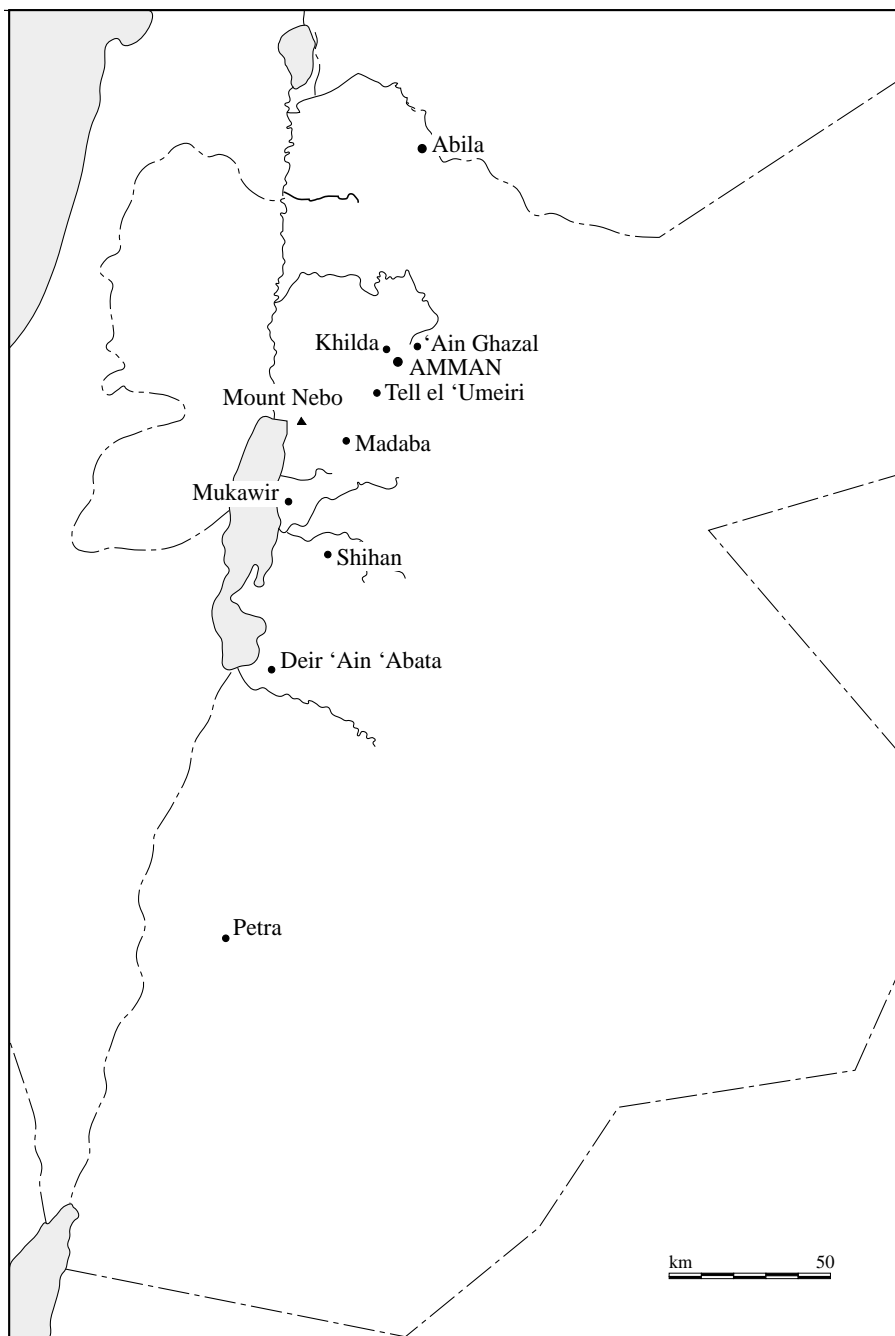

*RICERCA STORICO-ARCHEOLOGICA
IN GIORDANIA XIV - 1994*



Principali località della Giordania menzionate nelle relazioni.

