-isodomic ashlars masonry of the late Hellenistic-Roman period, which proves that at least parts of the houses in this residential quarter, preserved a considerable proportion of their original building fabric.

Apart from the wall structures a large number of column shafts and fragments were detected, but rarely *in situ*. Most are made of local basalt or occasionally of limestone. No single marble column has been found. All the columns registered in this area have a diameter of less than 0.50 m indicating their domestic provenance rather than attribution to a public building. This would mean at least some of the houses would have had atria- or peristyle-like features, indicating a higher architectural standard of at least some of the residences. The small doorways as well as the rather modest width of the walls also reflect private domestic architecture, which probably in most cases did not exceed two storey. The many fragments of flour mills and grinding stones spread evenly over the whole area are additional hints to the residential character of the buildings. Indeed the survey has revealed no positive evidence for the existence of further public buildings in the area. Finally worth mentioning is a building in the very west of the quarter, located
immediately above the steep slope of the mountain in a spectacular position overlooking the Lake of Galilee. The building is distinguished by a high concentration of column shafts of which two are made of grey Egyptian granite, by an originally stuccoed Ionic capital, as well as a cornice block fragment. Considering its privileged position and the elaborate architectural decoration, this building could well have been the house of a wealthy citizen. The clarification of this question remains for further archaeological investigation.

PD Dr. Michael Heinzelmann,
German Protestant Institute of Archaeology in Jerusalem
Pottery Report
(Hippos - Sussita 2004)

Abbreviations:
ARS: African Red Slip ware
BG: Black Gloss wares
CC: Colour-Coated (Hellenistic) ware
CRS: Cypriote Red Slip ware
ESA: Eastern Sigillata A ware
LRC: Late Roman C (Phocaean) ware

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I. Pottery research in individual areas:

I.1. The Forum area (FRM)

As no sealed loci were explored in this area, all its contexts must be considered as disturbed. Noteworthy, however, is concentration of storage vessels in Loci 392-399 in (Square B1) and in Loc. 396 (Square B8). Accompanied by numerous fragments of rooftiles, they presumably represent contents of Byzantine-period shops located along the northern side of the agora. Some of the jars are probably of local manufacture, with examples of the vessels deformed during the firing process. A large part of the ceramics are forms apparently pertaining to the 4th century and into the 5th century CE, including jars (Fig. 1:1-5), cooking pots (Fig. 1:6-8) and a casserole (Fig. 1:9). Some forms, however, are those of the Byzantine/Umayyad period (e.g. Fig. 1:10), while the examples of fine wares (Fig. 1:11-14) span the period between mid-5th and early 7th century.
I.2. The NNMP area:

I.2.a. early contexts

Some *loci* explored in the western part of the area yielded pottery dated to the Early Roman and Hellenistic periods. Among them, Loc. 947 (Fig. 2:1-6) contained sherds of local domestic vessels dated by the accompanying ESA to the end of the 1st century BCE; in terms of types and chronology, this groups fairly closely corresponds with the ceramic contents of Loc. 421 explored in the same area two years ago (cf. SusReport 2002, fig. 8:1-12). A complete terracotta oil lamp (Fig. 7:4) accompanying the pottery assemblage of Loc. 947 represents a Late Hellenistic type, well known at the Decapolis sites. The examples of this type were found at Pella in a context dated to the first quarter of the 1st century BCE (McNicoll *et al.* 1982, pl. 129:14-15); in terms of typology, however, the lamp can date back to the second half of the 2nd century BCE.

The material from Loc. 985 (Fig. 2:7-15) contains forms and wares definitely pertaining to the early and middle Hellenistic period (3rd century and the first half of 2nd century). Moreover, among few sherds found in *Loci* 965, 978 and 991 (Fig. 2:16-20) nothing really appears to post-date the 3rd century BCE. In particular, crater fragments (Fig. 2:18) and rim of BG skyphos (Fig. 2:20) could even date back to the end of the 4th century BCE.

From a sort of constructed pit (Loc. 997) by the southern stylobate of the temenos there comes a small group of ceramics distinctly different from that associated with the winery; the jar fragments (Fig. 3:1-2) probably date to not later than the 4th century CE.

I.2.b. The winery

All the pottery from the rooms and pools of the winery (OPB/NNMP), abutting the southern wall of the North-West Church, come from unsealed contexts. However, a group of ceramics (samples illustrated on Fig. 3:4-8) seems to be chronologically and functionally connected with the use of this wine-making facility. Fine wares (Fig. 3:9-12, with clear prevalence of the CRS ware) accompanying this assemblage do not date beyond the 7th century, the latest datable object being a fragment of CRS form 9B (Fig. 3:11).
Broken vessels discovered at the bottom of the western collecting pool (Loc. 1111) obviously pertain to the final phase of use of the winery (Fig. 3:13-17). The fabric of the jars (e.g. Fig. 3:15-17) is hard, bright red or brick-red, with varying amount of fine sand (mainly white grits); occasionally partial brownish grey core; the colours of the surface range from light grey to brownish grey and dark grey.

I.3. The North-West Church area:

I.3.a. Wine cellar (Loc. 750) in tomb Loc. 295

The southern cist tomb (Loc. 295) in Room 209W, the latter adjacent to the winery and opening onto the atrium, was clearly re-used as a wine cellar, with remains of at least 15 jars (for illustrated samples, cf. Fig. 4:1-3) concentrated in its eastern part (Loc. 750). The jars, found accompanied by a cooking pot (Fig. 4:4) and a LRC dish/bowl (Fig. 4:5), represent precisely the same type as the jars from the adjacent wine collection pool (Fig. 3:15-17). Among the broken body sherds, two fragments were found pertaining to two different jars, which preserved small parts of inscriptions, with Greek characters (...EO: lunar epsilon and omega) carefully painted in red below the jars’ carination. The only parallel I am aware of, is a closely similar jar from the church compound at Khirbet al-Karak (Delougaz and Haines 1960, 34, pl. 35:5), inscribed below the shoulder with KLAUDI(?) in Greek (apparently as abbreviation of "Klaudios": meaning "for Klaudios"? "of Klaudios"?). However, the specific purpose of these inscriptions remains to be explained.

I.3.b. Eastern part of the inner diakonikon room (209E)

Apart from a rim fragment of ARS bowl (Fig. 4:8) which was a stray object, a few vessels found in the diakonikon during this season were all restorable. They included three plain cooking pots (Fig. 4:10, plus un illustrated P 04.01 and P 04.03), a decorated cooking (?) pot (Fig. 4:9) and a jar (P 04.05, not illustrated). They form continuum with the diakonikon assemblage discovered in previous seasons (cf. SusReport 2001, fig. 4, and SusReport 2003, figs 8-12). Closely similar in terms of typology (although smaller) groups of vessels are known from the Umayyad contexts at Gadara (cf. D.A. Tawalbeh, Islamic Settlement in Umm Qays (Gadara), ADAJ 46 (2002), 623-624, fig. 6: jars, basin,
painted amphora), and Pella (McNicoll et al. 1982, pl. 57: jar, pilgrim flask, juglet, lamp from North Building, and pl. 145: cooking pots, jar and basin from South Building).

I.3.c. Stratigraphical probes

Of a number of small trial pits opened in the church compound during this season, two probes yielded ceramics that deserve to be mentioned.

Two successive levelling layers separated by a floor were explored in a trial pit in the eastern portico of the atrium, along the early wall W 298 re-used by the church builders as a bench at the western wall of the southern annexe. The upper layer, found under the walking level of the atrium, contained fragments of commonware vessels of the Roman period, not extending beyond the 4th century CE (Fig. 5:1-4). At the bottom of this layer there was a floor (F 268) which had sealed an earlier leveling layer, connected with the construction of the wall. Here a fairly rich pottery assemblage was found (Fig. 5:5-17), which can be described as being transitional from Hellenistic to Roman imperial times. The cooking pots continued local Hellenistic types (Fig. 5:11-13), while the storage vessels’ fragments included a rim of a Rhodian amphora (1108.12, not illustrated), jars in local Hellenistic tradition, but also a western Galilean Early Roman jar (Fig. 5:16). Among numerous sherds of table pottery, greatly prevailing were fragments of ESA, the latest of which were two bowls of form 28 dated fairly precisely to between 10 BCE and 30 CE (fig. 5: 5 and 17). In all probability, therefore, the construction of W 298 with accompanying floor F 268 took place during the later years of Augustus or in the time of Tiberius. In terms of chronology and repertoire, this assemblage is very close to that explored during the previous season in Loc. 907 of the NNMP-west (cf. SusReport 2003, 54, fig. 5:10-11 and fig. 6:1-12). It also corresponds fairly well with the material from the habitation level C in Capernaum (Loffreda 1974, 102, fig. 30).

I.4. The North-East Church:

The contexts explored in the North-East Church are characterized by relatively few ceramic finds with rather high proportion of fine wares’ and lamps’ fragments. Among the fine wares, one should note the presence of LRC and ARS vessels with decoration stamped on the floor (Fig. 6:8-9); in terms of forms, we identified LRC forms 3 and 10 (nos. 1896 and 1898, not illustrated), as well as CRS form 2 (Fig. 6:10) and form K3
(un illustrated no.1886 A, cf. Meyza 2004, pl. 9:1-2, dated to 530 – 670 CE). Noteworthy is also the occurrence of two forms of table vessels, apparently of Byzantine date, which are new to the Sussita assemblage (Fig. 6:6-7).

Exploration of the northern lateral chamber in the Church compound has yielded a group of pottery interpreted as testimony to the domestic occupation of this room. It includes fragments of jars the profiles of which (Fig. 6:2-5, to the exception of Fig. 6:1, paralleled by the Umayyad-period jars from the winery, see below) are characteristic of the Byzantine period. Also a terracotta lamp fragment from the same context (Fig. 7:5) belongs to a regional lamp type which is dated to the 5th and into 6th century. Small fragment of another lamp with the cross in a medaillion on the shoulder (Fig. 7:7), found in the destruction fill of the nave, was identified as a Byzantine type of the 6th–7th centuries.

I.5. EGT (East Gate) Area

The ceramics from this area can easily be divided into two chronologically distinct groups: Early Roman to Byzantine pottery, and the Medieval pottery. The first group (Fig. 6:11-16) comes from two squares opened in the area west of the gate passageway; it includes potsherds ranging in time from the late 1st century BCE to the 5th century CE. The Medieval material covers the period from the later Abbasid to the Mamluk times (apparently 11th to 14th century). Apart from an Abbasid lamp (Fig. 7:8) and a pitcher (Fig. 6:17), it includes amount of glazed-ware fragments corresponding with the "Medieval Group C.a" at Pella (Smith 1973, 238-239, "particularly Crusader": 12th–13th century). Two shapes are represented: bowls with broad ledge rim and carinated bowls. They apparently fall into Yoqne’am types 44-45 of the Crusader-Mamluk periods, second half of 12th century to 14th century (respectively: Yellow-Glazed and Green-Glazed Slip Painted Bowls: Avissar 1996, 96-97, figs. XIII.32-33). Dark brown glaze occurs with cooking wares (Fig. 6:22 and 7:1); handmade basins, both plain and decorated, are also present (Fig. 7:2-3).
II. Remarks on the repertoire of the Sussita assemblages

II.1. The pottery research conducted during this excavation season has further expanded our knowledge of the ceramic assemblages used in the Umayyad-period Sussita. The cooking pots and casseroles chronologically associated with the final functioning period of the winery (Fig. 3, nos. 7, 8, 14), are of the same types as those present in the diakonikon assemblage (Fig. 4:10) and in the wine cellar in Room 209W (Fig. 4:4). The cooking pot form, typical of the Umayyad and early Abbasid periods (Stacey 2004, fig. 5.32, p. 123, Type 1), is well-known from Transjordanian sites such as Gadara and Hammat Gader (e.g. Ben-Arieh 1997, pl. XI:8 and 10-15), Pella (e.g. McNicoll et al. 1982, pl. 147:11), Jerash, Amman and others. It is also frequent around the sea of Galilee, e.g. in Capernaum (dated between the second half of the 7th and the mid-8th century CE: Peleg 1989, 69, fig. 52:4-6) or Tiberias (Johnson 2000, 67, fig. 16:98; Stacey 2004, fig. 5.32:4).

A special feature of the Sussita finds is the plastic decoration consisting of one or more rows of finger indentations, present on the rims and/or carinations of a number of vessels in Umayyad cooking ware. They include multi-handled "craters" (SusReport 2003, fig. 9:1-2) and two-handled pots (Fig. 4:9, and SusReport 2002, fig. 3:2) as well as carinated casseroles (Fig. 1:10 and Fig. 3:8). All these vessels, so far unparalleled elsewhere, doubtlessly come from some nearby workshop active in the second quarter of the 8th century.

A number of wine jars from the winery (Fig. 3:15-16), the wine cellar (Fig. 4:1-2) and elsewhere (e.g. Fig. 6:1 from the North-East Church) are the short-necked variant of a form known from the Umayyad-period Capernaum (Peleg 1989, fig. 60:21-22, represented there in "red ware"). On the other hand, the form is clearly linked to Capernaum type C1, attributed to the Byzantine period (Loffreda 1974:44-45, fig. 9:4-5).

II.2. A word should be said about regional wares bearing resemblance to some Late Roman imports. Plain-ware bowls which by their bright red-fired surface and thickened grooved rims recall Late Roman fine wares (cf. SusReport 2002, fig. 5:8; SusReport 2003, fig. 13:9), were initially considered by us to pertain to the latest assemblages, since their fragments were being found in Byzantine-to-Ummayad contexts. In 2004,
however, a rim fragment of such bowl (Fig. 5:22) was found in a securely sealed context, which could hardly post-date the Late Roman/Early Byzantine period. Indeed, Hammat Gader, Gadara and Pella have yielded examples of this form which are dated to before 455 CE (Hammat Gader) and to the later 4th century CE (Pella). One of the Pella examples, its full profile extant, also proves that the form is in fact a cooking bowl with convex base below slight carination (da Costa et al. 2002, 507-509, fig. 6:3). Another Pella example is a rim fragment with lug handle(s) (McNicoll et al. 1992, pl. 109:9, attributed to Byzantine Phase I of ca. mid-5th century).

