

**GADARA OF THE DECAPOLIS
PRELIMINARY REPORT OF THE
1989 SEASON AT UMM QEIS***

by
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with contributions by
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In 1989, three German institutions resumed excavations at Umm Qeis, Irbid district, continuing field work begun in 1986.¹ As previously, work was undertaken with each institution having an independent excavation permit and under the auspices of the Department of Antiquities of Jordan. All projects were joint ventures with the German Protestant Institute for Archaeology, Amman.

During the year work on a new topographical map of Gadara in the Decapolis was completed (Fig. 1). In the framework of this project, decorated fragments of basalt sarcophagi were collected in the area of the eastern cemetery and

entered in the excavation register. In January 1989 a rock-cut chamber-tomb on the eastern slope (Fig. 1:28) of the acropolis hill was made accessible by the removal of modern debris which blocked the entrance. In the immediate vicinity of this, traces of a barrel-vaulted mausoleum, similar to funeral monuments in the environs of Jerash and Amman,² can still be seen on the sloping surface, facing north (Fig. 1:29). Across the *decumanus maximus*, the remains of a free standing temple-shaped mausoleum (Fig. 1:27) deserve attention. This was already reported on the topographical map by G. Schumacher, but remained unnoticed in the survey by U.

* The excavation permits were granted by the Department of Antiquities of Jordan, issued by the Director General Dr. Ghazi Bisheh, to whom we hereby address sincere thanks. In addition we greatly appreciate the continuing support from the German Embassy at Amman, especially by H.E. the Ambassador, Dr. Herwig Bartels.

The Department of Antiquities representatives were Mr. Omar Reshaidat, Mr. Wajeeh Karasneh, and Mr. Ibrahim Zubi. Temporarily the Inspector of the Department of Islamic Antiquities at the Ministry of Awqaf, Mr. Abdallah Nsour, was present in order to supervise the reburial of skeletons from the Mamluk cemetery to the modern graveyard of Umm Qeis.

Members of the senior staff of the three expeditions: 1) Liebieghaus Frankfurt/M.: F.J. Reidel, C.E.V. Schneider, S.C. Vry, S.M. Wolf; 2) German Protestant Institute for Archaeology Amman: D.H. Bückling, K.A. daCosta, A.O. Gyldenholm, C.K. Haas, A.M. Herda, L.A. Maxwell, F.S. Meynersen, Th. Pola, F.J. Reidel, M. Schäfer, H.D.M. Schulz, H. Strehle, S.C. Vry, K. Weber-Karyotaki; 3) German Archaeological Institute Berlin: S. Bachem, K.A. da Costa, A. Hartmann, H.H. Hirth, S. Kerner, R. Komp, F.J. Reidel, J. Sichart von Sichartshoff, J. Stephan, and A. Tsingas.

We extend thanks to A. McQuitty of the

British Institute at Amman for Archaeology and History Amman, for improving the English text of this report. The authors of the passages are indicated by their initials.

1. See Th. Weber, 'Gadara of the Decapolis: A Summary of the 1986 and 1987 Seasons at Umm Qeis,' *ADAJ* 31 (1987), p. 531-533; *idem*, 'Gadara of the Decapolis: A Summary of the 1988 Season at Umm Qeis,' *ADAJ* 32 (1988), p. 349-352; P.C. Bol, A. Hoffmann, Th. Weber *et al.*, 'Gadara in der Decapolis: Zwischenbericht über die Deutschen Ausgrabungen in Umm Qeis, Nordwestjordanien in den Jahren 1986-1988', *Archäologischer Anzeiger* 1990 (forthcoming).
2. See N. Khairy, 'Al-Quweisme Family Tomb,' *PEQ* 112 (1980), p. 51ff.; F. Zayadine in: *Jerash Archaeological Project 1981-1983*, ed. F. Zayadine, Amman 1986, p. 12ff; Fig. 1-2 (Jerash); G. Schumacher, 'Es-Salt', *ZDPV* 18 (1895), p. 70f, Fig. 3-6; R. De Vaux, 'Exploration de la Region de Salt', *RB* 47 (1938), p. 416f. Nr. 43 Pl. XIX,1. (Jil'ad); For this type of barrel-vaulted mausolea in Palestine and Jordan see C. Watzinger, *Die Denkmäler Palästinas II*, Leipzig 1935, p. 99f.; R.E. Brünnow and A.v. Domaszewski, *Die Provincia Arabia II*. Strassburg 1905, p. 207ff.; M. Sartre, 'Tombeaux Antiques de Syrie du Sud,' *Syria* 60 (1983), p. 85ff.

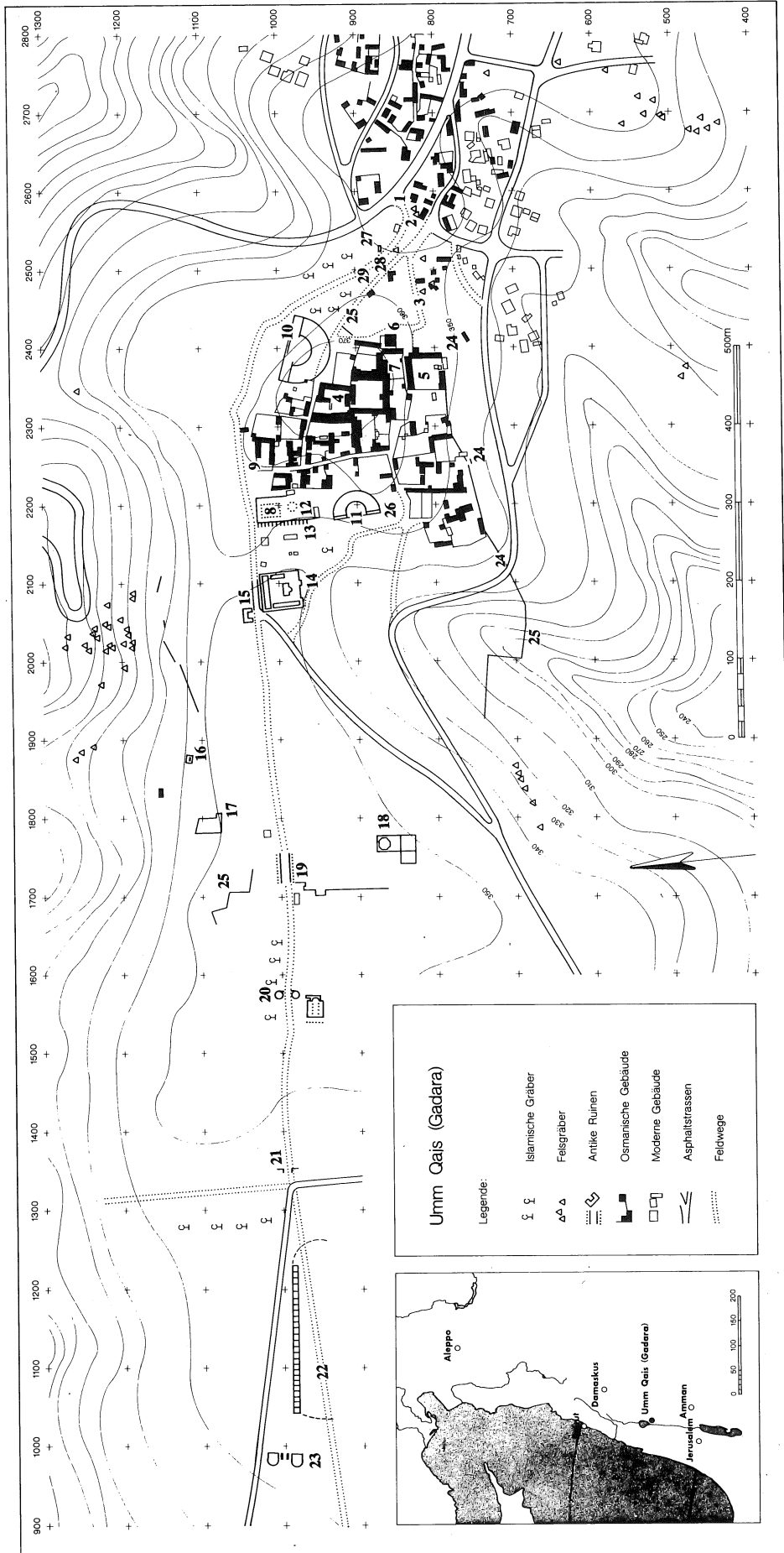


Fig. 1. Topographical map of Gadara in the Decapolis (by the German Protestant Institute for Archaeology, Amman, 1986-1990, surveyed and drawn by P. Bablick, N. Hagen, V. Peise and F.J. Reidel).
 1- Tomb of the Germani; 2- Tomb of Modestus; 3- Tomb of Chaircas; 4- Beit Rusan (museum); 5- Beit Melkawi (archaeological station); 6- Ottoman village mosque; 7- Beit Hasban; 8- Colonnaded courtyard; 9- Girls' School (future tourist centre); 10- North theatre; 11- West theatre; 12- Basilica; 13- Street front shops; 14- Late antique thermae; 15- "Nymphaeum"; 16- North mausoleum; 17- Thermae of Heracleides; 18- Thermae ("al-Qasr"); 19- Colonnaded *decumanus maximus*; 20- Tiberias gate and western underground mausoleum; 21- Western city gate; 22- Stadium; 23- Monumental gate; 24- Towers of the city wall; 25- Traces and assumed course of city wall; 26- Southern mausoleum (destroyed); 27- Eastern mausoleum; 28- Rock-cut chamber-tomb with smooth basalt facade; 29- Barrel-vaulted tomb.

Wagner-Lux in 1974.³ Today at this spot a foundation wall made from well dressed basalt blocks appears running east to west for a length of 9.30 m (Pl. I,1). Some delicately ornamented blocks of a pediment and an Ionic pilaster capital may be attributed to the same funeral monument (Pl. I, 2-3).