RICERCA STORICO-ARCHEOLOGICA IN GIORDANIA XIV - 1994

a cura di M. Piccirillo

I. RELAZIONI DELLE SPEDIZIONI ARCHEOLOGICHE

1. 'Ain Ghazal 1993-1994 (Pl. 51)

Two six week excavation seasons were conducted at Neolithic 'Ain Ghazal in 1993 and 1994, funded by the Institute of Archaeology and Anthropology (Yarmouk University), a grant from USAID administered through the American Center of Oriental Research, and the Department of Antiquities. Work focused on Late PNB (LPPNB), PPNC, and Yarmoukian Pottery Neolithic deposits in the North and Central Fields of the site.

In contrast to other areas of 'Ain Ghazal, LPPNB layers in the North Field were relatively undisturbed by later Neolithic activity. Two buildings were exposed that are particularly important. The first is a structure that underwent four phases of construction (Fig. 1). The plan of the Phase 1 (P1) structure is unknown, since later phases obliterated all but a small part of the south wall and a patch of a red-painted lime plaster floor. The P2 south and north walls were straight, but between them was a curved wall to the west, built of chalk rather than flint boulders or hard limestone. Soon after construction the apsidal wall began to collapse, so a straight N-S wall was built on the P2 red-painted plaster floor, which changed the shape to a rectangular plan. Sometime later the P2-P3 floor was cut for the P4 building, which consisted of seven superimposed red-painted floors directly atop each other inside a circular wall that formed a room 2 m in diameter. A doorway led to an antechamber to the east, although this part of the P4 building was almost totally destroyed by erosion, possibly a late Neolithic phenomenon.

The circular shape of the P4 room (extremely rare in the LPPNB) and the superimposed floors strongly suggest a ritual function for the building. This conclusion is supported by the presence of a large (60 cm diameter) hole in the center of the room. In the walls of this hole are two pairs of stone-lined channels (N-S and NE-SW) that run beneath the floor towards the outer edges of the wall. At the lip of the hole, the floor plaster begins to rise vertically, indicating that a feature rose out of the hole, probably resting on the channel stones that projected slightly into the hole. The channels may have been ducts to draw air into the hole and the feature, possible to feed a fire.

Considering all this evidence, it is very likely that the P4 structure, at least, served some cultic purpose for the LPPNB residents of 'Ain Ghazal.

Nearby was a large LPPNB domestic structure that had been severely damaged in ancient and modern times. The house is at least 10 m long (E-W), although it is not known what the N-S dimension was.

A row of four small (less than 2 x 2 m each) rooms occurs along the southern edge of the house, and each room has a doorway leading to a central large room, which is represented by only a narrow remnant of a lime plaster floor that included a small but deep circular hearth next to an unfired clay storage silo.

There is strong evidence that this was a two-storied house. The building was destroyed in a fire, and in the fill of the westernmost room there were numerous burned clay chunks with beam impressions that mingled with dense quantities of floor plaster that could only have fallen into the room from above. Interspersed among the ceiling clay, ceiling stones, and upper floor plaster were enormous amounts of charred lentils and vetch seeds, evidently stored in the second story; floor plaster, burned clay and stones, and lentils and vetch were also found in the circular hearth and storage silo in the room on the northeast.

Following the destruction of the house, the walls served as the foundation for a later LPPNB structure that underwent two subsequent rebuilding phases. The earliest rebuild included a curved wall with two small rectangular niches (ca. 30 x 40 cm) about 50 cm above the surface.

The latest LPPNB house was modified by PPNC inhabitants who had abandoned the use of lime plaster floors in favor of *huwwar* surfaces (crushed chalk mixed with mud). Dense finds of crude flints and fire-cracked rocks littered the floors and courtyard surfaces. A remarkable fertility figurine 13.5 cm high, made of pink limestone, was recovered from a courtyard near another PPNC house in the North Field (Fig. 2).