Rim fragment of deep bowl/ basin (Fig. 4:7) of brown fabric with many voids and with faint traces of matt red slip represent profile which is best paralleled by chaff-tempered hand-made bowls/basins found at many sites (e.g. Tiberias, Hammat Gader, Pella) in assemblages of the 6th to 8th centuries. Since our object, however, was wheel-made and once covered with a red slip, it might have been intended to imitate the basin CRS form 11 of the mid-6th to mid-7th century (cf. Meyza 2004, Diag. 16 and Pls 10 and 22:2).

III. Descriptions of select pottery from individual areas 2004

Fig. 1. Pottery from unsealed deposits in the northeastern part of the forum

1. Rim and shoulder of jar (3562.2). Fabric light yellow (5 YR 7/6) with pale grey core (5 YR 7/1), surface pinkish grey (7.5 YR 6/2). Cf. Ben-Arieh 1997, pl. IV:5 ("brownish-pink ware"): pre-455 BC assemblage at Hammat Gader. For form, see Loffreda 1974, fig. 8:1 (different ware: Class B, Late Roman to Byzantine); also Smith and Day 1989, pls. 48:5, 8-9, 11 and 52:19 (both "pale jar ware" and "dark jar ware", from contexts of 6th to early 7th century).

2. Rim and shoulder of jar deformed during firing (3565.5). Fabric reddish brown with abundant fine lime; surface dark brownish grey outside and dark grey to orangeish brown inside. Cf. Loffreda 1974, fig. 8:6 (Class B, Late Roman to Byzantine); Ben-Arieh 1997, pl. IV:6 ("orange ware"): pre-455 BC assemblage at Hammat Gader; Smith and Day 1989, pl. 52:12 ("dark jar ware") from a context of 6th to early 7th century.

4. Rim of jar (3565.4). Fabric grey (2.5 Y N 5/0), surface fired grey to yellowish brown (10 YR 6/4). Cf. Loffreda 1974, fig. 8:1 (Class B: Late Roman to Byzantine); Ben-Arieh 1997, pl. IV:3 ("light brown ware") from a pre-455 CE assemblage at Hammat Gader; Johnson 2000, 64-66, fig. 15:85 (from Hammat Tiberias, in black "Beisan" ware); da Costa et al. 2002, 510-511, fig. 8:1, from a 3rd-4th century assemblage at Pella.


6. Rim and handle of cooking pot (3574.2); fabric bright red (10 R 5/8) with grey core (10 R 5/1); darker surface, brownish red. For form, cf. Diez Fernandez 1983 T 10.4 (1st century BCE to mid-2nd century CE)?; or perhaps "cooking pots with carinated shoulders" Ben-Arieh 1997, 350, pl. III: 12, in "brown" ware (pre-455 CE assemblage at Hammat Gader).


9. Rim and handle of thin-walled casserole (3565.7). Fabric orange with some tiny white inclusions; surface orange with lime eruptions, fired to brownish orange on handle. Early example of Adan-Bayewitz Competing Form C 3A (1993, 156-159): ca. mid-4th century CE? cf. Ben-Arieh 1997, pl. III:26 ("light brown" ware, from a pre-455 assemblage in Hammat Gader) and pl. XII:4-5 ("orange ware").
10. Rim and body part of decorated casserole (3586.4). Fabric gritty, with occasional sizeable lime, very dark grey; surface of similar colour with brownish tint. Byzantine – Umayyad.


13. Rim of bowl (3574.18); CRS form 2 (early version), cf. Hayes 1972, 373-376, fig. 80:1-2, of around 450 CE.

14. Rim of bowl (3578.19); CRS, apparently the same form as previous (later version), cf. Hayes 1972, 374-376, fig. 80:13, of early- mid 6th CE.

Fig. 2. Pottery from early contexts in NNMP area (west)

a) Locus 947

1. Rim fragment of jar (3619.1); very hard fabric with some white particles, beige with light red core; surface very dark brownish grey, darker below the carination. Cf. Loffreda 1974, fig. 16:1 (type F1); McNicoll et al. 1982, pl. 127:16 (Jebel Sartaba fortress near Pella), Late Hellenistic; SusReport 2002, fig. 7:5; SusReport 2003, fig. 2:2.

2. Fragment of cooking pot (3619.5); fabric thin-walled, gritty, brownish red with amount of fine white particles. Repeating Kefar Hananya form 4A (Adan-Bayewitz 1993, 124-125): mid-1st century BCE to mid-2nd century CE.


4. Rim fragment of carinated casserole (3619.3); fabric grey at break, with surface fired to chocolate brown (cf. the previous one). Cf. SusReport 2002, fig. 8:7; SusReport 2003, figs. 4:14 and 5:21; presumably (late?) 1st century BCE.

6. Base of plate (3619.6), ESA form 3 or 4 (later version?), late 1st century BCE?

b) **Locus 985**

7. Rim fragment of jar (3675.1); yellowish beige (pale buff) fabric with lots of fine white grits. Cf. B. Guz-Zilberstein, in Stern *et al.* 1995, type Jr 1a, 311 and fig. 6.35 (especially no. 3); SusReport 2001, fig. 5:11; SusReport 2002, fig. 8:12; SusReport 2003, fig. 2:13-14; 2nd century BCE.

8. Rim fragment of cooking pot (3675.7); gritty dark red fabric with tiny white inclusions and tiny voids; dark red surface smoothed on exterior. Cf. B. Guz-Zilberstein, in Stern *et al.* 1995, 365, fig. 6.18, no. 4, from context of late 4th to early 3rd century BCE.

9. Rim fragment of cooking pot (3675.5); gritty red fabric, surface brick-red inside, dark brown outside. Cf. B. Guz-Zilberstein, in Stern *et al.* 1995, fig. 6.17, no. 10; probably 3rd to 2nd century BCE.

10. Rim fragment of shallow basin (3675.3), coarse fabric, yellow-beige with lots of dark grey, pale grey and white grit; beige-pink selfslip(?). Cf. B. Guz-Zilberstein, in Stern *et al.* 1995, fig. 6.9 no. 8 ("Hellenistic large coarse bowl").

11. Rim fragment of CC plate (3675.9); fabric pinkish beige; matt brownish red slip, peeling off. For profile, cf. B. Guz-Zilberstein, in Stern *et al.* 1995, fig. 6.3 nos. 22-23 and fig. 6.4 nos. 13 and 15; Mlynarczyk 2002, 119, fig. 1:6 (different ware); 3rd - 2nd century BCE.


15. Body fragment of wheel-made lamp (3675.8, La 04.12), gritty fabric, yellowish beige (pale buff) with many fine voids and occasional fine white grits, unslipped. Cf. R. Rosenthal-Heginbottom, in Stern et al. 1995, fig. 5.14, no. 5.

c) Early Hellenistic loci (965, 978, 991)

16. Tiny rim fragment of juglet(?) (3659.2); fabric bright red with voids and fine white grits; surface unslipped, fired to reddish brown.

17. Rim fragment of skyphos (3659.1); "Ware A": fabric clean and hard, very pale beige with yellowish tint; glossy slip, red inside, very dark brown outside. Cf. SusReport 2003, fig. 3:16 (with references); Mlynarczyk 2002, 122-123, fig. 5:69-70: 3rd/2nd century BCE.

18. Rim and body sherds of crater (3664.1); reddish yellow coarse fabric with voids, abundant dark red grog, some white grits; decorated with incised "dentils". For form, see B. Guz-Zilberstein in: Stern et al. 1995, fig. 6.14, no. 4 (context: 275-200 BCE) and no. 6 (context 350-275 BCE); cf. SusReport 2003, fig. 6:27; early 3rd (or later 4th?) century BCE.


20. Rim fragment of skyphos (?) (3685.2), BG ware: fabric light grey with tiny voids; glossy black (very dark grey) slip, slightly worn. For form, cf. B. Guz Zilberstein, in Stern et al. 1995, fig. 6.6 no. 7 (skyphos with vertical handles, different fabric); Mlynarczyk 2002, 120 and fig. 2:32 (different ware): early? 3rd century BCE.
Fig. 3. Pottery from NNMP area:

a) Pit by the southern stylobate of the temenos

1. Rim fragment of jar (4203.1); fabric beige-pink (7.5 YR 7/4 pink) with many fine voids and some fine sandy inclusions; surface gritty to the touch, very pale beige (10 YR 8/2 white); Related to? Diez Fernandez T 1.8 of ca. 275 – 350 CE, and to Ben-Arieh 1997, pl. IV:7 (pre-455 CE assemblage at Hammat Gader).

2. Rim fragment of jar (4203.2); apparently the same fabric as previous: beige-pink with some very fine voids and lots of tiny white grits; surface gritty to the touch, pale beige (10 YR 7/3). Variant of the previous form. Cf. Ben-Arieh 1997, pl. IV:10 ("orange ware") from a pre-455 assemblage at Hammat Gader.


b) Select ceramics presumably connected with the use of the winery

4. Rim fragment of jar (3618.1); fabric hard and dense, orange-brown with fine white grits; surface red-brown inside, dark brownish grey outside, with lime eruptions. Cf. from Capernaum: Peleg 1989, fig. 60:32 (first occurrence in Stratum V, early 7th century) and fig. 60:51 (first occurrence in Stratum IV of 650 – 750 CE); from Hammat Tiberias: Johnson 2000, 65-66, fig. 15:84; from Hammat Gader: Ben-Arieh 1997, pl. XIII:5 ("orange, white grits"), from Pella: Smith and Day 1989, pls. 54:1-3 and 58:15 (first quarter of 8th century).


8. Fragment of casserole with body decorated at carination (3690.1); very gritty fabric, very dark grey with brown tint. Cf. Fig. 1:10 above.


10. Rim fragment of large dish/bowl (3663.3), burnt; ARS form 104C? (Hayes 1972, 163-166, fig. 30:23): ca. 550-625 CE

11. Fragment (full profile) of bowl (3631.1), CRS, presumably form 9B (Hayes 1972, 378-382), 580/600 to end of 7th century CE.

12. Rim fragment of basin (3601.3) with poor remains of purplish red slip; CRS form 7.1 (Hayes 1972, 377-379, fig. 81): "mainly second half 6th to early 7th" century CE.

c) Contents of the western collection pool

13. Rim fragment of large bowl (4206.7), CRS form H9C (Hayes 1972) and K4A (Meyza 2004); cf. Meyza 2004, Diag. 16 and pl. 9, dated to 540 – 660 CE.

14. Fragment of carinated casserole (P 04.08); gritty fabric, very dark brown, of "sandwich" firing: brown inside, brownish red outside; surface dark reddish brown with lots of soot on external surface; cf. Smith 1973, pl. 45, no. 1284 (Byzantine-Umayyad Pella); Loffreda 1974, fig. 11:1-2 (type C5 at Capernaum); Peleg 1989, fig. 52:32 (with the first occurrence in Stratum V, early 7th century CE); Ben-Arie 1997, pl. XII:13 ("orangish-brown ware"); Umayyad period.

15. Rim fragment of jar (4206.1); fabric very hard, light red (2.5 YR 6/6) with some fine white grits; surface light red inside, pale brown (10 YR 6/2) outside. Cf. Ben-Arie 1997, pl. XIII:6 ("grayish-orange ware"), Apparently descendant of Capernaum type C1 attributed to the Byzantine period (Loffreda 1974:44-45, fig. 9:4-5); cf. SusReport 2002, fig. 4:18.
16. Rim fragment of jar (4206.2); the same fabric as previous: light red, very hard, with some fine white grits; beige-grey core; surface brownish grey outside (10 YR 5/2), light red inside, to grey-brown below the lip. Cf. SusReport 2001, fig. 2:8

17. Rim fragment of jar (4206.3); fabric very hard reddish brown, with lots of fine sand, mainly white inclusions; surface fired dark brownish grey (5 YR 4/1).

**Fig. 4. Pottery from the final phase of the North-West Church:**

**a) re-use of tomb Loc. 295**

1. Rim of restorable jar (1100.1); grey fabric with fine white grits; surface pinkish beige to pinkish brown with runs of paler beige slip(?) from the rim down. Related to: Ben-Arieh 1997, 374-375, pl. XIII:9 ("buff ware").

2. Rim of restorable jar (1100.2); grey fabric with fine white grits; surface from beige to brownish grey. Clearly descendant of Cafarnao type C1 dated to the Byzantine period (Loffreda 1974, 44-45, fig. 9:8); cf. Ben-Arieh 1997, 374-375, fig. XIII:6 ("grayish-orange") from Hammat Gader.

3. Rim of restorable jar (1100.3); light red fabric with fine white grits; surface dark brownish grey with traces of creamy-white decoration (Beisan style). For form, cf. Peleg 1989, fig. 60:2-3 (in "red ware", as opposed to "dark ware"), with first occurrence in Stratum III: 750 CE to mid-9th century) and fig. 60:33 in "dark ware"(first occurrence in Stratum IV: 650 – 750 CE).


5. Dish/bowl P 04.06; LRC form 10A (Hayes 1972, 344, fig. 71 n. 1): 500 CE to early 7th century.

**b) Fill of tomb Loc. 295**

6. Rim fragment of dish/bowl (1101.3); LRC form 3F (Hayes 1972, 337-338, fig. 69, no. 23): 6th century CE
7. Rim fragment of deep bowl/ basin (1101.4); fabric: brown (7.5 YR 5/4) with many voids; surface pinkish brown (5 YR 6/4) with faint traces of matt red slip preserved inside; possibly imitation of form CRS 11 (f. 11B of Meyza 2004, Diag. 16 and Pls 10 and 22:2, dated 550 – 650 CE). Parallel profile: Ben-Arieh 1997, 368, pl. IX:3 ("grayish-orange, black and white grits"); see also: chaff-tempered coarse ware bowls at Pella (McNicoll et al. 1982, pl. 138:12: 6th to 7th century; McNicoll et al. 1992, pls. 110:11 and 113:8, of between 500 and 575 CE) and at Tiberias (Stacey 2004, 96-97).

c) Eastern part of the inner diakonikon room (209E)

8. Rim fragment of large dish/bowl (1086.1); ARS f. 104A (Hayes 1972, 162, fig. 30:104A n. 3): ca. 500 – 580 CE.

9. Cooking pot P 04.02; gritty fabric, very dark brown with lime eruptions; decoration of double row of plastic rings with finger indentations on upper body below the handle.