In March, the Galleries of Ancient Sculpture of the City of Frankfurt/M. (Liebieghaus), headed by P.C. Bol, continued excavating the monument, tentatively identified as a *nymphaeum*, at the *decumanus maximus*.⁴ In June and July the German Protestant Institute for Archaeology followed under the directorship of Th. Weber with an expedition working at the circular structure and the Roman-Byzantine underground mausoleum (*hypogaeum*). In September and October, A. Hoffmann of the German Archaeological Institute Berlin conducted the third season of architectural research at the monumental arch extra muros. In addition, Throughout the year, the restoration program in Beit Rusan, the future museum of the site, was planned and supervised by Ammar Khamash in cooperation with the German Protestant Institute, Amman. This was again generously sponsored by the Cultural Salvage Fund of the Foreign Ministry of the Federal Republic of Germany.

THE SO-CALLED "NYMPHAEUM" AND THE PUBLIC URBAN WATER SUPPLY

During the 1989 season, the excavation directed by P.C. Bol expanded towards both the western and eastern façades of the "*nymphaeum*" (Fig. 1:15). The entrance to the large barrel-vaulted rectangular chamber, which was later converted into a cistern at the rear of the monument, was entirely exposed on the

pedestal of the western façade. In order to understand the function of this room, the interior was investigated by clearance and trial trenches. It is evident that this long chamber was not originally designed as a cistern, although as yet there is no conclusive explanation of its primary purpose. The eastern side of the monument was then excavated down to bedrock. In the semicircular *exedra* of the western façade further fragments of fine marble statues were uncovered, some of them fitting onto the torso of the maiden found in 1988. Amongst those, the base of this marble figure came to light naming a certain Klaudios Daphnos by inscription as donor of the statuary group. Also, a smaller than life-sized torso of the Ephesian Artemis was preserved in a late antique wall.

An excavation section towards the east revealed a staircase which led, parallel to the *decumanus maximus*, up to a terrace. Two trial trenches laid across the *decumanus* uncovered a water piping system, running under the road pavement, made of well dressed basalt blocks, similar to those of the aqueduct in Husn⁵ on the Golan Heights. In Umm Qeis there is no link between the main water drainage and the monument under excavation. For this reason its identification as a monumental fountain remains not only very questionable, but becomes rather unlikely. The city's sophisticated water supply system was guaranteed by the legendary Qanawat el-Fir'aun which, according to the Persian historian Hamze Sharafani, was constructed under the reign of the Ghassanid Gebele II. Travellers of the 19th century reported some scanty remains alongside the foothills of the 'Ajlûn range across the rift of Wadi esh-Shellaleh onto ancient Adraa, modern Der'a in southern Syria. Beyond this point vestiges of the aqueduct had been traced along the eastern border of the Roman Gaulanitis until the swamp

3. G. Schumacher, *Northern 'Ajlûn - within the Decapolis*. London, 1890, plate p.XX.; Cf. U. Wagner-Lux, E.W. Krueger, K.J.H. Vriezen and T. Vriezen-van der Flier, 'Bericht über die Oberflächenforschung in Gadara (Umm Qes) in Jordanien im Jahre 1974', *ZDPV* 94 (1978), p.

135ff., reprinted in: *ADAJ* 23 (1979), p. 31ff.

4. Cf. *ibid.*, *ZDPV* 142 = *ADAJ* 37 (for the surface-situation in square 6 prior to the excavations).

5. G. Schumacher, *The Jaulan*. London 1888, p. 203 Fig. 97.

lakes of el-Gab near the village of Dilli approximately 70 kms south of Damascus.⁶ Oscillating altitudes alongside the watershed of the northern 'Ajlun mountain range led C. Steuernagel⁷ to the conclusion that the springs of the Qanawat al-Fir'aun were located in Wadi esh-Shrebi close to 'Ain et-Turab. Thus the length of this aqueduct would have been considerably shorter than suggested by G. Schumacher and the early travellers. This problem will be subject to further investigations by the German Protestant Institute, Amman.

A stretch of several hundred metres of Qanawat al-Fir'aun was briefly surveyed east of modern Umm Qeis during the spring of 1989. Being an underground rock-cut tunnel it is definitely different from the covered water duct described by G. Schumacher.⁸ It resembles a rock-cut water tunnel system at neighbouring Abila of the Decapolis.⁹

THE HYPOGAEUM AND THE TIBERIADE GATE

The German Protestant Institute for Archaeology/Amman uncovered structures on top of the underground Roman mausoleum (Fig. 1:20) and the areas immediately adjacent to it. The superstructure is closely related to the entrance hall (Fig. 3:2-3) added during the early Byzantine period to the Roman funeral monument. Two rows of columns, preserved only in their re-used Attic-Ionic bases or square stylobate basalt slabs, divide this building into a central nave, which ends in an apse at the east. This is a part of the substructure in the underground entrance

hall of the Roman mausoleum. The apse is flanked on both the northern and southern sides by *pastophoria*, the floors of which have collapsed but the thresholds are still preserved *in situ*. The central nave has two lateral aisles in the north and south. A basalt and tile pavement in front of the western entrance probably belonged to a *narthex* or a colonnaded courtyard.

It is reasonable to explain the architectural structure as an early Christian basilica of the common three-aisle type. Obviously the Church was dedicated to the saint buried in the centre of the apse in the entrance hall. The presence of a Christian sepulchral crypt underneath and the apse directed towards the east excludes the possibility that the building excavated was one of the synagogues attested for Gadara.¹⁰ Comparable to the Gadarene crypt-church would be the important Christian memorial at Abu Mena, recently published by P. Grossmann.¹¹ A number of annexed smaller rooms, especially in the southern sector of the church, possibly points to an extensive monastic complex above the Gadarene mausoleum and its Byzantine crypt.

The floor of the church was once adorned by coloured mosaics (Pl. II,2), in its major portions showing pure ornamental designs. The style is closely related to the mosaics in the church of Gergesa-Kursi.¹² The Gadarene mosaics have been badly damaged by robbery of tesserae and local fires. Especially in the southern aisle the floor bears traces of ancient repairs, partially executed in a rather crude manner, re-using small fragments of tiles or marble screens.

6. Cf. J.G. Wetzstein, *Reisebericht über Hauran und die Trachonen nebst einem Anhang über die Sabäischen Denkmäler in Ostsyrrien*. Berlin 1860, p.123f.
7. C. Steuernagel, 'Der Adschlun', *ZDPV* 49 (1926), p. 113f.
8. Schumacher, *Northern 'Ajlun* (as note 3), p. 78f; *idem*, 'Das südliche Basan', *ZDPV* 20 (1897), p. 184.
9. M.J. Fuller, 'Report of the Survey - Architectural Investigations', *Near East Archaeological Society Bulletin* (1985), p. 270ff.
10. S.J. Sauer, *A Revised Catalogue of the Ancient*

Synagogues of the Holy Land. Publications of the Studium Biblicum Franciscanum Coll. Major VI. Jerusalem 1969, p. 70 No. 110; M.J. Segal-Chiat, *A Corpus of Synagogue Art and Architecture in Roman and Byzantine Palestine*. Diss. University of Minnesota, St. Paul. Ann Arbor, Michigan, 1979, III, p. 707ff.
11. See P. Grossmann, *Die Gruftkirche und die Gruft. Abu Mina I*. Archäologische Veröffentlichungen des Deutschen Archäologischen Instituts Kairo XLIV. Mainz/Rh. 1989. *passim*.
12. V. Tsaferis, 'The Excavations of Kursi-Gergesa', *Atiqot* XVI (1983), p. 23ff.

The central nave of the basilica was transformed in the early Islamic period into a mosque. On the southeastern corner of the retaining wall of the underground entrance hall a structure came to light, tentatively being identified as a baptistery.

Further, the excavations of the German Protestant Institute were aimed at giving a definitive answer to the question of the purpose of the circular structure (Fig. 1:20) north of the hypogaeum. It had already been assumed that it was the southern of two round towers flanking a barrel-vaulted gate at the *decumanus maximus*. A trial trench was traced north from the paved street at a position which promised to find the western curvature of the northern counterpart, if it had ever existed (Sondage I/89, Fig. 2:3). In a stratum which was occupied by the Muslim cemetery associated with the shrine of Abu an-Naml,¹³ a rectangular wall of re-used blocks came to light (Fig. 7:16). Under this another rectangular dwelling with a threshold in the west was used for storage purposes. For this, the curved foundation of the northern cylindrical tower was demolished down to a layer of limestone blocks (Fig. 2:3; Pl. II, 1), which was partly to provide space for a large pottery storage vessel. The curved limestone foundation, which exactly corresponds to that of the circular structure south of the *decumanus maximus* in its technique, dimensions and shape, finally solves the problem of the interpretation.

The trial trench yielded with certainty a second tower and thus proves the theory that this was a gate. The closest architectural parallel for such a gate was excavated in the southern enclosure wall of Tiberias. This probably dates to the foundation of the city in the second decade of the first century A.D. It was also originally built as

an isolated gate without being connected to an enclosure or fortification.¹⁴ In accordance with the excavation results of this campaign the neutral term "circular structure" may be replaced by "*Tiberias-gate*" in future. It was a distinguishable landmark on the *decumanus maximus*, which continued westward as the road link between the two cities. The Gadarene Tiberias Gate was abandoned after the city settlement area expanded to the West. It was later replaced by the monumental arch with triple vaulted passages, which was excavated for the third season by the German Archaeological Institute/Berlin¹⁵.

[Th. W.]

THE MONUMENTAL GATE AND SOUNDINGS AT THE WESTERN GATE, AND ON THE ACROPOLIS HILL

After three sessions of excavation the research project of the German Archaeological Institute in Berlin at the Monumental Gate in Gadara/Umm Qeis has nearly come to an end (Fig. 1:23; Pl. III,1).¹⁶

The architecture of the building with all its single elements is now known in all the main details, and reconstruction sketches of the plan and of the elevation give a complete idea of this important monument of public representation at Roman Gadara (Figs. 4-5). The central part of the building with a wide main gateway and smaller lateral ones, divided by four piers, was designed following the model of a triumphal arch. Pedestals attached to the piers formed the bases of colossal Corinthian columns bearing an entablature with a richly decorated crowning cornice (Pl. III,2).

One of the most interesting elements

13. Cf. Schumacher, *Northern 'Ajlûn*, (as note 3), p. 88f. F.G. Andersen and J. Strange, 'Bericht über drei Sondagen in Umm Qeis, Joranien, im Herbst 1983', *ZDPV* 103 (1987), p. 78ff; The Cemetery of Abu an-Naml, which apparently covers the Mamluk and Ottoman periods, has been studied by B. Mershen, see her contribution below.