In the South Field, attention was focused on Yarmoukian deposits. A virtually complete Yarmoukian house (Fig. 3), measuring 8.8 m in length and more than 4 m in width, was exposed, along with numerous courtyard surfaces that included frequent stone-lined postholes that evidently supported shade structures (*'arishas*).

A small "kitchen building" was also excavated in the South Field. Consisting of a subrectangular wall only one stone high and measuring ca. 1.5 x 2.0 m, the interior included a large fired storage jar, a small fireplace, and numerous grinding stones.

One of the most remarkable discoveries was a walled, stepped street about 2.5 m wide that extended at least 12 m upslope (E-W). In the north wall two gateways about a meter wide led from the street into courtyards; the southern wall was badly damaged by later Yarmoukian activities. The street may have been constructed as early as the late PPNC, although this is not definite; certainly it served the Yarmoukian population (Fig. 4).

The latest occupational phase at 'Ain Ghazal is demonstrated by a temporary circular structure approximately 4.5 m in diameter. The stone wall is narrow (one stone wide) and low (one or two courses), and there is a broad entry to the northeast flanked by low stone platforms on both sides (Fig. 4). *Huwwar* plaster at the entry shows conclusively that this was a living area and not a small animal enclosure. Altogether, the structure resembles a logical ancestor to the Bedouin tent, since it is believed that the temporary structure was used by Yarmoukian pastoralists who brought their herds of sheep and goats to 'Ain Ghazal during the hot and dry summer months.

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2. Madaba Plains Project, 1994 (Pl.52)

Tell el-'Umeiri

The fifth season of archaeological excavations at Tell el-'Umeiri, located at the entrance to Amman National Park along the Queen Alia International Airport Highway, discovered a third building of an imperial Persian administrative center dated to about 500 BC and a storehouse full of crushed storage vessels from about 1200 BC. The excavations were supported by the Department of Antiquities, ably and professionally represented by Fatima Ishaq, who also served as one of the supervisors.

From the national park a visitor can look down on the massive ramparts and walls protecting the best preserved city dating to the early Iron I period (about 1200 BC) so far uncovered in Jordan. The city was fortified by a dry moat cut out of the bedrock at the bottom of the western slope of the site. A retaining wall held back a massive rampart running up the slope to the fortification wall. This wall comprised two parallel walls with cross walls in a casemate plan. This is the largest, most coherent defensive system in Palestine from the early Iron I period.

These defenses were built atop those of the MB IIC period, which has also produced a rampart. It was actually the inhabitants of the MB city that dug the moat for their city inside the rampart. This city has not yet been reached. However, the inhabitants of the Iron I city reused the MB rampart system, which was apparently still in usable shape. An earthquake at the beginning of the Iron I period broke the bedrock underlying the rampart to pieces, causing the MB rampart to erode. At this time, the Iron I inhabitants rapidly rebuilt the rampart.

In the casemate room excavated this season (another was excavated in 1992), beneath 1.5 meters of fallen and burned mud bricks, was a storeroom full of the parts of approximately 40 smashed collared pithoi. Some were lined

against the walls, others had fallen from the second story of the building. All were crushed together in a mass of broken sherds above the flagstone floor. Intermixed with the broken vessels were the charred bones of at least two humans, one an old man based on the worn teeth and large bone structure, and another younger person. A hostile army had apparently thrown spears (five bronze spear and lance points were found in the room) and slingstones into the city and completely destroyed it by setting everything on fire, killing the old man and his younger compatriot who were caught by the invaders in the upper floor of their house. Their bodies were burned in the inferno and torn to pieces by the collapse of the house. In the same area were found fragments of an alabaster vessel. Some archaeologists suggest that the city may have been destroyed by the arrival of the ancient Ammonites, whose kingdom gave its name to the modern city, Amman.