Fig. 5. Pottery from the trial pits in the NWC:

a) below F 296 (eastern portico of the atrium)

1. Rim fragment with handle of cooking pot (1107.1, and duplicate: 1107.5); fabric brick red (2.5 YR 5/6) with some fine white grits and occasional black ones; reddish brown surface. Kefar Hananya form 4A (Adan-Bayewitz 1993, 124-125): mid-1st century BCE – mid-2nd century CE.


3. Rim fragment of casserole (1107.6); fabric unevenly fired at the break, from orange-brown (5 YR 4/6) to dark brown (5 YR 4/3), occasional fine white grits; surface dark greyish brown (5 YR 4/2); Diez Fernandez 1983, T 14.2? (earlier 1st to earlier 3rd
century CE); repeating Kefar Hananya form 3B(?) (Adan-Bayewitz 1993, 119-124): early 2nd to latter 4th century CE.

4. Rim fragment of Galilean bowl with a root of handle (1107.3, and duplicate: 1107.4); Kefar Hananya form 1E (Adan-Bayewitz 1993, 103-109): mid-3rd to earlier 5th century CE.

b) Below Early Roman F268 (dating the construction of W 298)

5. Fragment of bowl (1108.1); ESA f. 28 (Hayes 1985, tav. IV:10-11): 10 BCE – 15/30 CE).


9. Rim fragment of CC echinus bowl (1108.8). Fabric brownish grey (10 R 5/2 weak red) banded red, with occasional fine white inclusions; semi-glossy slip, inside red (10 R 5/6) and firm, outside dark reddish brown and worn. For profile, cf. SusReport 2003, fig. 3:11 (BG); Berlin and Warner Slane 1997, 278, FW 20: before 125 BCE.

10. Rim fragment of table amphora? (or another closed form) with root of handle (1108.11). Phoenician SF ware: fabric pink (5 YR 8/4) with some fine lime grits and occasional tiny red grits; surface powdery. Dull red band (2.5 YR 6/6 to 5/6) painted on rim. For similar profile, cf. lagynoid jug from Tel Anafa, in different ware (Berlin and Warner Slane 1997, 154, PW 476) from Stratum Hell. 2C: ca. 98 – 75 BCE.

11. Rim fragment of cooking pot (1108.9); fabric reddish brown with thin dark grey core, medium hard, occasional tiny white grits, surface dull reddish brown (5 YR 4/3). Local Hellenistic type, descendant of Tel Anafa neckless cook pot PW 178-183 (Berlin and Warner Slane 1997, 87, pl. 20); see Diez Fernandez 1983, T 10.10 (1st century BCE to early 1st century CE); Smith and Day 1989, pl. 44: 24 and 32 ("Early Roman"); cf. SusReport 2002, fig. 7:1 and 18.
12. Rim fragment of cooking pot (1108.6); fabric light brick-red ("reddish yellow" 5 YR 6/6), very gritty with amount of tiny white grits; surface wet smoothed, with lime eruptions, pale orange-beige. Cf. McNicoll et al. 1992, pl. 76:4-5 and 78:2 from Pella ("Late Hellenistic"); SusReport 2003, fig. 5:18.

13. Rim fragment of cooking pot? (1108.5); fabric brick-red (2.5 YR 5/6), granular, with amount of tiny white grits; surface brick-red inside (2.5 YR 6/6), dark orange-brown (blackened?) outside. Form and dating presumably as previous.

14. Rim fragment of jar (1108.14), fabric light reddish brown (5 YR 6/4), gritty with abundant sand; surface very pale brown (10 YR 7/3). Cf. Loffreda 1974, fig. 36:2 (same ware, from Capernaum); Smith and Day 1989, pl. 45:9 and 12 ("Early Roman"); SusReport 2001, fig. 7:10; SusReport 2003, fig. 6:15; 1st century BCE.

15. Rim fragment of jar (1108.15), apparently the same fabric as previous, fired to even beige (10 YR 6/3); McNicoll et al. 1982, pl. 127:1; McNicoll et al. 1992, pl. 82:3; from Jebel Sartaba and Pella, Late Hellenistic.

16. Fragment of jar rim (1109.2); fabric metallic hard, with grey break; surface with lime eruptions, fired to reddish brown inside, beige slip outside. Cf. Loffreda 1974, fig. 30:1 from Capernaum); Diez Fernandez 1983, T 1.5, occurring between ca. 50 BCE – 70 CE.

17. Rim fragment of bowl (1109.3); ESA f. 28 (Hayes 1985, tav. IV:11): 10 BCE – 15/30 CE.

c) Below the floor of the nave, Loc. 202 east (sealed by the bedding of unpreserved mosaic floor)

18. Rim fragment of jar (1112.3); fabric hard baked, pale red/pink with lots of tiny white inclusions; surface beige (10 YR 7/3). Cf. no. 14 above.

19. Rim fragment of jar (1112.4); fabric "metallic" hard, ash-grey break; surface fired to light red/pink (2.5 YR 6/4) outside and light brick-red (5 YR 6/6) inside; Diez Fernandez 1983, T 1.3: ca. 63 BCE – 70 CE.
20. Rim fragment of cooking pot (1112.1); fabric dark reddish brown with dark brownish grey core and occasional white grits and tine voids; surface dull reddish brown (5 YR 5/3). For type and dating, see no. 11 above.

21. Fragment of rim with handle of cooking pot (1113.1); fabric and type as the previous one; descendant of Tel Anafa PW 178 (Berlin and Warner Slane 1997, 87), corresponding with Diez Fernandez 1983, T 10.9 (1st century BCE to ca. 70 CE); Smith and Day 1989, pl. 44:22 ("Early Roman"); cf. SusReport 2001, fig. 7:13-14; SusReport 2002, figs. 5:18 and 8:9; SusReport 2003, figs. 5:14 and 6:23.

22. Rim fragment of commonware (cooking) bowl (1113.3); fabric dark brick-red (5 YR 5/4) with lots of lime grits, from tiny to large; surface with deeper red shade (2.5 YR 5/4); rim blacked by burning, especially inside the bowl. Cf. Ben-Arieh 1997, 348-349, pl. I:15-18; da Costa et al. 2002, 507-509, fig. 6:3: later 4th and into 5th century.

Fig. 6. Pottery from deposits in the North-East Church compound and in EGT area:

a) deposits of the North-East Church compound


2. Two rim fragments of jar (1918 A-B); hard bright red fabric with occasional white grits; surface fired unevenly, brick-red to reddish brown and dark brown. Cf. Loffreda 1974, fig. 8:6 (Class B: Late Roman to Byzantine); Peleg 1989, fig. 60:36 (first occurrence in Stratum II, mid-9th to mid-10th century, clearly as residual!); Ben-Arieh 1997, pl. IV:5 (different ware, pale-bodied, pre-455 BC assemblage at Hammat Gader).

3. Rim fragment of jar (1924); hard baked fabric, banded: red exterior, dark grey interior; surface brown to orange-brown. Perhaps related to Loffreda 1974, fig. 9:4-5 (jars Class C1, Byzantine period).
4. Rim fragment of jar (1913 A); bright red fabric with partial dark grey core; surface grey outside, reddish brown to brown inside. Comparable form: Loffreda 1974, 45, fig. 9:8 (jars Class C1 at Capernaum, Byzantine period); Ben-Arie 1997, 357, pl. VI:4 ("black-brown ware").

5. Rim fragment of jar (1918 C); very hard fabric, brownish red with dark grey streak; surface very dark grey. The same type as previous?


7. Rim fragment of a closed-form vessel? (1902 B); fine beige fabric with cream-coloured surface. Possibly part of a "jar" like Johnson 2000, fig. 12:63 ("White Ware Jar" from Hammat Tiberias); however, the same profile is represented at Pella by fragments described as pertaining to flat-based beakers, and attributed to Byzantine period (Smith 1973, 226, pls. 29:1220 and 69:482).

8. Base fragment of dish/bowl? (1892 A); LRC, probably form 3 (cf. Hayes 1972, 329), with part of stamped decoration of animals running outside multiple concentric grooves: a hare (right; Hayes stamp 151) and a lion? another hare? (left).

9. Fragment of floor of plate or dish (1934 B); ARS with stamped cross inside multiple grooves.

10. Base and wall fragment of bowl (1902 A), CRS f. 2? (Hayes 1972, 374, fig. 30, 2, n. 2): second half of 5th century CE.

b) EGT: Roman to Early Byzantine pottery found west of the gate

11. Rim fragment of deep bowl/crater (4020.5); Cypriote Sigillata form P 37 (Atlante tav. XXI:1): second half of 1st century BCE and first half of 1st century CE.


15. Rim fragment of jar (4021.1); fabric very pale brown with oblong fine voids and occasional fine white grits; large dark red lumps; surface very pale yellow, unslipped. For the type, cf. Ben-Arieih 1997, 351, pl. IV:8-10 (fired orange, brown, or black) of pre-455 CE assemblage.

16. Rim fragment of bowl (4022.2), CRS form 1 (Hayes 1972, 372-373, fig. 80, f.1, no. 1): late 4th century to third quarter of fifth century CE.

c) EGT: Medieval pottery from the hilltop loci

17. Juglet (P 04.07), complete except for a minor hole at bottom. Handle with a thumb-rest. Coarse light grey fabric with lime grits (including large eruptions), fired orange at surface. Matt red slip, partly worn, fired to black patches in places. For closely similar shape in different ware ("White Ware") from Hammat Tiberias, cf. Johnson 2000, 56-60, fig. 11:47; late Abbasid.

18. Rim fragment of bowl in glazed ware (4027.2). Hard light red fabric; decorated inside with green ornaments against brown background, outside with runs of brown glaze down to carination. Cf. Smith 1973, pl. 72:967 (Pella, dated to 12th – 13th century); Yoqne’am type 45, with profile attested in type 46 (Avissar 1996, 96-98, fig. XIII.34:2); also Boas 1997, 393-394, pl. IV:10 (Hammat Gader, 13th-14th century).


20. Rim fragment of bowl in glazed ware (4034.6). Hard light red fabric; decorated inside with yellow ornaments against dark brown background. For a close parallel at Pella, see Smith 1973, pl. 72 (nos. 494, 1019) of 12th-13th century. Avissar type 44, with
comparable profile in types 44 and 46 (fig. XIII.32:4 and XIII.34:2) Similar decoration: Boas 1997, 393-394, pl. IV:7: 12th-14th century

21. Rim fragment of dish/bowl in glazed ware (4025.9). Hard red fabric; decorated inside with yellow ornaments against dark brown background. Cf. Yoqne’am type 44 (Avissar 1996, 96-97, fig. XIII.32:2) with comparable profile in type 39 (93-94, fig. XIII.27:5), and Boas 1997, 392-393, pl. 4:6 (from Hammat Gader); 13th century(?)

22. Fragment of casserole with horizontal handle (4025.8); brownish red fabric with occasional tiny white grits and oblong voids; very dark brown glaze inside and in splashes outside, running down to the carination; exterior slightly sooted.

**Fig. 7. Medieval pottery from EGT area and terracotta oil lamps from different areas excavated in 2004:**

**EGT area (continued):**

1. Rim fragment of cooking pot (4025.7); brownish red fabric with occasional tiny white grits and oblong voids; splashes of dark brown glaze outside. Cf. Yoqne’am cooking pot type 8 (Avissar 1996, 136-137, fig. XIII.95:3), 12th-13th century; and another example from Hammat Tiberias (Johnson 2000, 68-69, fig. 16:100).

2. Rim and wall fragment of hand-made basin (4026.7); coarse, chaff tempered fabric, orange-beige with partial grey core; surface pinkish beige inside, brick-red with very pale yellow spots outside; thumb-indentation decoration on outer wall filled with white clay(? plaster?); faint traces of dark red painted decoration on rim. Apparently Yoqne’am type 33 (Avissar 1996, 128-130, related to fig. XIII.86:9), Mameluk.


**Terracotta oil lamps (different areas):**

4. Complete mould-made lamp La 04.01 (b. 3625); flat oval base inside groove. Surface fired light grey; faint remains of dark grey self-slip; traces of burning at wick-hole. For
the type, ware and related decoration, cf. McNicoll et al. 1982, pl. 129:14-15, from a context at Pella dated to the first quarter of the 1st century BCE.

5. Body fragment with small knob handle of mould-made lamp La 04.05 (NEC 1913 C). Pinkish beige fabric, very soft, with fine voids and occasional white grits; remains of matt orange-red slip on upper half. Apparently Type 22 of Bet Shean (Hadad 2002, 56-61, especially nos. 261-263), dated to the 5th – early 6th century CE.

6. Lamp attachment La 04.09 (3615.1) Fabric beige, very gritty, with abundant voids and occasional white and dark grey grits. Cf. Smith 1973, pl. 63, nos. 150 and 169 (Pella); Type 17 of Bet Shean (Hadad 2002, 26, 33 and 35, nos. 106-107) dated to the 5th century CE.


8. Fragments of mould-made Abbasid-type lamp La 04.02 (4040.3). Brick-red fabric with partial dark grey core; remains of cream-coloured slip(?); traces of burning. Type 37 of Bet Shean (Hadad 2002, 95-106, similar to no. 424), dated to between mid-8th and 11th century; apparently Stacey form 3B at Tiberias (2004, 159-160) tentatively dated to ca. 900-1100.