14. G. Foerster in: *Encyclopedia of Archaeological Excavations in the Holy Land* IV. ed. M. Avi-Yonah and E. Stern. Jerusalem 1978, p. 1173ff. I owe thanks to D. Dentzer-Freydi (Paris) for discussions on the Gadarene and Tiberiade gates.

15. Bol, Hoffmann and Weber *loc. cit.* (as note 1).

16. *ibid.*

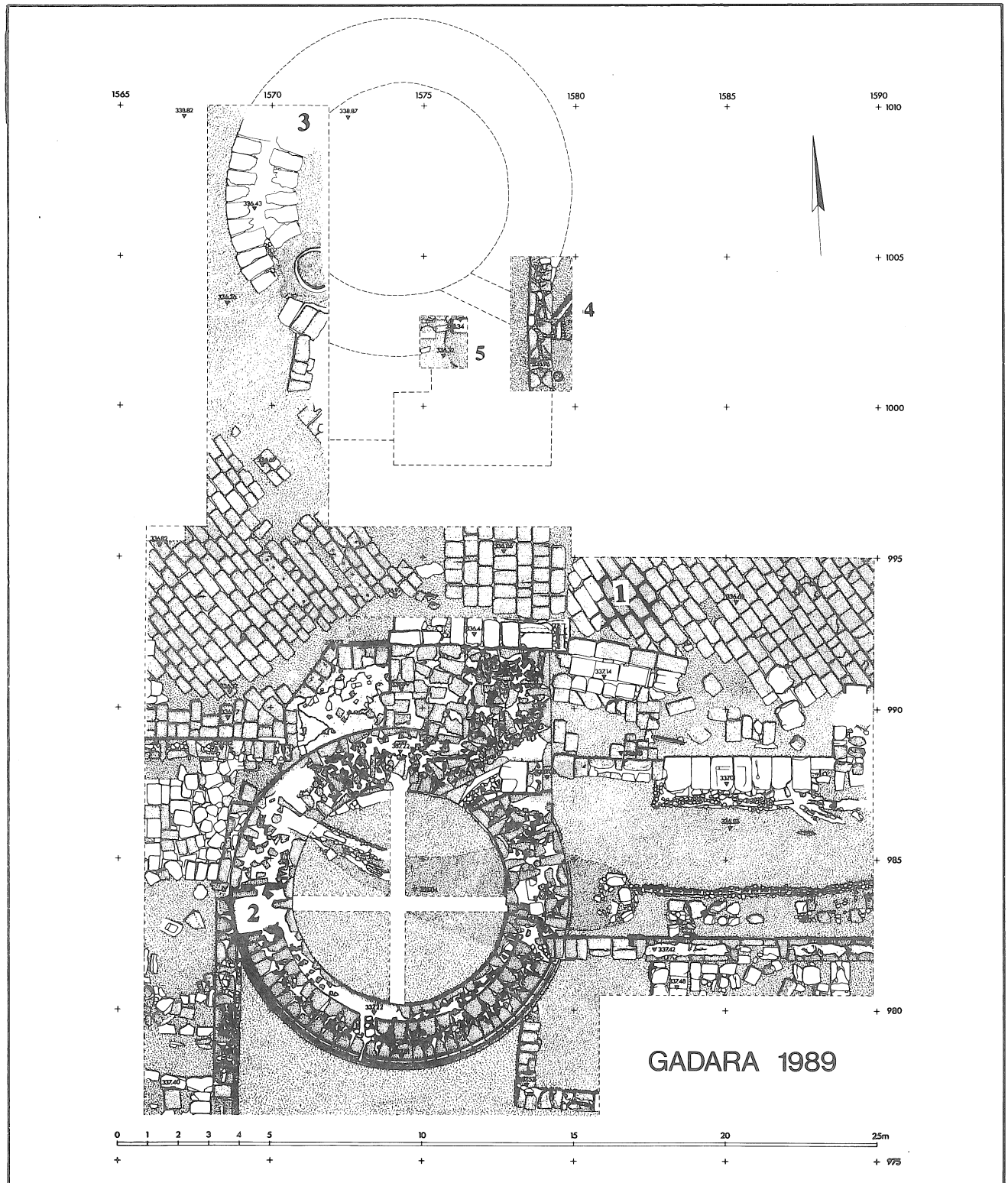


Fig. 2. Gadara 1989: The Tiberias-Gate (situation in stratum 2/1989; drawing by F.J. Reidel).
GADARA 1989

- 1- Paved Roman *decumanus maximus*
- 2- Socle of southern cylindrical Tower of the Tiberias Gate with drainage system (covered in 1988)
- 3- Limestone foundation of the northern cylindrical Tower of the Tiberias Gate with a late antique storage dwelling (Sondage I/89)
- 4- Sondage II/88 5- Sondage III/87

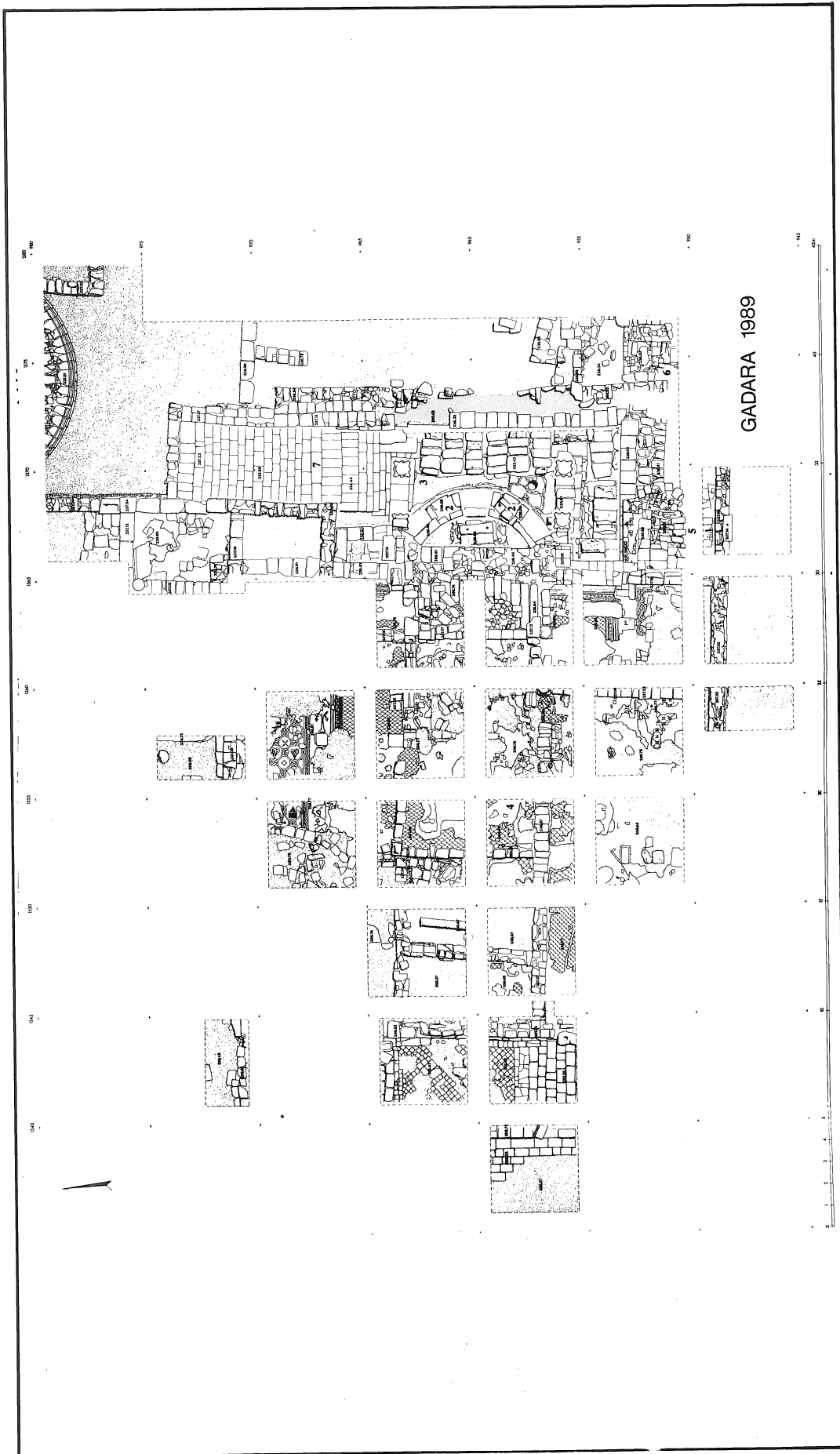


Fig. 3. The crypt and the three aisle Basilica (situation of stratum 2/1989; drawing by F.J. Reidel).