Many of the walls of neighboring rooms in the city are preserved over two meters high by the destruction debris which hid it from sight for over three thousand years. East of the casemate room and connected to it by a doorway was a large pillared room. Six pillar bases have so far been uncovered, on top of which wooden posts probably held up the roof. Other rooms lay to the east with a substantial doorway leading through a thick wall separating houses. Beneath this door were the remains of an earlier phase. Unfortunately, the stones in the walls were burned so severely that many have cracked and some of the walls are in danger of collapse in spite of the fact that one of them still stands about three meters high. Most of the floors are paved with flagstones but very few objects were found on the floors. A standing stone with religious significance found in 1992 was reconstructed and set up again in its proper place.

Other excavations removed the Roman plastered pool used by Jewish inhabitants as a ritual cleansing pool (many parallels for the pool are to be found from this same period in Jerusalem surrounding the temple). This operation exposed the top of the Iron I destruction layer, but excavations did not proceed into the destruction.

No less significant for the history of Jordan are the thick walls of the imperial Persian administrative center on the southwest side of the site. Although the main floors have been destroyed by time, and the basement floors have not yet been reached, the importance of the buildings is known from the finds made in the buildings, such as many figurines. Even the names and identity symbols of many of the official bureaucrats are known from the seals and seal impressions they left behind. Approximately 40 have been found so far in the excavations. Most are of poor quality with only scratches on their sandstone faces, but several preserve the names and titles of officials of the late Ammonite monarchy and the treasurers or governors of the Persian Province of Ammon, dated to about 500 BC.

The bureaucrats working in these buildings, and living in houses immediately to the north, administered and supported a series of agricultural estates

surrounding Tell el-‘Umeiri from Jawa in the east to Na‘ur in the west. They seem to have been producing wine to export as taxes to the Babylonian and Persian overlords.

Future seasons at Tell el-‘Umeiri envision expansion in the Iron I city to the north to expose more of this remarkable town and to the west to expose more of the casemate fortification wall as it curves around the city to the south. Also, more of the Ammonite and Persian administrative center needs to be uncovered to the south. We plan to expand this area to the edge of the site.

Tell el-‘Umeiry Hinterland. As in previous seasons, the hinterlands within a 5 km radius of Tell el-‘Umeiri continued to be studied by means of small scale excavations and intensive surface surveys. Excavated were an EB IB megalithic burial; an EB IV “cemetery”; an MB IIC cave-tomb; a 6th Century B.C. rural complex; and an Early Islamic inscription cave (Khirbet Rufeis). Surveys were also conducted of ‘Umeiri East and ‘Umeiri North, and a random square survey was begun in the territory around Jalul.

EB IB Megalithic Tomb (Dolmen). The most sensational discovery in the Tell el-‘Umeiri hinterland this season was the EB IB megalithic burial. Located on the southern slope of Tell el-‘Umeiri, it consisted of a rectangular structure made of very large hewn stones. Within this structure were found 16 disarticulated and partially articulated skeletons and 19 complete vessels dated to about five thousand years ago. Around it was a large quantity of EB IB pottery and lithics, which points to a use of the place for purposes other than burying the dead – perhaps as a seasonal camp for nomadic tribes. Although it had no cover slab, the structure is believed to be a dolmen. While numerous dolmens have been reported elsewhere in Jordan and the world, this one is unique because of the corpus of complete EB IB vessels inside it.

EB IV “Cemetery”. Work was continued this season in the Bronze Age cemetery which was excavated last summer by Mohammad Waheeb of the Department of Antiquities. Located across the highway from Tell el-‘Umeiri West, the site straddles the slopes of a fertile agricultural valley. Excavated were five EB IV shaft tombs and two storage silos. In addition to a few fragments of human and animal bones, the tombs produced six four-spouted lamps, one intact strap handled jug, and a dagger. The existence of several storage silos in between the tombs – all of which produced mostly EB IV pottery – lends support to the idea that this “cemetery” – like the aforementioned dolmen – served not only as a place to bury the dead, but as a seasonal camp or homing site for nomadic tribes. There is at the present time no evidence of permanently settled villages in the Madaba Plains during this period.