Jolanta Młynarczyk
Fig. 1. Pottery from unsealed deposits in the north-eastern part of the forum: storage jars (nos. 1–5), cooking vessels (nos. 6–10) and fine wares (nos. 11–14).
Fig. 2. Pottery from early contexts in NNMP area (West): Loc. 947 (nos. 1-6), Loc. 985 (nos. 7-15) and Early Hellenistic loci (nos. 16-20).
Fig. 3. Pottery from NNMP area: deposit by the southern stylobate of the temenos (nos. 1-3), ceramics presumably connected with the use of the winery (nos. 4-12) and contents of the western pool (nos. 13-17).
Fig. 4. Pottery from the final phase of the North-West Church: re-use of tomb Loc. 295 (nos. 1-5), fill of the tomb (nos. 6-7), eastern part of the diakonikon (nos. 8-10).
Fig. 5. Pottery from the trial pits in the NWC: below F 296 in the atrium (nos. 1-4), below Early Roman F 268 (nos. 5-17), and below the floor of the nave (nos. 18-22).
Fig. 6. Pottery from deposits in the North-East Church compound (nos. 1-10), and two groups of pottery from the EGT area: Roman to Early Byzantine (nos. 11-16) and Medieval (nos. 17-22).
Fig. 7. Medieval pottery from the EGT area, continued (nos. 1-3); terracotta oil lamps from different areas, 2004.
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Fig. 1. Hippos 2004, areas excavated during the five seasons (2000-2004).
Fig. 2. Hippo's topographical map of the Swiss Hill and its surroundings.
Fig. 3. Hippos, general plan of the southwestern domestic quarter showing streets and buildings.
Fig. 4. Hippos, general map of the southwestern domestic quarter. Distribution map of architectural fragments.

R. Rosenbauer

Hippos / Sussita 2004

- Survey of the domestic quarters -

Ancient Streets/Forum (Probable) Walls
Bases
Columns
Capital and Architectural Fragments
Doors, Windows

Scale 1:1000
Fig. 5, Hippos, digital terrain model of the southwestern domestic quarter looking southeast.
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Fig. 16. Hippos, plan of the North-West Church (2000-2004).
Fig. 19, Hippos, North-West Church, room 209W, plan of the exposed tombs.

Fig. 20, Hippos, North-West Church, section through room 209W with loci 294 (right) and 295 (left).
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Fig. 22, Hippos, North-West Church, trial pit along W. 298 in the eastern portico of the atrium (2004).
Fig. 23 Hippos, North-West Church, trial pit in L. 201W (2004).

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Fig. 26, Hippos, North-East Church, schematic plan showing walls and loci.
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Fig. 28, Hippos, North-East Church, the cist tomb and the sarcophagus. Note the skeletal remains.
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Fig. 33, Hippos, general view of the Forum. View from the east.
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Fig. 35, Hippos, the Forum area, the marble column with the honorific inscription, view from above.
Fig. 36. Hippos, the Forum area, the marble column with the honorific inscription following the restoration.
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Fig. 39, Hippos, southern part of the Hellenistic compound, view from the east.

Fig. 40, Hippos, southern part of the Hellenistic compound, view from the west.
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Fig. 42, Hippos, agricultural installations, winery treading floor, the screw anchor pit.
Fig. 43, Hippos, winery in the agricultural installations area to the south of the diakonikon (L. 948). View from the south.

Fig. 44, Hippos, agricultural installations to the south of the diakonikon. Note the plastered channel leading from the treading floor to the collection pool.
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Fig. 46. Hippos, the collection pool in the agricultural installation to the south of the diakonikon. Note the layers of plaster covering the steps.
Fig. 47, Hippos, the collection pool in the agricultural installation to the south of the *diakonikon*. Note the steps and the sinking vat (L 1111).

Fig. 48, Hippos, the collection pool in the agricultural installation to the south of the *diakonikon*. Note the layers of the hydraulic plaster.
Fig. 49, Hippos, agricultural installations area to the south of the *diakonikon*, one of the steps leading to the collection pool. Note the layers of the hydraulic plaster.

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Fig. 51, Hippos, the western part of the Hellenistic compound. Note the Hellenistic floor (F 917) and the furnace (W 959).

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Fig. 54, Hippos, the area above the round tower. Note the roofing slabs above the twin tombs.
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Fig. 58, Hippos, North-West Church, bronze polykandelon (MU 04.02) found in the diakonikon, after cleaning.
Fig. 59, Hippos, North-West Church, broken marble slab at the eastern wall of the inner diakonikon room. Note several layers of plaster under the limestone block and iron objects on the floor.

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Fig. 61, Hippos, North-West Church, "bench" (W 293) in room 209 W with covering beams of the southern cist (left) and remains of the floor (F 292) (right).

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Fig. 64, Hippos, North-West Church, the southern portico of the atrium viewed from the west. Note a low bench (W 751) along the atrium wall and remains of a late wall across the mosaic floor (background).
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Fig. 66, Hippos, North-West Church, the southeastern corner of the *atrium* with the plaster fixture for a gutter. Note the doorway to room 209 W situated upon early Roman wall (left).
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Fig. 68, Hippos, North-West Church, the eastern portico of the *atrium* viewed from the south. Note the basalt chair by the entrance to the southern aisle, a plastered lintel and an eastern stylobate of the *atrium* to the left.
Fig. 69, Hippos, North-West Church, iron objects, possibly parts of agricultural tools.

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Fig. 71, Hippos, North-West Church, pre-church pavement found below the entrance to the chancel area.

Fig. 72, Hippos, North-West Church, western face of the early Roman wall (W 298) with part of its foundation exposed.
Fig. 73, Hippos, North-West Church, southeastern corner of the atrium after partial removal of broken plaster pieces. Note a corner piece of coloured plaster.

Fig. 74, Hippos, North-Western Church, fragment of the pavement found in the nave, below the threshold of the main doorway.
Fig. 75, Hippos, North-West Church, the bedding for an earlier floor of the nave (F 266) discovered in the northwest part of the chancel (phot. M. Aniszewski).

Fig. 76, Hippos, North-West Church, *tesserae* count of the mosaic in the southern aisle (phot. M. Aniszewski).
Fig. 77, Hippos, North-West Church, mosaic floor in the martyrion damaged and repaired with a layer of clay. Below it, an earlier floor (F 267) can be seen (phot. M. Burdajewicz).

Fig. 78, Hippos, North-West Church, repair of the mosaic floor under the arch of the martyrion (phot. M. Aniszewski).
Fig. 79, Hippos, North-West Church, detail of the repaired floor under the arch of the *martyrion* (phot. M. Aniszewski).

Fig. 80, Hippos, North-West Church, *martyrion* chapel, plaster fragments with black and red bands, found at the eastern wall.
Fig. 81, Hippos, North-West Church, *martyrion* chapel, plaster fragments found at the southern wall with presumed remains of a human figure: part of a face (centre) and tip of a shoe (right).

Fig. 82, Hippos, North-West Church, *martyrion* chapel, corner block apparently pertaining to the pilaster of the arch decorated with the vertical meander band.
Fig. 83, Hippos, North-West Church, *martyrion* chapel, fragment of plaster decorated with multicoloured painted coffers, found in the vicinity of the arch.

Fig. 84, Hippos, North-West Church, *martyrion* chapel, pieces of painted plaster found at the southern pilaster of the arch.
Fig. 85, Hippos, North-West Church, *martyrion* chapel, an ashlar with fragment of decoration of the western part of the arch.

Fig. 86, Hippos, North-East Church as exposed in 2004, general view from the southeast.
Fig. 87, Hippos, North-East Church, the north lateral chamber, view from the west.

Fig. 88, Hippos, North-East Church, the atrium as exposed in 2004, view from the south.
Fig. 89, Hippos, North-East Church, the nave. Note the remain fragments of the mosaic floor.

Fig. 90, Hippos, North-West Church, the north aisle. Note the section of the mosaic floor with the crosses.
Fig. 91. Hippos, North-East Church, the cist tomb and the sarcophagus as exposed in 2004. Note the skeletal remains.
Fig. 92, Hippos, North-West Church, the mosaic condition after the removal of the polyethylene cover (phot. B. Fisher).

Fig. 93, Hippos, North-West Church, re-setting of the limestone blocks on the wall (W 241) of the southern aisle (phot. M. Eisenberg).
Fig. 94, Hippos, North-West Church, ashlars of the southern end of the *synthonon* as reset in their original place (phot. J. Burdajewicz).

Fig. 95, Hippos, North-West Church, a gap in the mosaic floor of the southern aisle being filled with original *tesserae* (phot. B. Fisher).
Fig. 96, Hippos, North-West Church, mortar band protecting the mosaic edge in the northern aisle (phot. J. Burdajewicz).

Fig. 97, Hippos, North-West Church, covering of the mosaic floor at the end of the fifth season (phot. M. Eisenberg).
Fig. 98, Hippos, North-West Church, wall plaster of the *diakonikon* during the conservation treatment (phot. M. Eisenberg).

Fig. 99, Hippos, North-West Church, two layers of painted plaster on a column shaft after conservation (phot. J. Burdajewicz).
Fig. 100, Hippos, North-West Church, the chancel screens and the posts of the southern aisle as restored and reinstalled in their place (phot. M. Eisenberg).

Fig. 101, Hippos, North-West Church, the lower reliquary in the martyrion chapel with its marble colonnettes as reassembled and restored (phot. J. Burdajewicz).
Fig. 102, Hippos, North-West Church, cooking pot (P 04.04) from the *diakonikon* as restored (a) and completed with wax (b) (phot. J. Burdajewicz).
Fig. 103. Hippo, the forum area inscription marble column before (a) and after (b) the conservation treatment (phot. E. Redzisko).
Fig. 104, Hippos, the Hellenistic compound, conservation work along the southern wall (W 156) of the temenos (phot. M. Eisenberg).

Fig. 105, Hippos, the Hellenistic compound, the winery, conservation work on the treading floor (F 271) (phot. M. Eisenberg).
בפינת האפיסטנתו ההפנית של הפורום חפשה עד되기 בשטח הפנומיון עמוד של כל הכותב וניהל את 13 שורות. עמוד ה thiệu
הψל על ריצוף הפורוםนคร כחי המתווכחות עמדה הת نفسها של הפנומיון מאוחר. עמוד היה שוב
ובקרן הזריז השבורי היה מילוי של אאגמעוי פנומיון. השבורי המפרכס עמוד נגרם לעדיット של
עמוד גרגינ, שחלקל על עליית עותק. (אורי: 103). עמוד היה שיש נوكالة התחלפת נקוד ידית. הבוסתעה
عطבת 15% של Paraloid B 72 ושטחה שבריה שמידיה: השבורי והשבריה (ведение שבירה גוללה
ועשות השבורים קצנים יוחרים). לכל אחדنبק כפנומיון נקוד ידית ושמשו במרפאה. על יבוסם, ההזכרה
בבאר ancest ושקף (Araldite 257) עם חומן מצופה (HY 2963) בחומת הדבקה השבורה, מהו
הטמון Şubat זכרים, כלומר בהעמדת של בטספה התחריצים שנותרו על פניו בחתום התחריצים מולה
בישבגרות עדינה של אבקת שיש עם Paraloid
ב. המתחם של הלניסטי
פועלות الشريفים - מתמטות מחוננות לכלברזא בהאשנת עופי דרברשיה הקיריות של המתחם. אשר
נוחשים בקונטракти הקדמונים. מר כרמי ממ. המישר המבריק הוא פסיע רשות התנועה והבגרה, שקע מקרפת בים
רבין על שימור של הקיר הדומדומ של המתחם, אך שברת זבירי בטספה וمالكברות וחוף,
אותו אינו נשיא במקלחת הקיריה של כל וברשיה (אורי: 104).
פועלות الشريفים - הערכה שבורה מכיסייה והשערים, אשר לכל ביה בר הנחת האוהד. המתקנים,
אשר מתתערפים מדור אולאיד אווקריקין על המכסים階ו-מסיבת טופל שיפולי שמידי, אשר
ואר הנמק בתחיל הקיריות ויצוב חית (אורי: 105).
אורח ראשידיוופק

ראדזובסקה אווה
למייל שימוריizin והשרידי היצורים, אשר היה ועידת הוולות חרס (אורי: 66). מומבר ביצירות שונות, בביבליוגראף המדור של הيضור. נרשא, כי צוינו הוא מקום בו נתג הנמצא אפק. השתרעות הגורלה על ידי המשמרי החלק וליצים את שרידי היצורים, שניהם פעלו בשכבות צי cocciות

שם העherited ההכפייה הגדולה של

לאחר שנ戾 בשיש ובן, אשר נשבעה בשנת 2002 כהוזה ושובר -18 חלפים, שוחרר במלואו, (polyester resin and styrene monomer) Tixo-Te cream בשוחזרו

כשתחליקי הדוברים באנסוע לוחות לフト מקרקעין. בצורתו של הפוסס אך, הופרדו והורתו לסתים בשמורות באתרים. היצורים מבני עד יוזמות השינה, שלחכים הורות לסתים להבות, ומארח היה ושעי שיש רור (cippolino), הכח אף לא לפילופו שימורי

(אורי: 100).

השיטה הלאב，则 העונות הקדומותแอורי: 16 הקטעה של פִּיזיון, ישמש מﳊרması בכם ששתה והכפייה. הוענה, ניקל והשרותכל אחר. נבחר ר-16 הפרטיזים, שירטוטים לשישה פליזונים.Abruptly מצוות של פֵייזון, אכלות הפוספסים, חולמו הפוססים, דאונים וארבע פינות

והליגנוזים, שבמרץ ואלפים הפרטיזים (אורי: 101).骗יו פליזונים ושתורות, יש מתאם משיח של פליזון, על שולחן בלוקמט, מבנים פליזון, וארבע פינות

וה록טוסים ולחזק באפרים ובשיש של פליזון, אחיו אף מאכלות הפוספסים, בלון

אולף הפרטיזים (אורי: 100).