- 1- Staircase to the Byzantine entrance hall of the Roman underground mausoleum
- 2- Piers of the apsidal structure
- 3- Byzantine entrance hall of the Roman underground mausoleum, area of tombs 12 to 19 (covered 1989)
- 4- Area of the three aisle basilica with the early Islamic mosque
- 5- Barrel-vaulted chamber with basalt door
- 6- Baptistry (Sondage II/89)

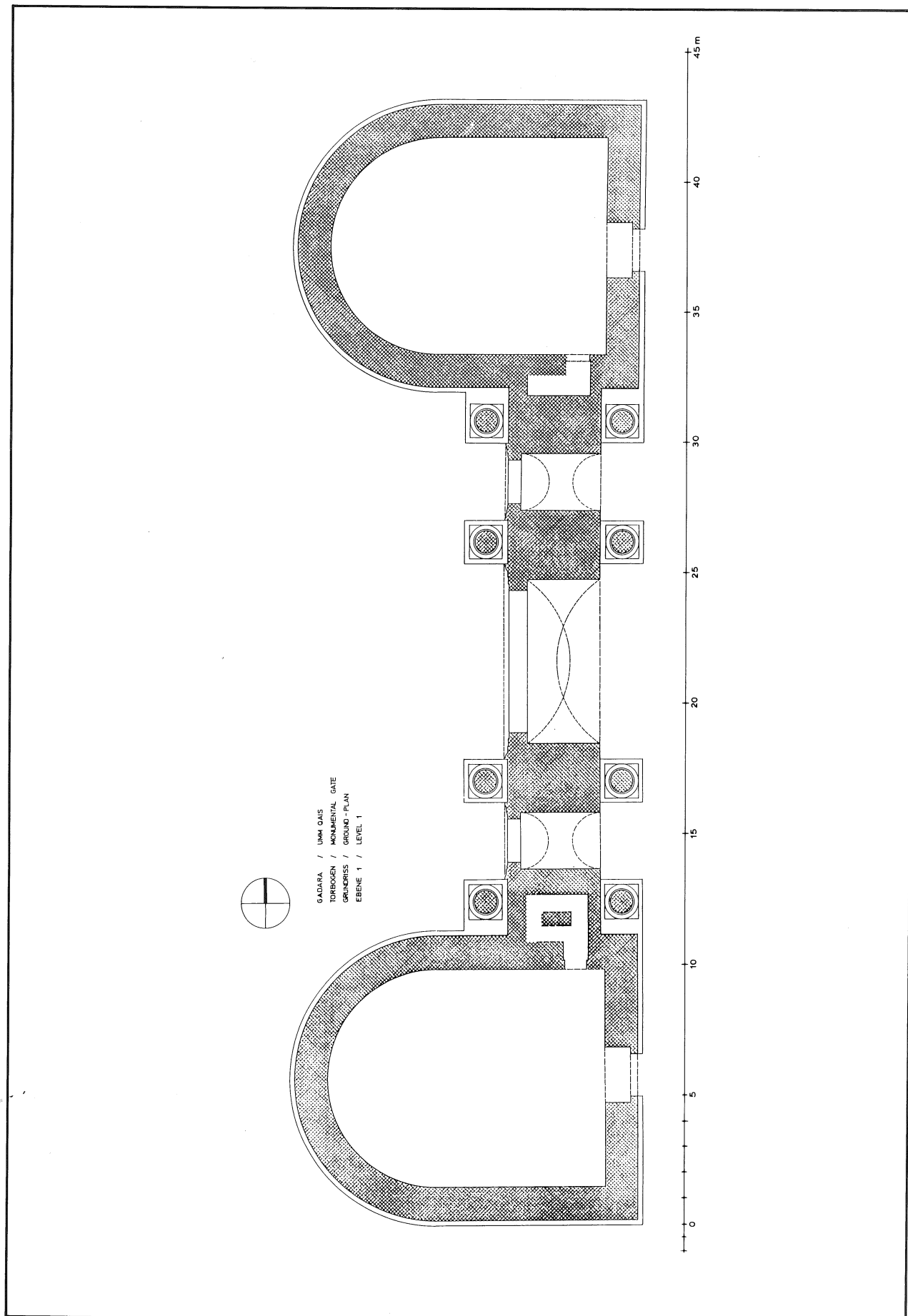


Fig. 4. Gadara, Monumental Gate, plan (level 1, drawing by F. Hesse, W.J. Brunner).

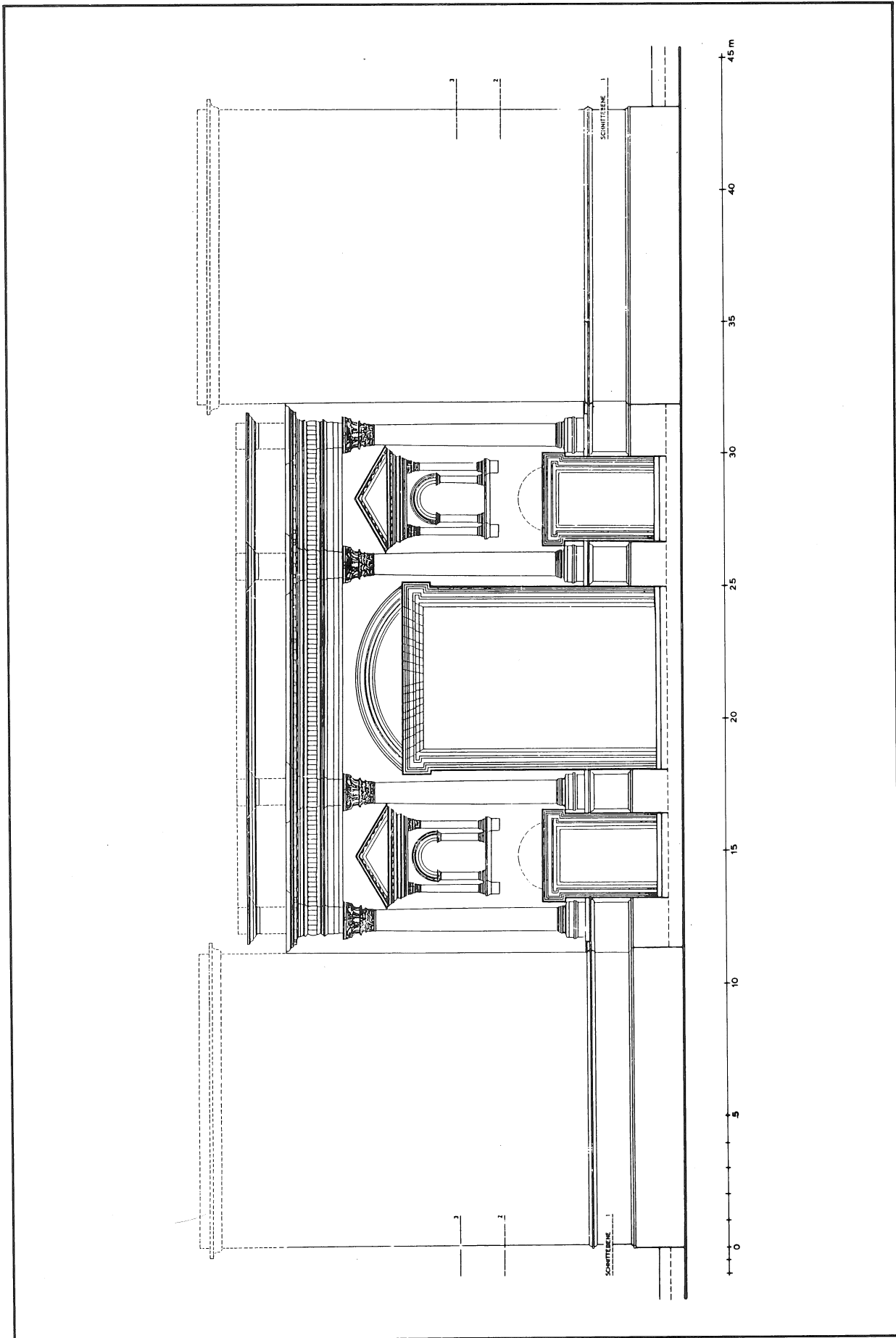


Fig. 5. Gadara, Monumental Gate, reconstruction sketch of the west façade (drawing by Ch. Dettinger-Weyh, N. Freudenhammer, W.J. Brunner, A. Tsingas).

of the gate, found in 1989, is a second crowning cornice that followed the line of the gate with its protruding colossal columns of which no corresponding socle profiles have survived. Instead of a complete attic which is characteristic for triumphal arches, at Gadara we perhaps had a double cornice in the Nabataean tradition.

Remaining sculptural decoration at the gate is limited to very few finds. On the external west façade the keystone of the flat arch bears a club, a symbol of Hercules, and in the niches of the east façade, instead of an abacus flower of a capital there is an eagle, partly red painted, an attribute of Jupiter (Pl. IV,1).

As usual, the gateways were vaulted, showing archivolt on the east façade with unusual segmental shape in the main passage. The external west façade, in contrast, was marked by doorcases with thresholds and horizontal lintels which are features well known from city gates. The impression of a fortification building is sustained by tower-like flanking annexes of semi-circular convex shape on the western side. But no continuing city wall was ever planned here. The basic model of this isolated architecture bears a close resemblance to Hadrian's Gate in the neighbouring town of Gerasa. Free-standing gate buildings framed by towers were known in this region since early Roman times as demonstrated by a similar gate at Tiberias and one in Gadara itself. The latter has been excavated during the past seasons by Th. Weber (see the report above).

Since there is no inscription or any other direct evidence, the building date of the Monumental Gate in Gadara had to be determined by an analysis of the decoration style. This clearly points to the beginning of the 3rd century A.D., a period of new prosperity in the region of the Decapolis under the auspices of the Severan emperors, proclaimed by the gate in question in Gadara too. Gate buildings in general had an important part in Gadarene town planning: At least three different steps of the town's development in Roman times are marked by this architectural type.

The total collapse of the Monumental

Gate - hardly one stone remained in its original position (Pl. IV,2) — is due to several technical insufficiencies. Heavy damage must have endangered the building most probably before an earthquake caused the final collapse. First of all different soil conditions at the northern and the southern parts of the building led to differential sagging of all the foundations — including the massive platforms of the central part — and in consequence the whole gate building sank down 30 cm to the south (against the sloping building area). Moreover, the walls of the gate building, simulating ashlar masonry, were of rather poor quality. No clamps and very little mortar were used, and the irregular shape of the single blocks was the reason for further instability. There can be little doubt that part of the building collapsed relatively soon after completion. Instead of being repaired, the building obviously served as a quarry and robbing out of the building materials (including the pavement inside the towers if this ever existed and the pavement of the adjoining road) for other purposes started prior to the complete collapse. These circumstances may explain why the amount of the original elements on site was diminished considerably and why the remaining ruin is in such a poor and still endangered condition.

The original situation of the ruin will be preserved in front of the southwestern lateral gateway to give visitors an idea of the scale of destruction on the whole and in details and to protect this extremely unstable part of the building from further damage. On the other hand really impressive technical details could be observed at the gate: the lintel of the main gateway had a span of about seven metres, too wide for a monolithic structure of local basalt or limestone. Therefore, the architect was forced to construct a flat arch of smaller basalt elements that was given stability by indenting cutting of the stones and iron shear dowels (Pl. V,1).

The Monumental Gate was linked with the western gate of Gadara by a road going down to the Jordan Valley. There is clear evidence that once wheeled traffic passed through the gate despite the high

threshold in the main gateway, but no explanation has been found of how the carriages managed to descend to the much lower level on the west side of the building where not a trace of the road is left.