MB IIC Hewn Cave-Tomb. Also located on the southeastern slope of Tell el-‘Umeiri was an MB IIC hewn cave-tomb which is entered via several steps carved in the passageway. There were 15 articulated skeletons in the tomb, of which 4 were children. The cave also produced 13 complete vessels, including jars, jugs, juglets, bowls, and a lamp. The tomb was contemporaneous with the

fortified MB IIC town on Tell el-'Umeiri and is presumed to contain the remains of the sedentary villagers of the site.

Sixth Century B.C. Rural Complex. Another significant outcome of the hinterland work was the excavation of a Late Iron II rural complex. Associated with the eight by nine meter building were a perimeter wall, agricultural terraces, a reservoir, several cisterns, and several wine presses. The excavation produced a large number of reconstructible pottery vessels of diverse types, grinding stones, pounders, mortars and pestles. The presence of numerous jewelry and figurine fragments, a scaraboid seal and two stamp seals, suggests that this was no ordinary Ammonite rural household, but a managerial complex of some sort. It thus points to the existence of a certain degree of social stratification and bureaucracy in the Ammonite vineyards of the Late Iron Age.

Early Islamic Inscription Cave. The work begun last season in the Khirbet Rufeis "inscription" cistern/cave was continued again this season. Excavations revealed that the cistern was last cleaned and re-plastered sometime during the Late Byzantine or Early Umayyad period. It appears to have gone out of use as a cistern as a consequence of being destroyed by an earthquake – perhaps the one in the year A.D. 747. Its subsequent use appears to have been as a habitation cave – very likely as some sort of *cave-khan*. This interpretation takes into account its location near the haj route; the presence of a baking oven (*tanur*) constructed during the Umayyad period which measures 1.5 m in diameter; the presence of two large cisterns only a few meters from the cave entrance; and, of course, the presence of the inscription panel. The emerging scholarly consensus with regard to the latter is that most of the more than one thousand engraved markings on the panel represent tribal marks or *wasm* etched on it by mostly illiterate tribesmen throughout the Early Islamic centuries. The cave provides a window on the process of nomadization which occurred toward the end of the Umayyad and into the Abbassid periods in this part of Jordan.

Survey of 'Umeiri East. Because of the threat of imminent development and destruction of ruins at 'Umeiri East and North, an intensive survey was carried out to document as many archaeological features as were clearly visible on the surface. A total of 43 features were recorded on 'Umeiri East. There is a 94 meter long north-south wall which straddles the hill. It is abutted by a 62 meter east-west wall which abuts it. Both walls appear to be of recent origin. Other features include 11 cisterns, 22 caves, and 10 quarries. Portions of a mosaic floor sealed against one of the cistern openings. A stone with a Byzantine cross engraved on it was found as well. Thirteen coins were recovered using a metal detector. These included 2 Early Umayyad, 7 Late Umayyad, and 1 Late Ottoman coins. A large quantity of Byzantine and Early Islamic pottery was also collected.

Metal Detector survey of 'Umeiri North. 'Umeiri North was surveyed already by our team in 1989. In order to compare the two tells (east and north)

in terms of coin finds, a metal detection survey was also completed on Umeiri North. This survey yielded a total of 10 coins, including coins from the Roman, Umayyad, Ayyubid, Mamluk and Ottoman periods.

Random Square Survey of Jalul Hinterland. An intensive surface survey of the hinterland of Tell Jalul covered the area within 5 km radius of the site. The survey used the same methodology as was used in previous seasons in the random survey of Tell el-'Umeiri. A total of fifty randomly chosen 200 x 200 meter squares were surveyed. Although a significant amount of pottery was collected by the survey team, no signs of ancient farmsteads, villages or towns were found within the survey area. The survey findings contrast strikingly with the findings of the 'Umeiri survey, which produced about fifty archaeological sites within a comparably sized region.