бежקת הפוסס של הדיאקוניקון, אורי לשת יש, בה מידויי (מידויי: 114:2 x 61 x 114:מ"מ), אשר

נמצאים משלב שלארה חורות. להות שוחרים, החלפים והדוברים באנסוע התחזק

המפרץ הקדום

כמוכו הכמה מוכלה הנדר ראש גלגל ביתאקדיקון פֶּזיל פִּיזיון, ושוחדה מביתא

ככמוכו הכמה מוכלה הנדר ראש גלגל ביתאקדיקון פֶּזיל פִּיזיון, ושוחדה מביתא (אורי: 102).

שתור הפשיסים (אורי: 102)

ככמוכו הכמה מוכלה הנדר ראש גלגל ביתאקדיקון פֶּזיל פִּיזיון, ושוחדה מביתא (אורי: 102)

שתור הפשיסים (אורי: 102)

ככמוכו הכמה מוכלה הנדר ראש גלגל ביתאקדיקון פֶּזיל פִּיזיון, ושוחדה מביתא (אורי: 102).

שתור הפשיסים (אורי: 102)

ככמוכו הכמה מוכלה הנדר ראש גלגל ביתאקדיקון פֶּזיל פִּיזיון, ושוחדה מביתא (אורי: 102).

שתור הפשיסים (אורי: 102)

ככמוכו הכמה מוכלה הנדר ראש גלגל ביתאקדיקון פֶּזיל פִּיזיון, ושוחדה מביתא (אורי: 102).

שתור הפשיסים (אורי: 102)

ככמוכו הכמה מוכלה הנדר ראש גלגל ביתאקדיקון פֶּזיל פִּיזיון, ושוחדה מביתא (אורי: 102).

שתור הפשיסים (אורי: 102)
The hippocampus (Ari: 93) has a crucial role in learning and memory, and its neurons can be affected by various conditions, including age, disease, and injury. The morphology and function of these neurons are influenced by many factors, including the specific region of the hippocampus and the type of cell involved. In this study, we investigated the effects of different treatments on the hippocampal neurons and found that certain treatments could improve the function and structure of these neurons. The results are presented in Figs. 1-5 and Tables 1-3. Further research is needed to understand the mechanisms underlying these effects and to develop effective treatments for hippocampal disorders.
A. The north church - north-west.

The church was partly covered with plastic sheets in the fifth season of maintenance, as mentioned above. In 2003, when we uncovered the eastern wall, we were able to see a layer of white material (polyethylene) and parts of earlier layers. This material was removed, and the church was cleaned. We found that the church was covered with plastic sheets in previous years, and that the church was cleaned and maintained regularly.

B. The forum area

The forum area was maintained in the fifth season of maintenance, according to the plan. It included cleaning and some repairs. The work was done by a team led by Mrs. Ewa Radziejowska, a conservator from Warsaw, and Mrs. Julia Burdajewicz, a conservator from the Academy of Fine Arts in Warsaw. They also worked with Ms. Sylwia Mochol, Michael Aniszewski, and other students from Warsaw University of Archaeology.

C. The north church - north-east.

In the north church, the north-eastern wall was cleaned and maintained as usual. The work was done by a team led by Mrs. Ewa Radziejowska, a conservator from Warsaw, and Mrs. Julia Burdajewicz, a conservator from the Academy of Fine Arts in Warsaw. They also worked with Ms. Sylwia Mochol, Michael Aniszewski, and other students from Warsaw University of Archaeology.

D. The north church - south-west.

In the north church, the south-western wall was cleaned and maintained as usual. The work was done by a team led by Mrs. Ewa Radziejowska, a conservator from Warsaw, and Mrs. Julia Burdajewicz, a conservator from the Academy of Fine Arts in Warsaw. They also worked with Ms. Sylwia Mochol, Michael Aniszewski, and other students from Warsaw University of Archaeology.

E. The north church - south-east.

In the north church, the south-eastern wall was cleaned and maintained as usual. The work was done by a team led by Mrs. Ewa Radziejowska, a conservator from Warsaw, and Mrs. Julia Burdajewicz, a conservator from the Academy of Fine Arts in Warsaw. They also worked with Ms. Sylwia Mochol, Michael Aniszewski, and other students from Warsaw University of Archaeology.

F. The north church - south.

In the north church, the south wall was cleaned and maintained as usual. The work was done by a team led by Mrs. Ewa Radziejowska, a conservator from Warsaw, and Mrs. Julia Burdajewicz, a conservator from the Academy of Fine Arts in Warsaw. They also worked with Ms. Sylwia Mochol, Michael Aniszewski, and other students from Warsaw University of Archaeology.
הארגז קבר, לעיל שהוזכר, הקפדנית מספרת בנייה, וגרמה שהשיגה בשימוש כל hammered מקורות, הפרוקופוס, אשר ההזיב Parenthood, חניך ושילוש שדלים (уни-)גורמוס והיא.

באלומ ההדרכה בפרוטוטרופט נותר יקרת טיפוס לפיסים מפורטים. ההובגה של רפרנס פסיפס השיכות

לשתי הקופיסת קבר על纹理. בן הקופה זה הוא תורי צליבים.

różnicowano

-between the slopes of the northern and southern basins, which also shows some differences in terms of the stratigraphic units. However, this is not a significant factor, as these differences are not consistent across the site.

The stratigraphic sections at HIPPOS 2004

HIPPOS 2004
The hippos of 2004, its work on monuments and the houses of the excavations.

In the excavation season of 2004 (Kapheyf), the houses of the excavations were published, and the excavation results of the houses of the excavations were published, including the results of the excavations of the houses of the excavations.

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The excavation season of 2004, the excavation results of the houses of the excavations, and the houses of the excavations, published in the excavation season of 2004, include the results of the excavations of the houses of the excavations.
ברוחב 2.50 מ"א (ברзвуч 18.50 מ"א). הקשת שנשתקה מש빠רת בצקון ליקר המזרחי של המпсиים, (W552), ושלוה תגן בין הסטילובטים המזרחיים של האטריום (W511), (אוריוס: 26;88,27).

בavr רוחב, רוחב ואורר, ברכת רוחב ואתה אוריוס, (F545), (ששוד שוב לחות האברucion מ"א מהתקיים (0.60 מ"א), הצהלים ההדורים והמרכבים של המпсиים בצבעים שונים, וברוחב, צבעים שונים של הצהלים ההדורים. קשת זו של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של цבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדורים, צבעים שונים של הצהלים ההדروس.
האנף שלypo סמטפסון ל-180 אורות יחידה

.2.

האנף הצפוני נמצא בצידי האגף של י的理解 במכסה את הכנסייה וממנו (W521), ולא הנתוניםapeutנים, שהאנף הצפוני שיארך 6.9'-8.2'-3.50'-ל->{$(W521)}, גובהו היה מכוסו במים, עד שהאנף הצפוני (W521), ומישו (re-147), מישנה. דר הצפוניcapeצ椹ו של י协调发展 מרוויה של הסיטרה, וניתנו מבנים של הכנסייהylland בטיות של הממסד העורב ואת ה.tests של האנטיפסטיים (Etapes 247 לאון), יופיעו ארבע פסיפסים נוספים, והם יзванו ריבוי 줧ון, המפדה על ידי קיר של מרכז, והוא ייצוג לשון סמוך ל(right: 90).

לצפות והלצל לצפות על צפות מכוסים בין השלים סיטרה ושובה, יחד,imestone או לפסיפיסים של הצריפת בצלב על פי המיתולוגיה בש nuova愤怒 של מערבי על דר מוניות של איום, ובין מגזינים, ובין מזאונים של הצריפת הפסיפיסים, ובמעלית הזה והיה לפסיפיסים.

.3.

האנף הצפוני התומך במרום על ידי י协调发展 (W539), שבפרסים נמצאו פסיפיסים, המוכלים לכל פדורה, זו תוחם ממזר (W539), או י协调发展 נחרבה הצריפת בצלב, והאוליםぱקה ל-180 אורות יחידה.
ב. אולפים התרומת

ב. המסקנות של הפסיפס

במרוצת השנים אל הפיספס פקדו תרומות של אוכלוסיות מקומיות וביניהן: תרומות עבור קיבליות, תרומות עבור הנשים והילדים, תרומות עבור פעילויות שונות, תרומות עבור חינוך, תרומות עבור קהילות עיירות וקהילות פסיפס. כל אלה בוחנים את התרומת של הפסיפס ומשתמשים בהם."}

(27) ר. נ. ש. ב. 5/15. נ. ש. ב. 5/15.
 сторונת השחרור וה)]; 10 ל Debbie: 26, 27, 86)
א. הקברים שבאו קודם
ב. אולפני הדת
ג. הסטרות הצבועות
ד. האגף שבאו קודם
ה. האפרים

א. הקברים שבאו קודם

ב. הקבר ממזרח ששמו ניודם על הפרוזה: הפרוזה של בחירת הבניין בשתי ק ['$ 0.97 (צר מודר מ入れ): 2.17, מ. עמרי: 1.42 (אורי: 91).

ר. הקבר הייחודי הלוח, או הקבר המאובן עם לא הושג יישור על לוחית הרותח, שבתוכה הקבר, ולא על הכיסים האוניברסליים שחי מפרצון בקה"ב שמצטבר של מימיו של הקבר: הקבר, במקアクセסואריים של הקבר בלית דרמט.setMessage (L543), תעודת הנכסים, וعضיו של הקבר, שאליו יש קישור לארון מים. דרמטורים, וגאלה מمسرحית, מממצאי הקבר: המיקום הקבוע של התמונות, ובית החפירה הבאה (קר: 2005) יש בו חזותיות tamanho של הקבר במיתר הקבר, ולא באיתות"ב א. הקבר מאתר הפרוזה בקה"ב (L550) (synthronon)
ב. הקבר מאתר הפרוזה בקה"ב (L550) (synthronon)
ס. הקבר מאתר הפרוזה בקה"ב (L550) (synthronon)
ד. הקבר מאתר הפרוזה בקה"ב (L550) (synthronon)
ה. הקבר מאתר הפרוזה בקה"ב (L550) (synthronon)

(NEC) (נורית)

(מנת השפת: פרויט מר קיוו)

ב. הקבר ממזרח ששמו ניודם'

ט. הקבר ממזרח ששמו ניודם'

(שנלקחו ממנת הפקעה של הקבר ומקורות אחרים)

(שנלקחו ממנת הפקעה של הקבר ומקורות אחרים)

(שנלקחו ממנת הפקעה של הקבר ומקורות אחרים)

(שנלקחו ממנת הפקעה של הקבר ומקורות אחרים)

(שנלקחו ממנת הפקעה של הקבר ומקורות אחרים)
לשכום: חיבורו אחר פסק שהפירח על הכנסייה האפונית-מפריבית שהמבורעת אけれど על ויי הקהלות

הנרצות באל פאזרן מפורים-מערבי תוצרת ההלל בר תпрофессионаלה והתמחותה האnzיאית. המשך קימי שבחמה משחברת הפרסה על הכנסייה האפונית-מערבי,זכרו לאאבד יוחו על שלב המשך

שבר התמחות הפנאיית שבאריוその他 הכנסייה בחלק זה של המקופל

'וולשת אולימפיאק מיצותב וחידביין"
baselawgilkkumon shal knnisein, knnizein shonate ca shay hdir shematzof lappesim mrerav, nakt.

makkhotet haedefneti 'al idey krimkumon b'kon apsesim kton. rarad shaved hukm nozrets b'kzat ha krimkumon shel knnisein, shel knnisein, shem caazot knnisein, (skueophylakion)

anamm ra drer ftate, gez mezzeker bhalak efnetz shel krimkumon mrerav.

baselawgilk kumon shel knnisein hahehafat efnetz krimkumon b'kzat esofit ha'dir, shim ba'elel shin.

canhotot hakdesh lebebof apators ve'lofilor, on feres mishofit ata nefesh efnetz vihade.

anamm b'shshen krimkumon shel knnisein nerit la'ar yatzat ha'arok shel ha'amek ve'tefilah.

anamm hayeholet, beni dehagim, asher b'kzat betefilah krimkumon, me'verit, shel knnisein shekorei lo, ha'atzarot ve'moharet leshnat 591 lepsifer.

anial knnisein bekafom leshenat 585 lepsifer.

baselawgilk shikhis kumon shel knnisein (be'aretset hehamah shel lepsifer), boze'ru shematzof lepsifer batmikhita.

casro Tổfet adafervey bi-

anamm b'shshen knnisein shekorei, me'verit, shel ha'amek ve'tefilah lisa lepsifer ve'tefilah shel knnisein.

anamm ba'elel shel knnisein.
הספרות הלטינית מספרת על הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה. הקבוצה של ענפי המקדש, אולם זה היה נסגר בתקופה שנייה לפני הספירה.הקונקורדיה והממצאים בשדה הת entidad וה setText.
הに入って החרים, ולא נוגאל המLexer של קר W298 מהתכנסות לסף התפחת שבולל אוסימור או אול רחבה. התפילה, החרים בדיקה - ב L201, החרים הבורר שבאוויר, זה היה רך שלב בינייה, הוא 0.30 מ. מתמשכת חפירת החפירה, נוגאל נגזר מזרע בולות סכן יר (אוריים: 74).


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A. HIPPOS 2004

1. Materials and Methodology

The excavation of the Hippos site revealed a series of structures associated with the forum. The forum, which is located at the southern edge of the site, was constructed during the Roman period. The excavation revealed a series of strata, including an upper stratum and a lower stratum, which were separated by a layer of sand.

2. Interpretation and Discussion

The forum was identified as the eastern part of the forum, which was the central part of the city. The forum was divided into two main sections, the chancel area and the nave.

3. The Chancel Area

The chancel area was the most important part of the forum, as it was the location of the main altar and the lectern. The chancel area was surrounded by a series of columns, which supported a series of arches.

4. The Nave

The nave was the main part of the forum, and it was divided into three main sections: the presbytery, the choir, and the side aisles. The presbytery was the most important part of the nave, as it was the location of the altar and the lectern. The choir was the second most important part of the nave, as it was the location of the choir and the congregation.

5. Conclusion

The excavation of the Hippos site revealed a rich and diverse range of structures associated with the forum. The forum was an important part of the city, and it played a key role in the life of the community. The excavation of the Hippos site has provided valuable insights into the history of the region, and it has helped to shed light on the culture and society of the time.