At the western city gate of Gadara, discovered by Th. Weber in 1987 (Fig. 1:21), some new soundings were started. The plan of the gate building (Fig. 6) and some remains of the pavement of the road lined by a sidewalk on the northern border could be identified (Pl. V, 2). On the south side of that road, between the western city gate and the building in question, a hippodrome or stadium (Fig. 1:22) was planned, but evidently not completed. No remains of *sphendonai* or a southern tribune have been found. The sub-structure of its northern tribune formed a long row of shops with a door in every single room, and there is evidence that even on the opposite north side of the road similar shops existed.

In preparation for further research which will concentrate on the central areas of Gadara, a test trench was dug on the southern slope of the acropolis hill. No architectural remains were found on the site, which obviously was used as a dump in ancient times.

Invariably the rich material from the trench dates most probably to the period of the second/first centuries B.C. and there is as a result some justified hope of finding more remains of Hellenistic Gadara.

[A. H.]

TRANSFER OF THE SEATED MARBLE DEITY OF GADARA

In 1989, the Department of Antiquities together with the German Protestant Institute for Archaeology/ Amman, undertook rescue measures for the marble statue of the seated goddess in the orchestra of the western theatre (Fig. 1:11). This remarkable example of Roman sculpture imported to Jordan was exposed without protection to the mercy of the elements and visitors, and thus had suffered serious

damage due to extreme climatic influences and vandalism. The spectacular transfer of this fine marble statue from the theatre to the future museum required considerable time for planning and preparations, and was finally carried out on May 21st with the help of I. Boverhuis from the Holy Land Institute of the Deaf at es-Salt, financed by funds from the German Government. The delicate sculpture, the weight of which was estimated at about three and a half tons, was mounted on a steel sledge (Pl. VI, 1) and pulled on iron rail-bars over a heap of fallen stones in the orchestra by a 20 ton crane.

The seated marble deity of Gadara is now enthroned in the open cross-vaulted hall of Bait Rusan (Fig. 1:4; Pl. VI, 2). As well as this, other sculptures, inscriptions and mosaics are displayed in an open-air lapidarium in the courtyard of this large mansion. A selection of minor finds, such as the glass vessels and the surgical instruments from the Byzantine tombs in the entrance hall of the Roman hypogaeum, have been made accessible to the public in a closed show-room of the compound.

The completion of the work in Bait Rusan is scheduled for 1990, when the official opening of the complex as a local museum is planned.

[Th. W.]

THE ISLAMIC CEMETERY OF ABU AN-NAML

Sounding I/89 was carried out in order to record the fundamental remains of the northern cylindrical tower of the Tiberias gate. During the course of work, which was supervised by the Ministry of Religious Affairs, fifteen tombs with easterly orientation were transferred (Fig. 7). Their documentation was carried out as far as possible within the limitations of the imposed regulations and staff availability.

A former Danish sounding of this area, named after a vanished Islamic shrine of Abu an-Naml, suggested a dating of the necropolis from the Umayyad through to the Mamluk period.¹⁷ The tombs exca-

17. See note 13.

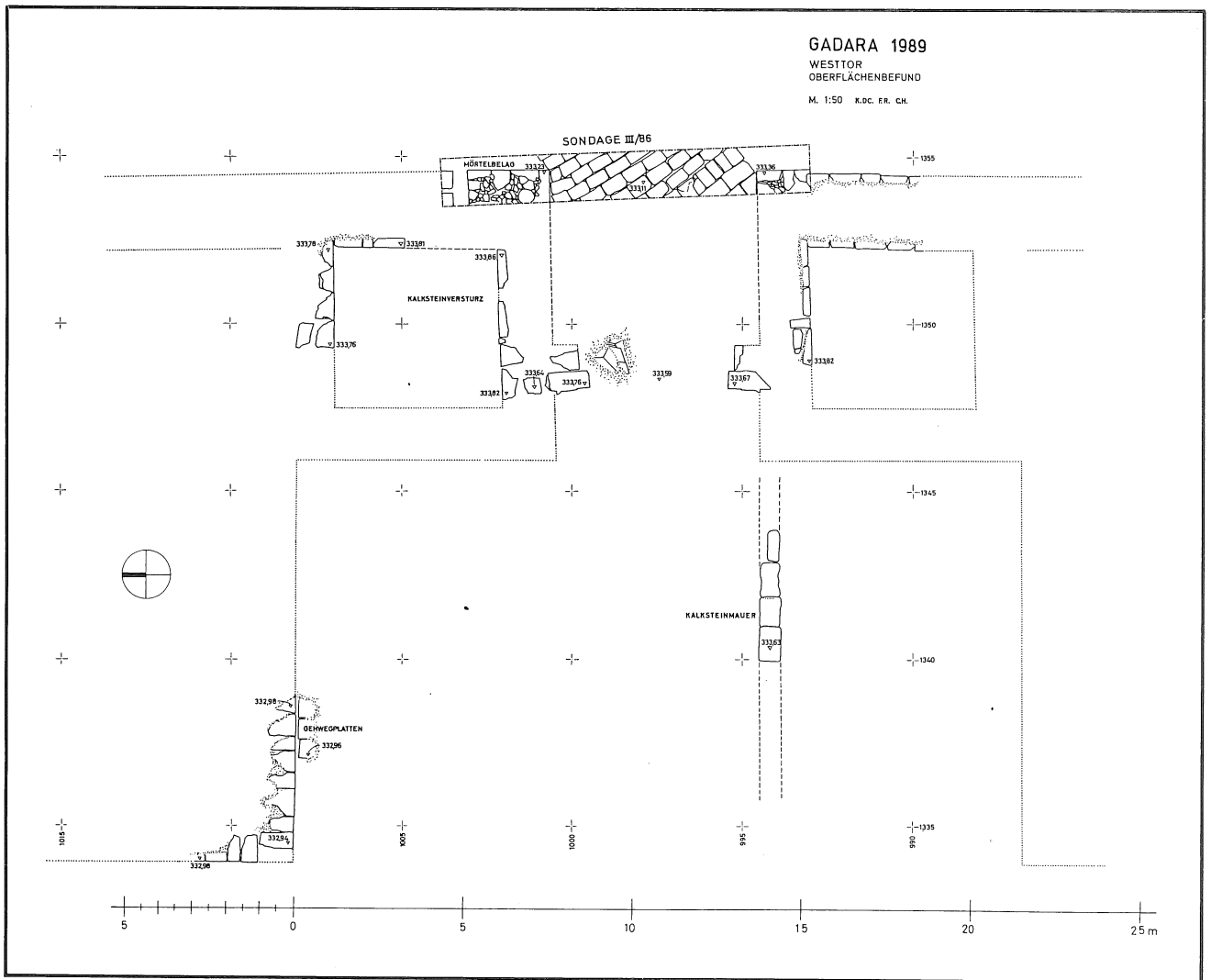


Fig. 6. Plan of the area of the western city gate (drawing by K. da Costa, F.J. Reidel).

vated in sounding I/89 also date to the Islamic period. The burials of two infants and what appears to be five adults or matures¹⁸ contained a large number of jewelry items and toilet utensils (Pl. VI, 3) which are presently being studied by the author at the Institute of Archaeology and Anthropology, Yarmouk University, Irbid. Among the finds are necklaces of glass, stone, amber and other beads; glass, metal and leather bracelets; rings studded with glass or stone; and remains of head-dresses. For a number of these items archaeological parallels from other Near Eastern sites as well as ethnographic par-

allels can be found.

This cemetery will play an important role in the investigation of burial practices and jewelry of the Islamic period, the importance of which goes beyond northern Jordan.

[B. M.]

SOME LAMPS FROM EXCAVATIONS AT UMM QEIS

The complete, partial and fragmentary lamps from the past four years of excavations at Umm Qeis¹⁹ are presently being studied for publication. A few pre-

18. Personal communication by W. Henke and D. Butz, Institute for Anthropology, Johannes Gutenberg University, Mayence, Germany.

19. The excavations of P.C. Bol, Städtische Galerie Liebieghaus, Frankfurt; A. Hoffmann, German

Archaeological Institute, Berlin; and Th. Weber, German Protestant Institute for Archaeology, Amman.

Drawings: Fig. 8:1 & 7 - F.J. Reidel; Fig. 8:2-6 & 8 - K. da Costa.