Project Rainkeep. An outgrowth of the hinterland research of the Madaba Plains Project, Project Rainkeep has sought to heighten public awareness in Jordan of the continued viability of cisterns as a means to deal with the worsening water crisis. To this end, the Madaba Plains Project-in cooperation with Adventist Development and Relief Agency and the Ministry of Social Development-has assisted project area residents with cleaning and restoration of several ancient cisterns.

Tell Jalul

Excavators at Tell Jalul, located 5 km east of Madaba, uncovered at least four major architectural phases from the Persian to the Iron I periods in three different areas of excavation. Although little has been uncovered from the Iron I Age (1200-1000 B.C.) a stretch of wall in Field C (located in the center of the tell just east of the acropolis) appears beneath a wall of the Iron II period and could date to the Iron I. However, since the bottom of this lowest wall was not reached, the date must remain uncertain for present. Next to the wall was collapsed mudbrick that contained typical Late Bronze and Iron I Age pottery, providing evidence for occupation during those periods.

The Late Bronze Age pottery included two oil lamps, a carinated krater and the base of a chalice. Iron I Age pottery included typical collared rim jars and carinated bowls. A necklace containing a variety of glass, frit and semi-precious stones was also found in this collapse. Ashy lenses full of Late Iron I and Early Iron II pottery was found under all the Iron II structures in both Fields A and B as well. Again, the common Iron I forms included collar rim jars and carinated bowls, as well as some other forms.

The early Iron II period (10th-9th centuries B.C.) was represented by the northern walls of two buildings in Field A on the north side of the tell. The western wall of the western most building appears to be a domestic dwelling. Its western wall and a plaster earth floor were well preserved. The room was founded right on top of the ashy layers full of Iron I and early Iron II pottery,

noted above. A possible door was preserved in the northwest corner of this room. The room was filled with debris from the later Persian period. All that can be presently seen of the eastern early Iron II building is its northernmost wall. The rest of this latter building, if it survived, lays beneath late Iron II and Persian period structures.

Excavations in Field B (on the east side of the tell) continued to trace the early Iron Age II approach ramps to the city gate. The ramp, or approach road, was paved with typical flat flagstones, similar to those seen at Tel Dan and Tel Beersheba, west of the Jordan River. Although it appears that most of the corresponding gate was robbed out, three piers of an outer gatehouse were preserved. A robber's trench clearly appeared in the east balk where the northeast pier was removed. Four large stones appear in a line just south of this outer gatehouse, about where an inner threshold might be expected. However, this threshold is slightly out of line with the gate and may represent an architectural phase between the early Iron II and middle Iron II gates (see below). Small finds in the gate area included an Iron II stamp seal with a stylized depiction of an ibex.

The middle Iron II period (8th century B.C.) was represented in Field A by the northern walls of two buildings built along the same line as the northern walls of the early Iron II buildings. It is uncertain whether the rest of the buildings were preserved since they, too, are still covered by later remains. In Field B a contemporary approach ramp, paved with flagstones, was traced along approximately the same line as the earlier road of the early Iron II Age (above). This later road also apparently led to a city gate, although it appears that this later gate was robbed out shortly after the 8th century B.C. city was abandoned or destroyed.

From the late Iron II period (7th-6th centuries) the remains of at least two buildings were recovered from Field A. The eastern most building is a pillared building similar to those commonly found in the West Bank, but now found in increasing numbers in Jordan. Three parallel rooms were partially uncovered. The central room appears to be an open court with a dirt floor. This floor had been disturbed by 19th century graves in a couple of places. The side rooms which parallel the central court were paved with flagstones. Several of the pillars had fallen over towards the north. Since only portions of the north and western walls were uncovered, the exact extent of the pillared building is uncertain, although the western wall is at least 12 meters long. Pottery found under the pavement included well-known Assyrian period bowls. To the west of the pillared building were patches of pavement and the remnant of a small room (built directly over the domestic room of the early Iron II described above). The northern (and probably back wall) of the room was built inside and right against the base of the north wall of the western early Iron II building described above. Underneath the earth beaten floor of this room was typical late Iron II pottery, including a fragment of an Assyrian bowl. Small finds from this period were mostly from the surface, but probably come from the Iron II Age. They included the head of a crowned male figurine similar to the

crowned busts found in the Ammon region, the upper portion of a typical female figurine with hands held below exposed breasts, a lion figurine, and fragments of a couple of horse and rider figurines well known from the Ammon region. The horse's head of one was particularly nicely preserved.