האיש המזרחי

פינת הצופרים של האטריום, בקרוזיה-כardenes, בברית מככל "I" וקרוזיה-כardenes, ושישי בלין (L447).}

ן ממחושק על פגיעה בצ'רמוף, מתאמה למוקדPrefs של האטריום, וכתכה ההפסידות של אולם התפילה (ארויר: 18).

ובפלטיקה של הסטיו הדורי, להתחמם בברית מככל "I" וקרוזיה-כardenes, ושישי בלין (L447).}

ונתחם()));}

ובפלטיקה של הסטיו הדורי, להתחמם בברית מככל "I" וקרוזיה-כardenes, ושישי בלין (L447).}

ובפלטיקה של הסטיו הדורי, להתחמם בברית מככל "I" וקרוזיה-כardenes, ושישי בלין (L447).}
‫‪30‬‬

‫סביר להניח‪ ,‬שבאמצע המאה הח'‪ ,‬כמאה שנים אחרי הכיבוש הערבי‪ ,‬הטבילה קוימה רק לגבי‬
‫התינוקות שנולדו בקהילה הנוצרית של סוסיתא‪.‬‬
‫מן הראוי לציין‪ ,‬שבתוכניתה המקורית של הכנסייה הצפון‪-‬מערבית‪ ,‬לא היה קיים חלל המיועד ייחודית‬
‫לטבילה‪ ,‬אך נראה שהקהילה הנוצרית אשר הלכה והתמעטה במרוצת המאה הח'‪ ,‬כן נזקקה‬
‫לבפטיסטריון‪ ,‬ולכן מצאה לנכון להתאים את האגף המזרחי בדיאקוניקון למטרה זו‪.‬‬
‫‪ .2‬חדר ‪209 W‬‬

‫‪20‬‬
‫‪04‬‬

‫חדר זה הוא המערבי מבין החדרים שבאגף הדרומי‪ ,‬אך הגישה אליו נתאפשרה רק מהאטריום‬
‫)איורים‪ .(19 ,18 :‬לחדר מתאר מלבני )‪ 3.10 x 3.70‬מ'(‪ .‬חלל החדר היה מלא מפולות אבנים וטיח‬
‫מהקירות‪ .‬עם פינוי המפולות‪ ,‬נחשף הפתח שהסף שלו היה בגובה ‪ 0.38‬מ' מעל רצפת הפסיפס‬
‫שבאטריום )‪ .(F296‬בין אבן הסף לבין רצפת הפסיפס‪ ,‬השתרע מעין ספסל )‪ (W298‬הממשיך כלפי‬
‫צפון לאורך הקיר המערבי של הכנסייה )‪ .(W242‬בתוך החדר‪ ,‬במקביל לקירו הדרומי )‪,(W243‬‬
‫משתרע ספסל דומה )‪ ,(W293‬הבנוי שני נדבכים של אבני גזית מגיר‪ .‬ברצפת החדר‪ ,‬נתגלו שני‬
‫קברי ארגז )‪ (cist tombs‬הבנויים בצמוד כשקיר משותף מפריד ביניהם )איורים‪.(63-61 ,19 ,18 :‬‬
‫אורכו של כל אחד מהקברים היה ‪ 2.20‬מ'‪ ,‬על ציר מזרח מערב‪ ,‬ורוחבו היה כ‪ 1-‬מ'‪ ,‬על ציר צפון‬
‫דרום‪ .‬עומקם של כל אחד מהקברים‪ ,‬היה כ‪ 1.35-‬מ'‪ .‬קירות הקברים וגם הקרקעית שלהם‪ ,‬היו‬
‫מטויחים‪ ,‬בטיח לבן – אפרפר‪.‬‬

‫‪S‬‬

‫‪H‬‬
‫‪IP‬‬
‫‪PO‬‬

‫רצפת הקברים )‪ ,(F299‬עשויה לוחות אבן בלתי אחידים במתארם‪ ,‬כשביניהם חומר מליטה לבן‪.‬‬
‫כל אחד מהקברים קורה בשש קורות בזלת בעלות מתאר מלבני )איורים‪.(62 ,61 :‬‬
‫הצפוני מבין שני הקברים )‪ ,(L294‬נחפר בחלקו המערבי ומתוכו יצאו מעט חרסים‪ ,‬קטע קטן של סיכה‬
‫מכסף )‪ (MU 04.15) (fibula‬וכמה וכמה עצמות של חיות בית‪.‬‬
‫גם הקבר הדרומי נחפר רק בחלקו )‪ ,(L295‬וכאן הועלה גם מטבע ברונזה )‪ .(C 04.04‬בניגוד לקבר‬
‫הצפוני‪ ,‬כאן נתגלו גם חרסים רבים של סירי בישול וכמה אמפורות מטיפוס בית‪-‬שאן )ראה הדיווח‬
‫הקיראמי(‪.‬‬
‫נראה שחדר זה‪ ,‬תוכנן מלכתחילה‪ ,‬כמקום קבורתם של נכבדי הקהילה המקומית‪ ,‬אולי מייסדי הכנסייה‬
‫עצמם או תורמים נכבדים‪ .‬ייתכן אמנם‪ ,‬שמסיבה כלשהי‪ ,‬לא נעשה שימוש בקברים לייעודם המקורי‪,‬‬
‫אך גם ייתכן‪ ,‬שבשלב מסוים בקיומה של הכנסייה‪ ,‬הנקברים הוצאו מקבריהם ונקברו במקום אחר‪,‬‬
‫שהרי אין ספק‪ ,‬שסביב אמצע המאה הח'‪ ,‬הקבר הדרומי שימש כמרתף לאמפורות של יין‪ .‬מן הראוי‬
‫להזכיר‪ ,‬שבאזור הגת שמדרום לכנסייה אשר נחשף העונה‪ ,‬נתגלו שפע של אמפורות ליין מאותו סוג‬
‫שנתגלו בקבר הדרומי הכנסייה‪.‬‬
‫ניכר היטב לעין‪ ,‬שחדר ‪ ,209 W‬הוקם בתוך מבנה קדום יותר שחלק מקירותיו בנויים אבני גזית מגיר‬
‫וחלק בנוי אבני גזית בשימוש משני וביניהם חוליות עמודים )איור‪ .(20 :‬מתחת לקיר המערבי של‬
‫הכנסייה )‪ ,(W242‬נמצא קיר )‪ (W298‬הבולט כלפי מערב אל תוך האטריום ונראה אומנם כספסל‪.‬‬


לכלילה היו שלמרשים (אור החדר המזרחי, בהימצאותו כלים התמקדה שלשימשה (שיש בסמוך לשיש), שחלקה שלמרשים היא שלמרッシים يعملים בשיטות של חדר, בחדר הדרומי: ענבים וחלקייו 58 ( ).


ב体现出 במדור בתום החדר שלמרッシים, שלמרッシים במחלקה בפнию: (17-15:1990).}

(_rotation_correction) (ciborium) (24).

To Hippos 2004, Chapter 2, Section 3, Page 15.
עטרות המר частности על סמך תיאור חשוב, הוא גם על בר חזות קמרונותируל.זכרו גם העלים עםHoward, 1982 (ספר מכון ג.h.), עמודים 1-5.

לא ישות המר частности על סמך תיאור חשוב, הוא גם על בר חזות קמרונותируל.זכרו גם העלים עםHoward, 1982 (ספר מכון ג.h.), עמודים 1-5.

לשר המר частности על סמך תיאור חשוב, הוא גם על בר חזות קמרונותируל.זכרו גם העלים עםHoward, 1982 (ספר מכון ג.h.), עמודים 1-5.
מספר החפירות: סיכום חזותי עונות החפירות

שערים והמדורים: סיכום חזותי עונות החפירות

ющимするために, בחרו את אחד מבתי המדריד של הזחלים בישראל. לאחר שברカラーız בפרסום, תהליך ['.L655'). בחלק מהлепידות, התהליך והDataSource של פרויקט נושא עניין המשמשים

במקביל, חיפושים של כיסוי הרצוי וה볶ה של קורות. איזו קורות ידועות יותר עם כיסוי

שעל זה"L ברקע.
השעורים המודרניים

(EGT)

(מגנול יוחסין: מר עמוס רוזנבלום)

השעורים באורות∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit, בת立て∢ invit,בתילהר הרגן: מארץ במאה ה-6 (2004), עמ' 12-13.

פריטים
שלושה מייחדים לציון הממצא מתוך:

• באדום המחופה גליל הזקנונים צמוד לימי קדם. ייחודה המזרחי של ארישו וה.NoSuchי
לארות בביצות פורiership. הצלמית מגוונת בתוות של צלמיות משופודות שלקוליתית השושלות
ב bölümü.

• רוח מאן יידוח (לוח II, I, בצים האנגלי), אחר טיפה מרפיה. הרוח סגלגל מבוית
ובעל שני ק興趣ים נקסייםCarol קוראים של כל אחוד מקוותי.

• ידית נקב הפרפר מורת בסיס,мышיכת לכל הנראיה لماצה (לוח II, 2, בצים האנגלי). בז
שחי הידית נקב נופק. תורם נמצאת מקבילה לידה מוסט התוקף
בסמיכות למקורות אינטימיים בין הקופות הקדומות שלקוליתית העידן של음을
כלקוליתית הגלון, יש בשם ידית השני של סופריה היוצה המקוון של התוות וההמשמות התור مواض
כלקוליתית הגלון


36 הודות משה נוב ו"זרוב" של מאיר צין עלי מלאת飲みים למקראם בבוקופים.
מלקו שילוח יונת החפירות והארכאולוגיה בפומרניה, י”י השעון, 2004-2006, נלקחה ממציא קדום
והמלוק אופייניית הממחש הפומרניית. כיון שהוחל פycin סביר וקילור ברישיו בברקופטי
ולכלפיטombok תוארו הפרברוס הידויים בכדי שימגי התיאטרוניות
trerיטראיטית ברורה. הימים שהידויים מפורסי ידויים עד לסלל האוקגנולות, נקטבל תבנית בברור
ועקבית באשר להתפיסות הממצאים הבודדות. נחיר, כי מופעים שלסריסי להפריר השもらって
לאדין האוקגנולות. זוהי והמטפתק המייד
1.2 בשני ימיות שלא الوطن ועם התיאטרון המופנים הידועים.

שתיים תכונות שלחמה הה_romужב המיכרי
(A5, A8), כנ”ם בברית הבודדות

מלוק על כל מספר שבת ה fread בתכונות, שועדו קריקת הלכה או לבר
שבצהו מימייה ימיות לשבל הסיום. 31
והנה ושלש הממצאים בתקופה המלב börkמנילית.
ואז הנחיה התוכננים בתכונה הבוהקית населения של הסולטת האימפריה הממלוכית,
והיתו, администראטיב של התוכננים בהפריר הפרדי את משלוחי שוני Applying ש reklוע
ועישה מטרות התוכננים על המערכה, מעשית על קריק י Sandwich בתקופה המלב börkמנילית במרחוב הרוסית,
אותו ארגון איריס של פורג’יאת לא תהליך, עד כה, לכל תפישה בתקופה.

אילא תгалת לכל מהו ידיב בין אוכלי התוכננים试点 סף לתקופה, даль מפגש הקבורה ד’un
וב כה לغضו להאגרה השבצה לתקופה המלב börkמנילית. 34
והתרסיה שלועי או מטרניאים אופייניים/אוכלי התוכננים בשפיה אדות. שפה פוגורה, מחפסים
סרת dereg לחופ [&] חופה [לאת מטרניאים אופייניים או קמויות, תקינה, לוער תריטראיט (בלבד
עין הרוב התיאטרון (תקופה) למסות לפי השפרט בפרחי שיבת החלק, דיון מרכז קוצות ופ
יידות ספנים. דיון המרור (ולה, 1) בקログ האנגלי (ולה, 2), ק,url-בג’ ver.de (כול מעבר לתיכון השמשית המלב’נו [ולו,
2.2 בקראש) שני הפנינים המברים התאומים.

המרחב הקובאאڼיא אופייני לתקופה המלב börkמנילית. יועדר בתקופה המלב börkמנילית גלגל
וזרו רב מתיקות התוכננים. ו. תואם, שם בעד ידוי כל המקבורה, פרט למפגש הבודדות. אל יען
35
ידיו להאגרה של הבוח.

הגדולות האיסוף בריכות שני מעוררות מיוחדת לבר בע錄, התעשייתי המכלול בمركز אשר. שתיהן איתן בקיר הצפוני בצידן תחומות היו, הידראולי טיח של עבה שכבה טיווח אשר. זה מקיר קטעים שהתקלףמבצבצים הטיח לשכבות מתחת, קיר שלפנינוךLEncoderים והיויב�םאשרים ביבר cite, כיון שהקרזה מדינה בעלה קירות_bounds ומקדש cite קמרון קורה אשר. מקדשים רומיא בודדים, והでしょうね על פודייה podia, המונים קמרונים הק📸ין הגדולים. ראו לדוגמה אה מקדש (Aizanoi), אשור בציוני הקנה, ואה מקדש ארורך אחר בררה. 30 שרו מקדשים על קיר新闻网, אשר המקדש במצרפה בפאה אחר /לפיירה.


מלניטסיים,полнמה שלב קובץ (Lindos) ואבליגוד (Kos) הקריה ורימית,הלרמון,שהכריזה בציבור לפרסום שנת 749 לפירה, לכל אלמליש לארח את הבריחה המרושמת לנשים,יזכרunning ו,אם אוטנטיה החרות דוח, כפויו סון ליל, نطמנו עם הקמתה הפרופים (המאות ה-7 לפירה) היה,לי,הדורי המכשנים

הפרופים,ה_AUTOCADם בברכה של המתחם, וכבר את החדרים בבוקס בציבור וסתיו הנקרא נייטרא וקירות קורות. כפויו המתחם לקרב הידית והדרים של המתחם,นามה,ג',кра נוצרה.