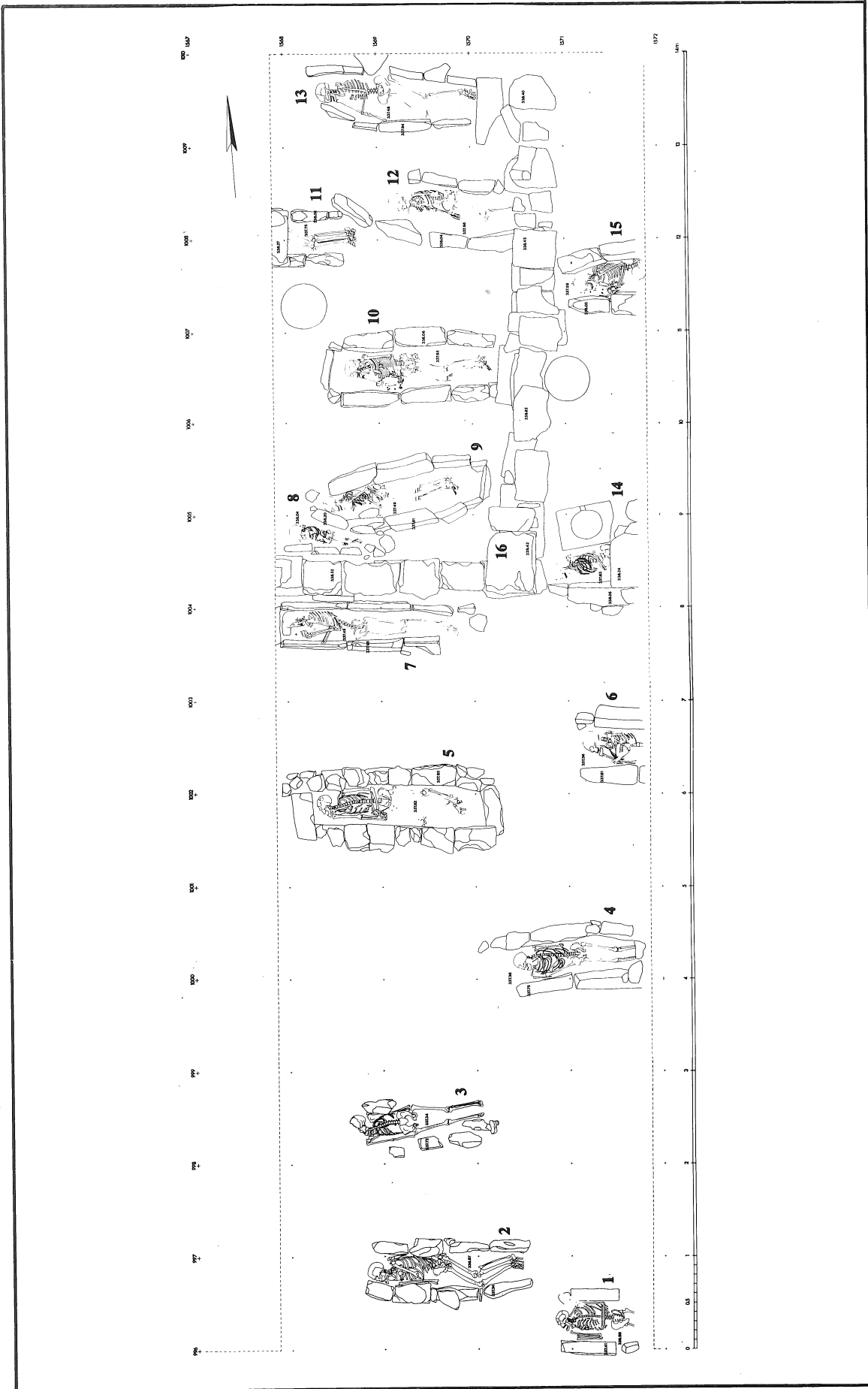


Fig. 7. The Islamic cemetery of Abu an-Naml (Sondage I/1989, situation in Stratum I/1989; drawing F.J. Reidel).
1- Tomb 30; 2- Tomb 26; 3- Tomb 25; 4- Tomb 24; 5- Tomb 21; 6- Tomb 23; 7- Tomb 22; 8- Tomb 29; 9- Tomb 31; 10- Tomb 32; 11- Tomb 36;
12- Tomb 33; 13- Tomb 34; 14- Tomb 27; 15- Tomb 28; 16- Wall.

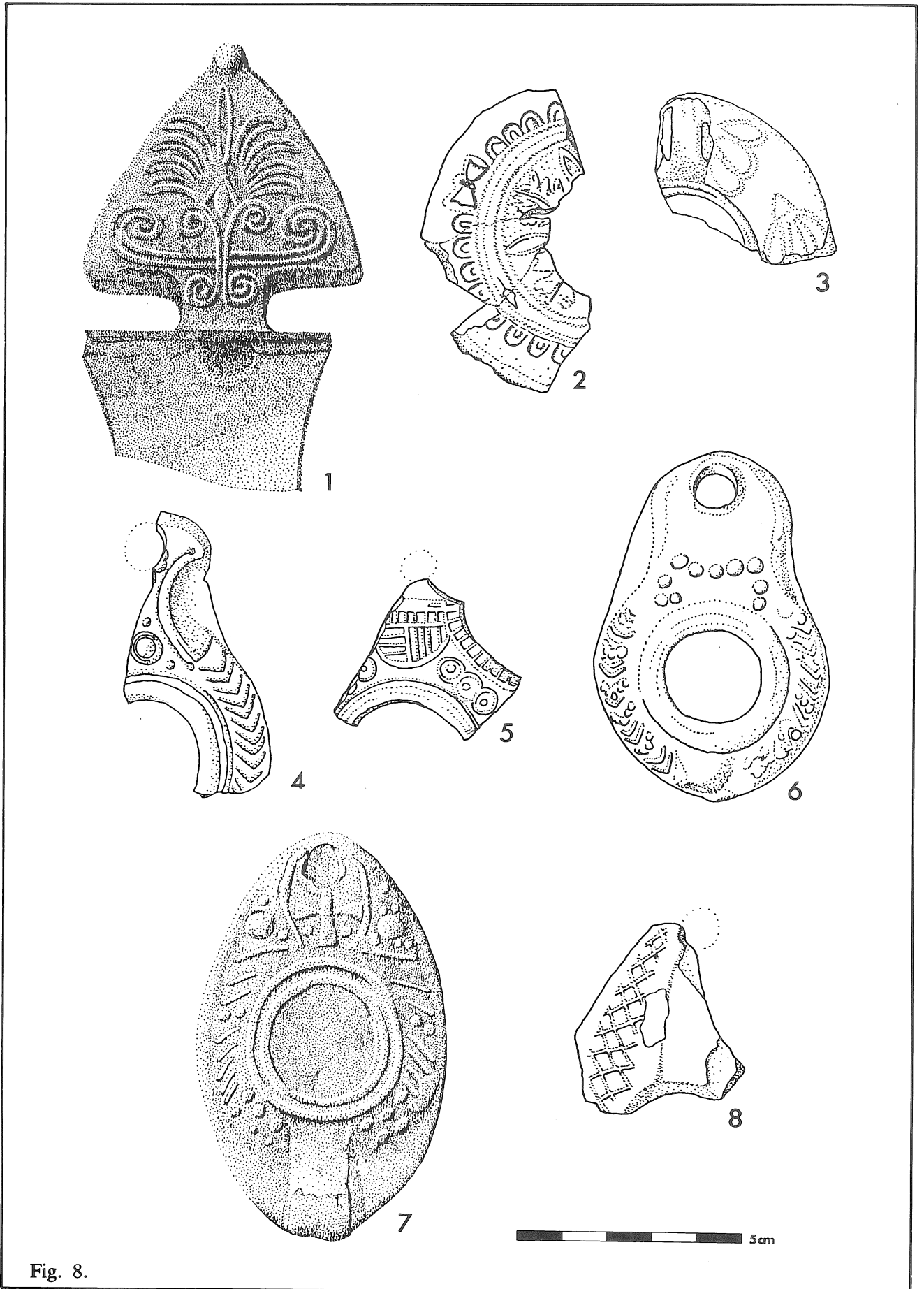


Fig. 8.

Fig. 8. Lamps from Umm Qeis/Gadara.

1. II.E.21. Roman handle fragment. Fabric: 10YR 5-6/1, gray; slip: N3-4/0, very dark gray, on back a misfired pale brown patch; the slip was unevenly applied and is only medium glossy; Mohs: 5.5. Broneer XXI; Waage, *Antioch I*, 1934, #1461. Late 1st cent. B.C. - 1st cent. A.D.
2. XV.E.4. Roman top fragment. Fabric: 5YR 7/6, reddish yellow; slip: 2.5YR 5/6, red, glossy; Mohs: 3.5. Rosenthal and Sivan, *Ancient Lamps in the Schloessinger Collection*. *Qedem* 8, 1978: Round lamps with decorated discus and double axes, #347-367. Second third of 1st cent. into 3rd cent. A.D. as it is a provincial type.
3. XXXVII.E.2. Roman top fragment. Fabric: 5YR 7/4, pink, misfired patches 10YR 7/3, very pale brown; Mohs: 4.5. Rosenthal & Sivan *op. cit.*, #337, especially for the decoration. Mid 1st cent.-mid 2nd cent. A.D.
4. XI.E.600. Early Byzantine top fragment. Fabric: 5YR 7/6, reddish yellow; slip: 2.5YR 5/4, reddish brown; Mohs: 2.5. No exact parallels known but it must be related to the bowshaped nozzle lamps (see no. 6) and the early Byzantine lamps from the Galilee eg. Fitzgerald, *Beth Shan Excavations 1921-1923*, 1931, Pl. XXXVI #9. Late 3rd - end of 4th cent. A.D.
5. XI.E.427. Samaritan nozzle fragment. Fabric: core - 5YR 7/6, reddish yellow, interior surface- 2.5YR 6/4, light reddish brown; slip: 10R 5/6, red. Sussman, *IEJ* 28 (1978), p. 238-250, for general type and #27/plate 43C for semicircular motif. 3rd to early 5th cent. A.D.
6. XI.E.638. Complete bowshaped nozzle lamp. Fabric: 10YR 8/4, very pale brown; never slipped; Mohs: 3.5. Rosenthal & Sivan *op. cit.*: Lamps with bowshaped nozzle #423 & following. Also known as Beit Nattif lamps. 2nd half 3rd-5th cent. A.D.
7. XI.E.104. Complete North Jordan lamp. Fabric: 5YR 7/6, reddish yellow; slip: 10R 5/6, red; Mohs: 2.5. Rosenthal & Sivan *op. cit.*, #527. Late 5th - early 7th cent. A.D.
8. XXXV.E.20. Slipper shaped nozzle fragment. Fabric: 7.5YR 7/2, pinkish gray; slip: 2.5YR 5/6, red; Mohs: 2.5. Sussman, *Tel Aviv* 10/1 (1983), p. 71-96: Samaritan Type 4; Rosenthal & Sivan *op. cit.*: Islamic lamps with linear pattern #570-573. Early 7th-late 8th cent. A.D.

liminary observations are offered here, though it must be stressed that processing of the over 2000 examples is still in the initial stages. Fig. 8 illustrates a small sample from the Umm Qeis trenches. Since the pottery and coin processing is as yet incomplete, the dates for lamps given here are based on published parallels.

So far a good range of lamps from Hellenistic to early Islamic times has been recovered, the vast majority dating between the third and sixth centuries A.D. This reflects the areas excavated and the ratios should be more balanced after the excavations on the acropolis begin.

Over 1600 lamp-pieces, mainly fragments, have come from area XI, the underground mausoleum entrance hall. The majority of those identifiable are of

the well known bilanceolate type.²⁰ A striking feature of the area XI examples is that most are of the otherwise rare subgroup decorated with "impressed circles"²¹ while in other areas of Umm Qeis the more common chevron pattern²² predominates. It is yet to be determined, however, if this difference is statistically significant.