The late Iron II/Persian Period (late 6th-5th centuries B.C.) was represented in Field A by several pits, some sections of walls and a stretch of pavement. One of the pits cut through the floor of the western late Iron II room of Field A, down to the surface of the early Iron II domestic room described above. No coherent architectural plan of this period was discerned, however, in Field A. In Field C, the eastern and southern walls of a late Iron II/Persian period building were excavated down to floor level. The southern wall of this building was built up against the mudbrick wall and walls of early periods. Persian pottery included some typical Attic ware. An incense stand from the Persian period was found inside the Late Iron II/Persian building of Field C.

3. Deir 'Ain 'Abata, Ghor es- Safi (Pls. 53-54)

The fifth season of excavations at the Monastery of St. Lot, Deir 'Ain 'Abata, were carried out in 1994 under the joint sponsorship of the Ministry of Tourism and Antiquities of Jordan and the Department of Medieval and Later Antiquities of the British Museum in London. Restoration, conservation and touristic development work was done simultaneously at the site.

The archaeological objectives were to reveal more of the living quarters of the monastery, to exhume the communal burial chamber discovered in 1992 and to extend excavations in the cave in the north aisle of the basilica. Rescue work was also deemed necessary amongst the Middle Bronze Age II cairn tombs.

Five separate trenches in a new area, M, were opened at the north and east ends of the monastic complex which exposed the enclosure walls and the sixth century A.D. rubbish dump beyond them. Valuable information can be gained about the living conditions of the community from these finds. The complete extent of the water channel above the site was also made. A new Greek inscription was discovered in the vicinity thought to be the pilgrim's hostel. It names the builder as Ioannis Prokopios.

In area K, first excavated in 1992, work was completed down to the bedrock. The communal burial chamber produced over 40 individuals, mostly adult males (presumably monks). At least one was negroid and an other female. The burial chamber itself turned out to be a reused water reservoir with a connecting settling tank. Five more individual burials were found cut into the bedrock which contained three young juveniles, a fetus and a newborn. North of the large oven found in 1992, was a complete Abbasid jug with a Kufic inscription around its shoulder. More Abbasid pottery found in the area along with a number of tabouns, confirm the theory of an occupation into the IXth century A.D.

The cave, Area F.III, which was and still is the focal point of the entire site, was excavated to a depth of over three metres. Below the Byzantine-Abbasid mosaic floor, steps and marble paving slabs, lay a series of occupations and burials indicating a long continuity in the cave's occupation and alluding to a tradition of its use as a refuge. The first period represented below the floor was Early Roman and may have contained a burial. Immediately below this were more disarticulated human bones and pottery sherds and beads belonging to the Middle Bronze Age II period. Further down, Early Bronze Age I and II pottery, again mixed with human bones, were found. The last identifiable layer of human occupation only contained flints and worked bone tools which date to the Neolithic period. The discovery of freshwater mollusc at this level contribute to the theory that a spring once existed in the cave.

Rescue excavations and collections were also conducted among the 35 Middle Bronze Age II cairn tombs (Area J). Most were already robbed-out, but through careful sieving, pottery and beads representative of the period were recovered. One structure, J.XV, had three separate burial chambers built on a 16m x 5m platform. An Egyptian steatite scarab dating to ca. 1700-1550 B.C. was found here.