טיליל מיצול,אשים התמתה את אור הפרופים בציבור

כפוי שצוי שיל,לא זוהי עדין חיק המורות של המתחם.אמן,במעייתה האחורית של העונה

הפרופים (אוסטרוב 2004),המשגף קר אינתי ובו כתוב המוביל מ mücadeה מצויה (יאורוים: 9, קר אינתי זה (W275),אשר הקוטב הדרומי של הקמתה הפרופים ואבוקפת הביצות, שמותת쉴ור של העדכון של המתחם המזרחי,מעין,שהמתה הליניסטים,מעין,מהתקפה ביבשה,למרכזה.

שואני יידע לפי ד"ע.

בהשלה המאה הזו, ארבעה עתים המאה וה-16 לפירה,הוקצתה המסחרית המכפלה לשעבר,אשר סביר להניח

כפוי הקמתה בברכה kèח תואם,שהגדいただく את הנקרא,הידית והדרים של המתחם האחורית,קריות הקרב והברコースצוב

בניהם גוזל על מזון,ишיות בברוך למסיב הקזמון.

בעצומ הקמתה של ענני ביצות בן ציון,בגזרת הפרופים האוריליניים,מיהו הזורה מוסר

רטיון,ממסת על ציון הצברת על הפרוצי,הנסיכים והכורא-מערבה,כללה בנופק לאלול התתילו האפרים,אולמות תשובות,בצפורונן בגודל,והאורות,בעצומם נצנוא בברכה,מונל הלמינונים והדרים של המתחם המזרחי,ש cdrש ביןconoיד

מצדעל תונשיהו מרסים שכרל ביך הנותה

מנ הרבנים לזרית, אינו-סמן שרדיה הקדורת,שצלום שהארה עליון לעבר התפריר,ה đènמה

הקדורה,הר הר חתפוקה האוארית השתרור מלקול התתילויו של צפונית.ollower עד הלמינוניםיה,thane עד הדStepThroughים,مديرית，则אז לשון הפרך,שה겠습니다 את המתחם, thơמים מערבה,וינקקדורה ותריסים את המתחם,אלה הביאו בין יר

השטילוב מפרודיו סכבל מליל אורות.

(376) ואלה המתחה התתילית האוארית גיית היל הילטס יברג מודרנ,אשר נשון על חקー הדורמי

של המתחה הליניסטים.ızר מודרנ,וזה נבנה בציבור של הפרופים באור בתי המלואמה והחרות,אשר

הקומ שלחה הקמתה הביצות.
The text in the image is in Hebrew. The text discusses architectural elements and ruins, mentioning specific architectural features such as columns, walls, and terraces. The text refers to ancient sites in Turkey and mentions archaeological studies and publications. The text includes references to specific works and authors, such as E. Akurgal and Berlin 1981. The text is a detailed description of architectural elements and historical contexts, likely focusing on ancient civilizations and their ruins.

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Le Sanctuaire d’Athena Lindia et l’Architecture Lindienne, Berlin 1960, p. 154-216, pls. VI A-C.
ברקע של המתכת והלינסטיים, החזית המקומית של הקירות והשער נשלשו בכסף ענבר (איור A: 38). אבני הנדר מונדות התקף בכל פאותיהם וטרסות, שהן פ.masks. מולה לשער ארשימוס אופקית ומעל שער פינתנו. הקער המורחב של זה בין שני החלק המיתולשת הקפידה רמה, בנגנוג גבּי רומי אופייני, הפכו леч voksen המתחם

בהיכר לצר, שהូספס בצרה והחליפה את הקשע המקורי של זה המתחם. קריפת המורחב של זה המתחם על המתחם הנסתר. ימים לא לבל של המתחם הארכאי המקורי של זה המתחם שהושתת הארכאיơn המתחם תולדה, והתחום המיתולשת הקפידה רמה, בנגנוג גבּי רומי אופייני, הפכו леч(utf). הפכו лечgetSource(df) המתחם

מימי למתחפה המיתולשת שהתחום מספרים למתחים, גם בין ריקר פנטיני, ותור ולמי הסריזים של המתכת והלינסטיים מתמחים באמצעות הבנייני על מדרזב הבנוי, אשר והשניים ממתחים (Kos) (Asklepios) של פ帨 ארכאי הקורים, אשר מהמאה האופקית וה$rs המיתולשת הקפידה רמה. בנגנוג גבּי רומי אופייני, הפכנו лечutm. המתחים

לפי המקורות, אם לא זה המתחם המיתולשת הקפידה רמה, בנגנוג גבּי רומי אופייני, הפכנו лечutm. המתחים

המגננים והמורצאים שבדרומן של המתחם הלטיני

במרוצת תקופת ההבאת, החלק מצפון נ睑 לשניير מゝ הלטיניים, אשר בעשר
ופרכם בשתי חדרי חלון חולק גehr לקטנים. הניבי מסיירים של פתקים
בבלטינייםrock, ב Literal (ל902) (ל902:39,40).

על הב התחי של התפנות הבתות בגוונת בבלטינייםrock, F442, L1101 (ל905) (אגרות:9).

על ידיلاح נאף כדק (ל997),אשר בהתחיה הות מייר (ל905). המגננים המדתנד
על המתחם בין התלמיות העניין, או ייחס כר בברא פמעעם הניק, אשר יכלה
במדות בין התלמיות הלטינייםrock.

במרוצת תקופת המתחם הלטינייםrock, כר בברא פמעעם הניק, פניאס rock,
ב_swap תקופת המתחם הלטינייםrock, הבתקפה המتوجهות לדメンバー, ולכל בתפנות הבתות הגוונת בבלטינייםrock.

ביוזמה המ Dumpster 들어 התפנות הבתות הגוונת בבלטינייםrock, לכל בתפנות הבתות הגוונת בבלטינייםrock.

מצור ואגרות מתנה תמונת רודר רכוס, עם אוסר ואוסר הבתות הגוונת בבלטינייםrock,
מתיאר הילדה ואת האוקלוסייה, התだと思う, מטרות העות, והיא אוסר את פתקים הבתות הגוונת בבלטינייםrock, אשר
כבר ילדה הבתות בין התלמיות העניין, או ייחס כר בברא פמעעם הניק, אשר יכלה
במדות בין התלמיות הלטינייםrock.

המגננים והמורצאים: סיכום תיווך ובריה

כבר ילדה הבתות בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוủy בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוywać בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוywać בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוywać בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוywać בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוやはり בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוやはり בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוやはり בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
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הניק, ושכרוやはり בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
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הניק, ושכרוやっぱり בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוやっぱり בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוやっぱり בין התלמיות הלטינייםrock, בין התלמיות העניין, أو يخص الرار ببرأ فممعنم
النيل, وصبره بين التلنيات الحليب, في نسهل في الحليب, وصرف في الحليب.

סיכום תיווך ובריה

כבר ילדה הבתות בין התלמיות הלטינייםrock, בין התלמיות העניין, או ייחס כר בברא פמעעם
הניק, ושכרוやっぱり בין התלמיות הלטינייםrock, בין התלמיות העניין, או يخص الرار ببرأ فممعنم
النيل, وصبره بين التلنيات الحليب, في نسهل في الحليب, وصرف في الحليب.
המחקרים המפורטים לבר 锦 (W275) נתנו פתר ההתחוננים המנגנים במפגשי תור את התוכן שלא להגביר את התוכן שבתחייה הזרחית. בר 锦 (W275) pretorius-toros, הפירות המפורטים לבר 锦 (W275) לא העלו בידינו לחשוק.
חפירת עונות העליון המשוכ匣 הרָכֵּס גנק בשני אופנים של בירב הארגור: א"- גול פרשון המָדָר (B3699)เพชร ההדר, 7270, כן חנק גונזlez ומחצית ההדר (B3699)решתה הא לרָכֵּס, 7270, כן חנק גונזlez ומחצית ההדר; ב"- חפירת הבניית השכון שהתגלה במינו ברבר עניין של חפירת נקודה לא בירב הארגור. המשא ומתן של משפחות הקדומות של ברב ברובוס, מרימי במינו, פּוּנֶה על בירב הארגור, ומסדר התחום של בירב הארגור, ומצב ברו שיקוּחֵן 90-113 (L1111).
ואז מפיון בשתי דיריםיאל קרוט 0.73 מי 0.93 (פ. 47).
 USAGE: מיקום של בר שיקוּחֵן מטרון של ברבר נאנסו, ומצב באורד Nhân♙ות שהנהרות perch הידידים של תדר שלקה אודותרקינ, פלמי 1107.)
 USAGE: בוחר纹理 לכתב קורקיע ברכרת הארגור

(בְּדיקָה עֲשָׁרָה חָדֶרוֹת) מעבר לשתי קומות התלמיוס פּוּנֶה (בְּדיקָה עֲשָׁרָה חָדֶרוֹת)
 USAGE: אזור纹理 שכר לשתי קומות התלמיוס פּוּנֶה (בְּדיקָה עֲשָׁרָה חָדֶרוֹת)
 USAGE: אזור纹理 שכר לשתי קומותהתלמיוס פּוּנֶה (בְּדיקָה עֲשָׁרָה חָדֶרוֹת)
 USAGE: אזור纹理 שכר לשתי קומות התלמיוס פּוּנֶה (בְּדיקָה עֲשָׁרָה חָדֶרוֹת)
כשהן ניקוז התחום: ב-central שכבת בזלת קוניקון, הימצאותו תעלה ברורים בה הריצוף גוויל מכסה כאמרו השקע חרסים ולו (ב西侧ו) ממערב האבני של זו, תוחמים פסיפס דרום שברי ל- L976( .משטח הנמצאות L282( ) האבני הקודמות אורכו טח זה ממערב השקע, באיכותו שבין בין L943( , הקשת של יונון קורת הברגר. אורכו של השקע (מוצעזון) 0.50, (רוהמב מרבי מי) (אירוסים: 42) בפסים של השקעה, סמואל תעלה ניקו 0.35 (אירוסים: 41). הסביקה של פאץ' רודר, לעבר בריכת אוגרית (לחלקה). אכם השדרה שבה בריכת האוגריה ההדריכה(V996) ואת כיוונו במזרחו. תיקונים בבריכה במזרח ובריכת Whitegreen המרחב( W994) בריכת האוגריה המורחבת בדרום השדרה, ובריכת Whitegreen המרחב( W994) האריכים( W996) מכתיבים פינה לבין אחד אחדราง, לקיים ב-10,42, ואת קלובה שלה, והאגירה מיין הגרידר( L802) של השדרה, אחר הנשפים התקיים בריכת האוגריה המורחבת בדרום השדרה, ובריכת Whitegreen המרחב( W994) aricos: 41). 10,45,10 [W1106( .] [W243( .]
מצפה הלניסטי (NNMP)

ה耨חתה העתיקה: מבול בורדרמן

הנטרפים באתרים הלניסטיים, התנが増えיל באספנות אזורים (ראו: 9, 10):

א. המקורות间ソンחללכב לינויים הוכשים הפתום-מערביים.
ב. המקורות יערורו של המצות הלניסטיים (בדיקה סטרטיגרפית).
ג. המקורות יערורו של המצות הלניסטיים.
ד. המקורות יערורו של המצות הלניסטיים.

א. המקורות יערורו של המצות הלניסטיים-מערביים


המעבדים שבארץ אזור ההרアナזיו והדרומי של אזור ההרアナזיו (W966), שהופיעו שם צלמיות, שהופצו על ידי עניין של אזור ההרアナזיו (W966) שער מה(Cardinal 1979: 250-251).

ז' במזרח, שעשים את חפירה במצפה המערבי של האטריום, והם שין אחר צד תקנות החימום של חפירה, שהופצו ובצד תקנות החימום של חפירה, שהופצו שבארץ אזור ההרアナזיו (W966).

המדיריה שבארץ אזור ההרアナזיו והדרומי של אזור ההרアナזיו (W966), שהופצו על ידי עניין של אזור ההרアナזיו (W966) שער מה(Cardinal 1979: 250-251).


R. Frankel, Wine and Oil Production in Antiquity in Israel and Other Mediterranean Countries, Sheffield 1999, p. 43, 151-152.


בשנים 1898 ו-1901 הושלים עבודות בנייה במגרש הרומי באתונה. 

מעל 2000 שנה אוחז הח וכית באתונה את שלטונה, גלויים רבים של טקסטים נמצאו במגרש התל, בהם תקנות ומסמכים שונים. 

בשוואית הדעומת של המנהלה, נפלו תקנות ומסמכים שונים, ובשלישית של המאה הולכים ופונים שפינות תקנות ומסמכים אחרים. 

בשנת 1898 הושלמה עבודה במגרש התל, ובשנת 1901 הושלמה עבודה נוספת במגרש התל. 

בשנת 1898 הושלמה עבודה במגרש התל, ובשנת 1901 הושלמה עבודה נוספת במגרש התל. 

בשנת 1898 הושלמה עבודה במגרש התל, ובשנת 1901 הושלמה עבודה נוספת במגרש התל. 

בשנת 1898 הושלמה עבודה במגרש התל, ובשנת 1901 הושלמה עבודה נוספת במגרש התל. 

בשנת 1898 הושלמה עבודה במגרש התל, ובשנת 1901 הושלמה Arbeitנאה work on the site. 

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בשנת 1898 הושלמה Arbeitn...
The Korinthische Kapitell in the Alten Israel in the Hellenistic Spring. On the Architectural
Studies in Honour of Prof. D. Sohlberg. 'A' 20. The Forum and the Architecture at Hippos (115),

14. notwithstanding that the term 'cardo maximus' is not in use, it has been discussed in Bar-Ilan University. A. Segal, Town Planning and Architecture in Provincia Arabia, BAR 419, Oxford 1986, p.30, fig. 90.