The next most common type, possibly 30% of identifiable pieces, is one apparently not yet described in Jordan as a separate type. Fig. 8:7 shows a typical example of this "North Jordan" type. It is known from Abila²³ and seems well attested in most collections, public and private, in Jordan.²⁴ It appears at Pella²⁵ but no published examples are known south of Jarash. The large numbers from Umm Qeis will allow a definition of the basic type, and also

20. C. Kennedy, 'The Development of the Lamp in Palestine', *Berytus* 14 (1963), p. 67-115, Type 10.

21. R. Rosenthal and R. Sivan, *Ancient Lamps in the Schloessinger Collection*. *Qedem* 8, 1978, #450.

22. *Ibid.*, #451.

23. M.J. Fuller, *Abila of the Decapolis: A Roman Byzantine City in Transjordan*. Ph.D. thesis 1987, Figs. 94-96.

24. N. Khairy, *The Byzantine Lamps in Jordan*, (forthcoming).

25. RN 102060 & RN 102004, unpublished.

several subgroups, based on the decoration on the nozzle. The two main motifs depicted are the cross, in various forms, and a series of dots, from 5 to 12, in a circle. This second motif may be a rosette or may represent the eucharist.²⁶ The general shape of the lamp, the presence of the crosses and the similarity to the broad nozzle lamp type from Beth Shan and Pella, which is well dated to the sixth and seventh centuries A.D.²⁷, would suggest a late fifth to early seventh century A.D. date for the North Jordan type.

Both the bilaceolate and North Jordan lamps are commonly associated with burials, not only at Umm Qeis. However, two small caches in domestic contexts in area XXXII indicate that they were not considered unsuitable for secular use.

A major problem at Umm Qeis is to explain the vast numbers of fragments from the mausoleum entrance hall. There were 14 graves in the entrance hall and associated lamps would have been quite numerous, though one would expect many to be in the graves themselves. These burials are considered by Th. Weber to be Late Roman/Early Byzantine²⁸ which would be supported by the presence of so many bilaceolate lamps, which date mainly to the third and fourth centuries A.D. It does not account for the quantities of North Jordan lamps, unless there was significant reuse of the area in the Late Byzantine period, perhaps during the sixth century A.D. plagues.

An alternative explanation is that during a period not yet determined, the entrance hall was filled in with soil from a rubbish dump. This argument is strengthened by the fact that most of the fragments have worn edges or obviously old breaks and despite many hours' effort few joins were found. More surprisingly, some of these joins were between fragments from area XI and the adjacent areas XII (the southern tower of the Tiberias gate) and XX (the church above the mausoleum).

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26. Fuller *op. cit.*, p. 125.

27. R.H. Smith, *Pella of the Decapolis*. Wooster, 1973: Tomb 5, lamps 151, 169, 170, 175 & 246, plate 63; Tomb 7, plate 66.

28. Th. Weber, 'Gadara of the Decapolis: A Summary of the 1988 Season at Umm Qeis', *ADAJ* 32 (1988), p. 350.



1. Umm Qeis/Gadara, eastern necropolis, mausoleum, situation January 1990, view from northwest (Photo Th. Weber).



2. Umm Qeis/Gadara, eastern necropolis, mausoleum: Basalt pediment block (Photo Th. Weber).



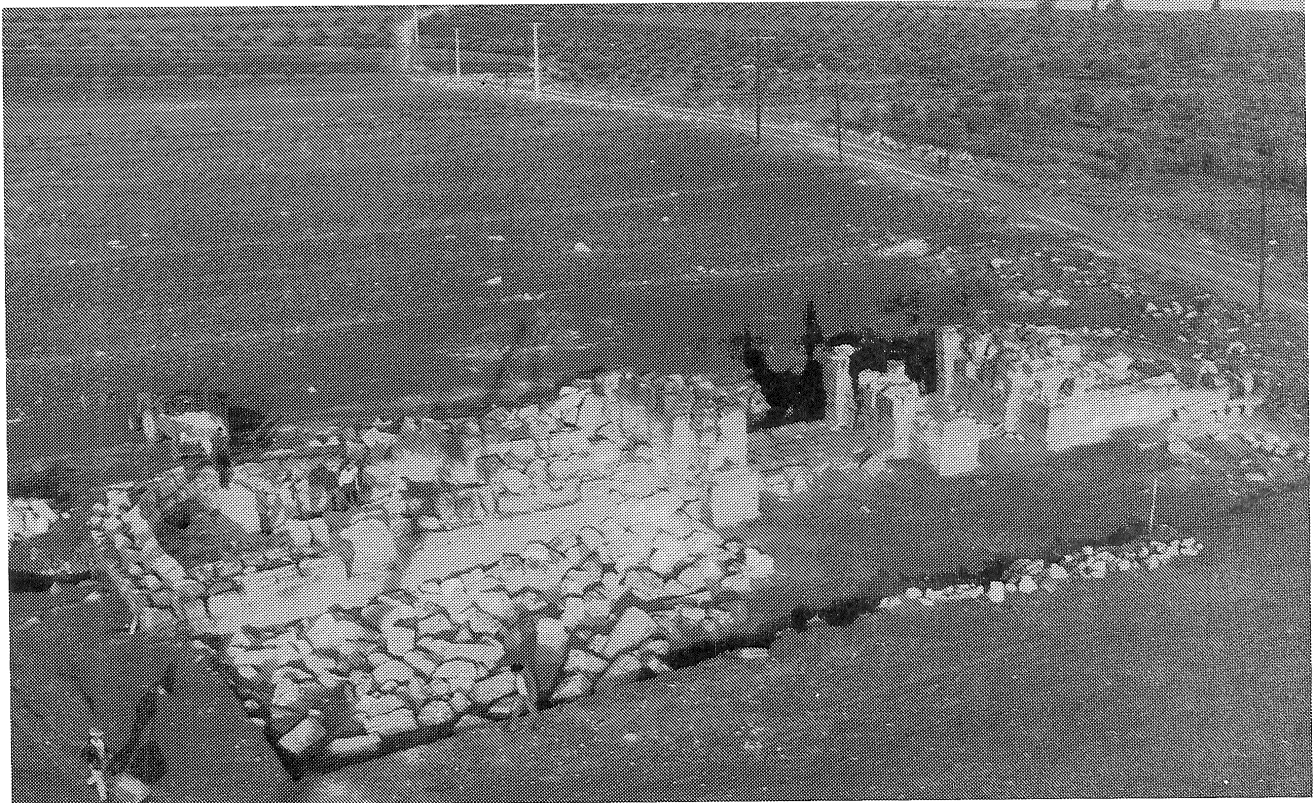
3. Umm Qeis/Gadara, eastern necropolis, mausoleum: Ionic pilaster capital (Photo Th. Weber).



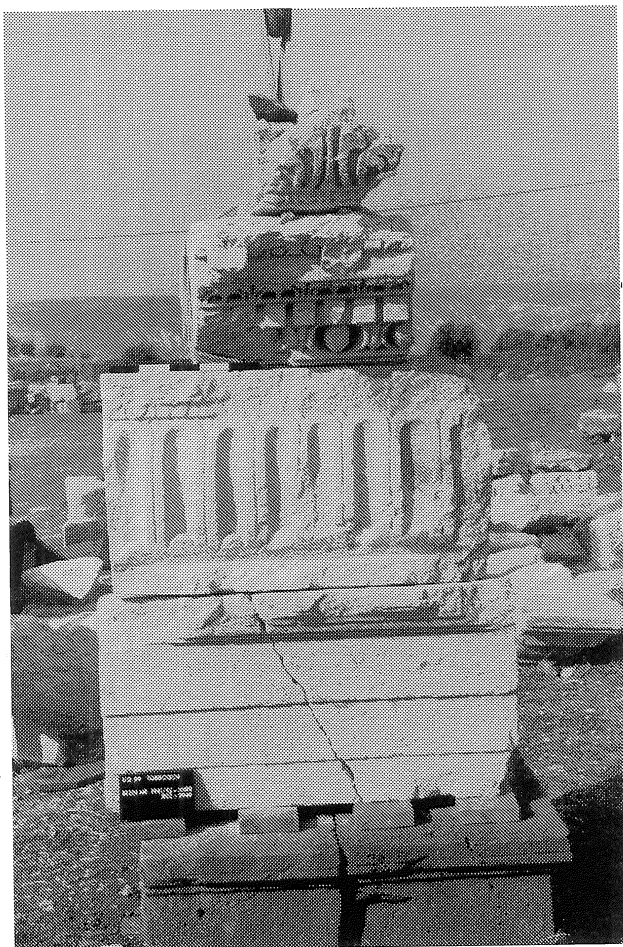
1. Umm Qeis/Gadara, the Tiberias Gate from the north, Sondage I/89 (Photo A. Gyldenholm).



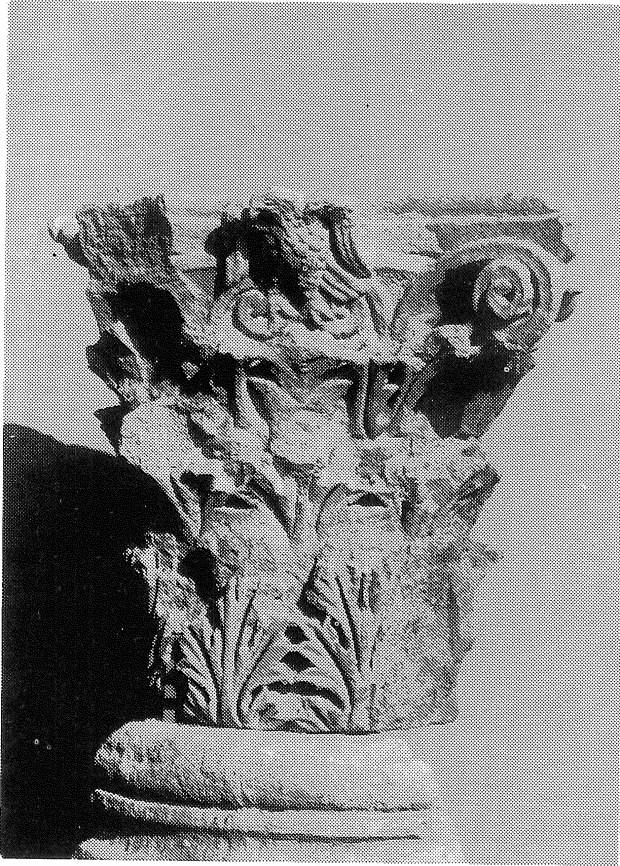
2. Umm Qeis/Gadara, detail of the mosaics in the three aisle basilica on top of the Roman underground mausoleum (Photo A. Gyldenholm).



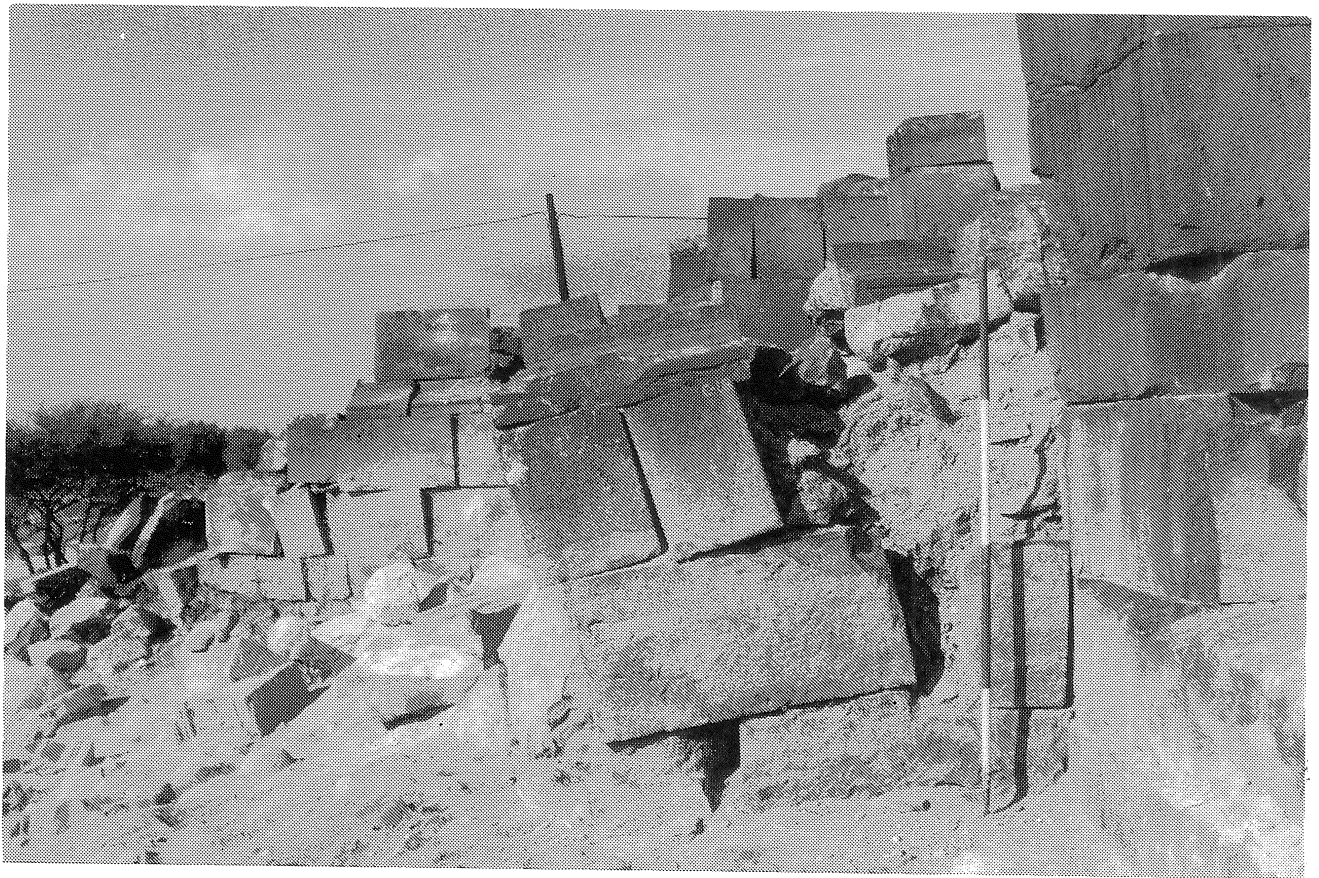
1. Umm Qeis/Gadara, Monumental Gate 1989. General view from the southeast (Photo A. Hoffmann).



2. Umm Qeis/Gadara, Monumental Gate 1989. Reconstruction of the main entablature (Photo A. Hoffmann).



1. Umm Qeis/Gadara, Monumental Gate 1989. Capital from the niches of the eastern façade (Photo A. Hoffmann).



2. Umm Qeis/Gadara, Monumental Gate 1989. Detail of the northwestern part (Photo A. Hoffmann).



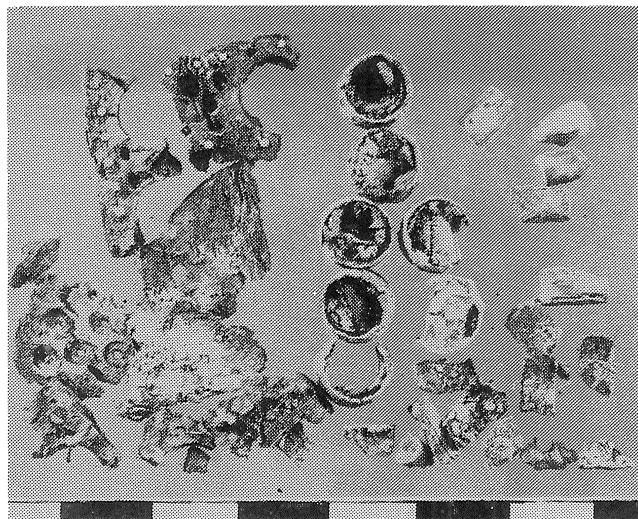
1. Umm Qeis/Gadara, Monumental Gate 1989. Detail from the lintel of the main gateway (Photo A. Hoffmann).



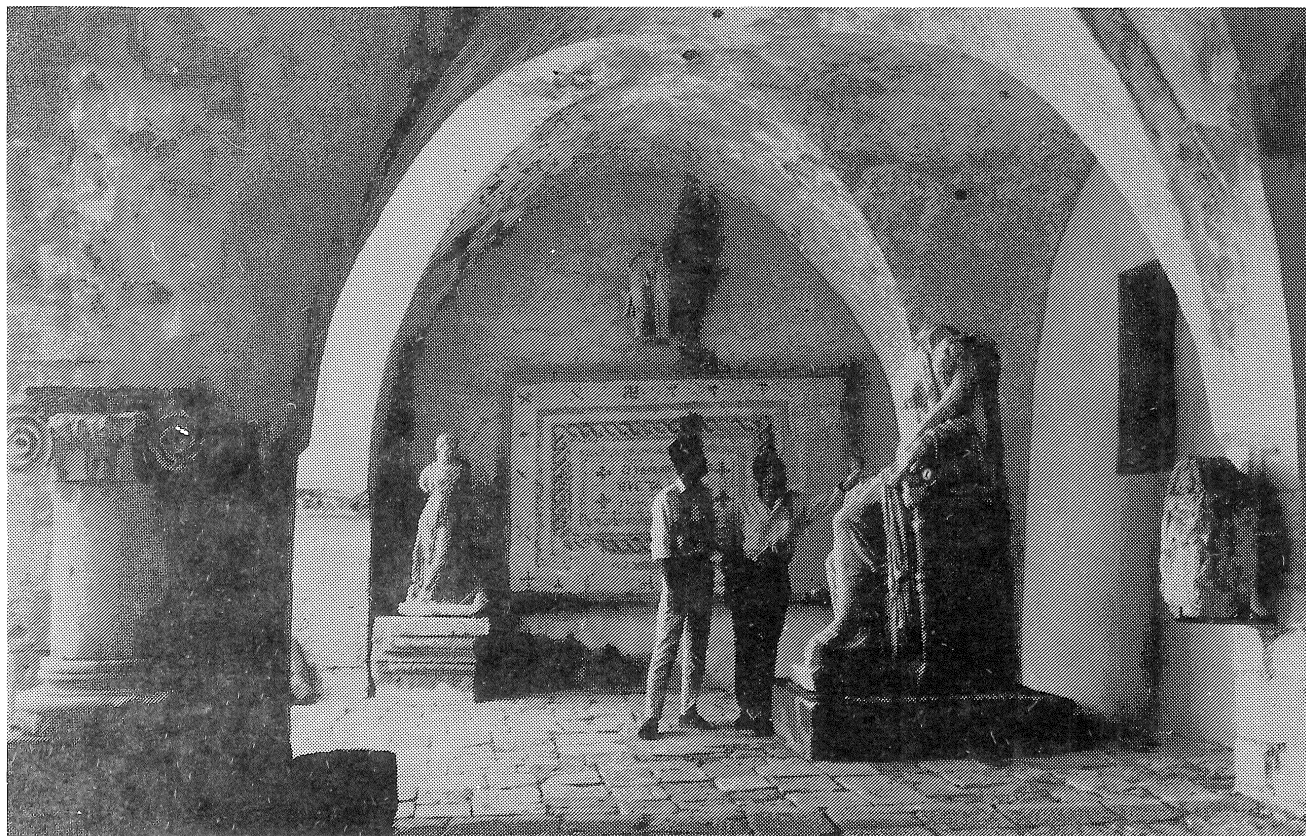
2. Umm Qeis/Gadara, remains of the road between the western city gate and the Monumental Gate, Sondage 7 (Photo A. Hoffmann).



1. Umm Qeis/Gadara, transfer of the seated marble statue of the Tyche from the Western Theatre to Beit al-Rusan (Photo Th. Weber).



3. Umm Qeis/Gadara, Cemetery of Abu an-Naml: Fragments of a leather bracelet studded with pieces of glass in bronze fittings, Sondage I/1989 tomb 32, Reg.-Nr. XXXII.N.7 (Photo A. Gyldenholm).



2. Umm Qeis/Gadara, crossvaulted sculpture hall (summer-madafah) in Beit al-Rusan, situation May 1989 (Photo Th. Weber).