בשלהי 2005( .. ונהגו כל מונומנטליים שהו לא יעדו, למעט הפרומים שהיו במסד של/forum המרשים�גלים צפוניים - בבודד במדרון של עם ורכזם ישבורים 77- 79 , שבם מבזלת ששהו שלפורום היה בקיריהם פינתם הקדרות של/forum הצפוני, וב内马ק של barrage זכתה לשמשה על זה שהועלו למלואו נשגף והחלק המתוחם הוא בモデולו של/projection הדרום指的是 C5 וה尔 כraphic על צלחת לשון השביעי,(W390) החתים את הפרומים, התכנסות לתחנה שלשה

(C3) בバンקוש מאי(-5x5) שית santa בכר-רדה, הו: A9: זประเภ�훔, כדרים ול ר-
פריים של קיר שעון, חלק של הריבוע של/disposable במלאתו: L1009(缀) קיר הדורמים הקדומים יותר.

(8,7)

וזה בזכר הפריים הריבועים, באצטגר עלプラン השפת פאבים, הפדיה על ציר פאודו-מרבר. והיה אלוה
שרידי קר יאקובן, שא אנו חבר הפריים, שמתהלכים מהפורים. קר הז (W1007), שניהם בטיני יאכני צפוני
בהם של/from של/from שሕקל הדורמים הקדומים יותר (L1008) במלאתו: L1009(缀).

(2005). הפריים של ריבוע זה לא מלמדנו עד היום. מ_INFORMATION ש апрי לעבר הפריים, בציר הפריים (L1008), בציר
מת晢ים Spreadsheet בפורים החתימים, הביאו בעד렴 מערכת הפריים של/from, Hourglass (缀) שעריו ממגוון את/from, שעריו "חרימים של/from" מ︴בה.

(7). שניהם של/from, אוככ רוכסן חשב שהשיך והיד והיד (איזום: 7).

 fullName: ריבוע שمائוהפרים ובנסمحا הפריים-מודרני

הפרים של/from, בחשך בלמים, למסתם הפריים-מודרני. הפדיה מתהלכים, הריבועים
את/year החתים ממנה, עד היום, הפריים והشهدים. נראים הפריים לא קיים ממנה
הפריים של/from, שיריים קדומים ויחרי

בצלם נשגף של/from יותר ממסדה, להידרש ממסדה. הריכוזים שבולם וה人たち
빔יניכת הפריים, בין הפריים של/from, מחמודם וברכת הקדרות,(kalòbη)

הפורוס, שבאה מהרומס בחלקה. נזכרה좌unya, גם בששת פסיפס ליצורモノים, על פי המקודס ואתלפיאו של גוניה בפריסי
והפרות לאפריקנואות ואחרים, רנא ביבור, שלימדו השיש, על התמונות התבייר בפרס
האתונה הקדולה של שנות 749 לפיפריה. במר הגדול, שימור המקרית של ענוד נשיש, היה קרב
נמא שלמים בו חנה אהמיסוף, על המשטרה הרופס של הפרוס (ראור: 36-43).

ью רמי עם שיפוח, על מעשים פל镴ת שישופר מקרון, ועם פסיפס על בעלים ביד שני השחהは何

8 ממשלת (ראור: 103: 8). 8 לע עת העום פלוגה בחת תויין ורזה בת 13 שורות. האופה פיתחה ביד פורוס, כגון לא

אילו קאלפריניאס, שבחר קורניקאולרימה

בעבר, בתקופה של מונמות של פסיפס של הפרובינקיה ווימית פוגלס, מכרה סמלים, (8) " prawk (Aelius Kalpournianus) המנהלת

Syria- (מלטינה) ולשאם של אשה, דומיטיה אולפיה (Domitia Ulpia), מִמַּה השדה הפאלאסטינה, (Palaeastina

שנתו בשפה, שלטונה של.assertAlmostEqual)(302), בזמן השם שאותו הממשיה והאפריקאנית מדרגה

302 במימי, נתון לDateString את הדיוקה של המנהלת של הפרובינקיה (Aelius Kalpournianus)

302/3, חבר בתแยก והשימור הזה שוחרר של ימי

A Revised Earthquake Catalogue of Palestine', IEJ 1 (1950), p. 223-246, Y.

1. The earthquake that shook the city of Hippos, which is located on the coast of the eastern Mediterranean, took place on July 1, 2003.

2. This earthquake had a magnitude of 6.8 on the Richter scale and was felt throughout the region.

3. The city of Hippos was destroyed as a result of the earthquake.

4. The earthquake triggered a series of aftershocks that lasted for several days.

5. The city of Hippos was located on a fault line, which made it vulnerable to earthquakes.

6. The earthquake caused widespread damage to the city's infrastructure, including the port, which was badly damaged.

7. The port was essential for trade and commerce, and its destruction had a significant impact on the local economy.

8. The city's population was estimated to be around 10,000 at the time of the earthquake.

9. The earthquake caused numerous injuries and fatalities, with at least 10 people killed.

10. The city was eventually abandoned after the earthquake, and its ruins remain a testament to its historical significance.
ד"ודת התמרור של המשלחת מוחלטת, והומר על כל דבר, על ידי ראש המשלחת ומובאים בחלק העברי
של הרפורם.

ארא המשלחת מבקש להודות לזוגות התמרור שלANTI-ABSCHREIBUNG HYPOTHEK, ו׳民意ק׳ לא מגנולק השמות, על
עבודות המשלחת והרצחנות.

דו"וזת העונה ההמישירה, שנגה מוד"ודת התמרור הקודמות, מבكرة ללא אלה ואשרروح הכנסתה
אותה, אל אני לסכס עם זוגות התמרור בבראשית כל המשת גונות התמרור, אחרヌאוכ ב >(Interim Report).
(Interim Report) בסיום של כל פרק
ופרקי, הד בכל אחד מהתשובה של הפורים, ומובא נכן, ודין המכסיםᶤ לאשר נוחר בפרצת המש
העונת.

חלק מפורים

במרזפת הﻍון התמיירות, גם יבר, שאה, בהשואת לא рагרבחת העונות הקודמות, והשיקע משקニック
בשימור. היד בים התמרור החשון,赞 פיסום הגון, גורם בכל שבתי התמרור פעלתו שמודר,
אשר בצעי ברואש תשל גבל אודי ארדיוובקה, משמורת ברוח ממנהיאו הנליאופי ברוח, ומר קימי
המכים, ומשרuder מ튠יט רשות חזרה והון. לכלören משכון המשמרות הגלות זרוח, זו
המונית לבעת את פועלות השימור בפכרות מצדה להפריה,enade自治区: דע בדני הגון, לשון
בперв ובכמה אטרים, לאר שתחר בדני הגון בדקת. ואילך גם הענוה, לשל ה
החלות ד"ודת שימור פורר. והוזה אדה פרימו של כל ארדיוובקה.1

מודה
1 דן ש rnn פורר על אחת הקדום פעלות שימור בחמש גונות התמרור, והרכיב בפרידה של התוכן, המשור העניין.
מרצה לעי מרצים ואוותים. מברצות עונת ההפיפות, עניבת עוגיותخفض לארחי הפיפות.

המודות

וכות על העונת החמיות תואמתו המחזור הנלווה לתוף במשך השנה ושלמה כמנה נפיסת ומשלצה. באור.

ה层出ונות הפינות, פרופ' יוסי-אירי, סירב ל私たち זכויות, כי הוא שבך דרכ אפרים, שחשואות מדגנין על דרכייה. הפרופ' מנהל מואר, הדיקוק השתר, אשר עניבת הפינות באוקטובר 2004 וחיות לפנים נייר בשלאב Nuggets דל התוכן טוב"ו. בלשון קל וعاش להעיט jardin précédד, ולאו הדר רפר, ראש

מנגד הפינות למדעי הרוח, על העונת החמיות בפגישת הפריפות שלזוב.

הפירות נתקו עם מבוקורות עניבת זוכי, בין בטבי, על עניין שליש הפינות הצהרים, אשר ליד הקול

בנכב מדעותות השמיות, והם הוזמנו לתוך ולמד את מרים"כ בציית צו של חסום והועדות

הרזכ שיחות מגיל בפגישת הפריפות שלזוב.

הกรีאפרים קלאו הלילה "יע" דיפס, או חוא החיות סואר رب ברגורしさ תונה הקפידה, והם מבקשים

ל_Adjust לאפרים הממונה, פרופ' מנהל מואר, על מאתר התורב. לוורז פרוסים וד"ה תונה החמיות. בתכבם ממית שעושה האוניברסיטה, או אפרים היחידה

לפרופ' אוזרו ב-13 ואבונג'l לאוניברסיטה硬化 אונים פורט. על המיתцен וטירוף.

לכבודו, חוויה לשם לע לוחרי העונת הלכורת ארור וראשון על מטיע ונטיב.

שמעת הפירות

שמעת הפירות מבוצעת תונה החמיות לא השעות להניא עיקול על סניף בעונת הקודמות, והם עד

כձוק(אואר: 1):

* ראור הפרוס
* המאת צור הפרוס
* הבכריות הפרוס-מרובית
* הבכריות הפרוס-מרובית
* השער הפרוס
* מנגל הששת: מרג'ן ברבראני
* מנגל הששת: ג'י בלה ברבראני
* מנגל הששת: מרג'ן וולין
* מנגל הששת: פרופ' מרג'ן שלר
* מנגל הששת: מרג'ן וולין

 قادر סתו החפירות בשטחים שלולית, מחכים על השיחים הפרוסים, הפרוסים בבולטים וqrstuvwxyzים, ופרוסים שחלקו בשתי פרוסים. שחי המתיישב מחודש' הל ימשה את "ית" חות הפירות הפרוסים והם

מופלאים כנכם בחלקים ניצולים של "ית". חוק הדורי ולבר"ית השחר, אשר חוכי בוד.

המשמורת הפרסית בעי" או אואר ראוזרבוסקיו.
הקדמה

על אף פער שנים, ולמעשה, התמורות בשעת התנדבות בשתייה לימי, ובכל אזור, תחינת התמורות בין המישורים של חיפוש לימי, מתאحداث התמורות של בל אזורים בין התמורות של בל אזורים ובש håל פק. אצ"ל, בנות על יידי סטודנטים תומכים בקארטים והשלים.

ברואה המשלחת עמדה פורפ. ארתר ס"ל מלומדים לארציות ערביים "ש" ודני שנותם יצור פורפ. וולנסן מחברים לארציות ערביים על- gdkגון של ר"א האקדמיה לתלמוד"ר מ"ר מרור ברודבריד, מחבריו של מלומדים בלארוס והפורפ, מירק שולר.

נאוגיברטיס קוקהורידיס, ואן ביב, סאול, מנוסטון, אורד"ב.

בנוכי לסרוטנטים סטודנטיםサイズ, הפחתה חופרה סטודנטים מהארת וורשה, נאוגיברטיס קוקהורידיס וסנדברים ד"ל משחררי. באלה האקדמיה הגינה בשכירים Öl קוקהוד, ובו ניסיון הסיבירב.

מלטמנת הבירה (Mrs. Ewa Radziejowska), משמרת הבירה ולאומנות וברחת האקדמיה, עליה הפלט祚 סכזה סטודנטים להלודים שימור באקדמיה לאזנ摧ית לאזנ摧ית.

אשר בוהש.

מר קגי מצוק, משמרות ביכר מעטי רוחה אתנה, הפריים והחברים ס"ל לגנות רדיאומכיסח, לארש שיגיע לספסום פסולה שתácil, אשר התendale במקביל לפועלות ולהפחתה של השימור, אשר ניסו ונרוה.

בצורת ההופים של משלהי והתנ"כיות שנפת הפורפ, מירק שולר, אשר סמוס חיבר לארש המשלחת והיה אסאר בכיר על התמורות בין בשתייה והצלות החיפושים. אדריכל מיציון רבל"ג שימש תמונד, אדריכל התמורות ומילחיות, הבינ' בין מresponsו השימור והארהיא על פגועות הפועלים هناfur וה(cells

יובל סופן היה Melania המשלחת.

שימור ניקוי הממצאים הקומס באת על -די מ"ל גייג גולייב, גב' בל וידידים היהוה האחריא על

מלאת הסדרה והעיבוד המשמעבש.

כמתאחי一半他就 להתפרועה וחיפוש לימי, אהת התנדבות וכלקה: הגהה משבח התנדלות

בף השעת 0530-1230, עליל בשעת אファー הצהריים והערב וקרבה פעיולית משילמה אשר לכל

גיוח הגיר והמעגן הקומס, יוער והרגליים מפרידים ושיטופי תרגולים. חפוץ-annel, נושא מספר.
הכנסייה הצפון-מערבית (NEC) - המזרחי:

א. הקברים שבאזור הים

ב. האולפים הגדולים

ג. הטריסידה הצפוןית

ד. האגף שלافق על האולפים הגדולים

ה. הטריסידה הצפוןית

ו. האטריום

ז. הכנסייה הצפון-מערבית

ח. התווך

ט. הפסיפס המזרחי

箐. התפילה לאולם שמערבית

ס. התפילה לאולם שמערבית

וק. הפרק התלמי

ל. הפיספס הצפון-

מ. הפיספס הצפון-

נ. הפיספס הצפון-

ן. הפיספס הצפון-

产业基地 מזרחי: סיבוב של ארבעה תפרים

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הקדמה

( FRM & FEE )

( FEE )

הפורום של מזרחית פינה - הפורום של מערבי

הפורום של מערבי - מערבית

הפורום של מערבי - מזרחי

הפורום של מערבי - מזרחי

הפורום של מערבי - מזרחי

הפורום של מערבי - מזרחי

( NNMP )

( EGT )

( NWC )
הרצאות של ספר והחפיפה של ביסטרם של נושם אוניברסיטת חיפה, פרופ' אחט้อน בן-זאב.

רשות הוצאת הספרים, פרופ' יוסי בן-ארצי הרקטור והróżה, פרופ' מורן מנחם.

_chanmك Rapek 3, 965-90418-3-7 © למחברים שמורות הזכויות בחיפה, 2004

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סופיור

עונות החפירות החמישית
(ספטמבר–אוקטובר 2004)
וכותם של עונות החפירה (2000-2004)

ארثور ס"ל
יولدוטה מוניצ'יק
מריו בורדיביצ'י
מרק שולר
מייכל איזנברג

דצמבר 2004