The discovery of the Abbasid jug with a third Kufic Inscription (in 1991 graffiti was found on the plastered wall of the north aisle of the church; and, in 1992 an oil lamp with stylised Cufic was unearthed) bear witness to the final use of the monastery. Whether this settlement represents a continuous Christian use of the church and monastic facilities, or simply a Muslim squatting stage is not entirely clear at the moment. Few alterations were made in the church itself and there is no evidence of it being transformed into a mosque. Early Arab sources (Yaqut and Mukaddasi) do however, mention the story of Lot and go even further to name the two springs where his daughters, Rubbah and Sughar, were supposed to have been buried. This, in combination with accounts of pilgrims travelling to Lot's Cave monastery (St. Stephan the Sabaite in the 9th century A.D., and the Russian Abbot Daniel in the early twelfth century A.D.) indicates the continued veneration of Lot in the Ghor es-Safi by Christians and Muslims alike.

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4. The 1994 Eighth Campaign at Abila of the Decapolis (Pls. 55-56)

The 1994 Abila of the Decapolis Archaeological Excavation was conducted from June 11 to July 30. Dr. W. Harold Mare, Professor, and Covenant Theological Seminary, St. Louis, Missouri, U.S.A., were the principal investigators. The description of areas excavated at Abila of the Decapolis in the 1994 season and the results of the excavation are as follows.

Tell Abila (the North Tell) Area A

At the Area A sixth century A.D. basilica we continued our work in the atrium just west of the basilica's main entrance, uncovering more mosaic floors, with simple geometric pattern, but also finding another mosaic floor ca. 30 cm. below, which had designs of petal-shaped crosses; this points to an earlier phase of the church. In the surface debris just outside the north wall of the basilica we discovered a life size, exquisitely crafted, white marble statue of Artemis, the Greek goddess of the hunt, with a quiver on her back and a fawn positioned alongside her foot (Fig. 2). This find helped substantiate our earlier view that the church had been built on the massive foundations of an earlier building: a Greco-Roman temple. Also outside the north wall of the church we traced more of the Byzantine surface water channel (well plastered) extending from the east of the tell, bringing water collected from the roofs of public buildings for the cistern near or under the church. Further probing on the west side of the atrium did not yet furnish evidence of the *Cardo Maximus*, but did provide further evidence of how extensive the Bronze Age settlement on the tell really was; excavation south of the atrium of the church, just outside the acropolis wall also produce increased quantities of Bronze Age ceramics, again pointing to the sizable Bronze Age community.

Tell Abila (the North Tell), Area AA

We continued work in the Area AA deep trench just east and northeast of the church, with increased quantities of sherds of pure Early Bronze and Middle Bronze loci in Area AA 1 coming to light, and a widely mixed ceramic profile coming from the upper loci of AA 5, a square located just east of AA 1. In the excavation of other squares to the east AA 1 and 5 increased evidence of the Byzantine occupation came to light, including additional segments of the Byzantine water channel used to collect water from the roofs of public buildings.

The Saddle Depression

Excavation in the Civic Center in the saddle depression in between the two tells continued in three areas. Areas B. C. and E. At the theater cavea (Area B) on the south side of the center; in the bath/nymphaeum complex (Area C), just to the north of the theater cavea; and at the Area E basilica, farther north and east, just west of the Roman bridge in the Wadi Quailibah.

The Saddle Depression. The Theater Cavea, Area B

Work in the Area B theater cavea continued, in exposing additional sections of the Byzantine basalt street, which ran northwest-southeast in front of the

theater cavea; excavation revealed more evidence of the street's extending north toward the foot of Tell Abila to join the east-west Decumanus; on the east, excavation showed the street running east from the theater cavea, just north of a knoll on which are the ruins of another church; then the street turned north again, as we had already surmised, to run just to the east of the Area E basilica, to join again at this point the east-west Decumanus. Excavation in the heavy debris of the cavea exposed a section of a massive northwest-southeast well-built wall extending across the cavea, in the face of which (Area B 28) we found a large statue niche (ca. 3 m. in height), with a painted inscription with the name of the god Zeus. Nearby, in the B 28 debris the excavators found a large cache of ca. 200 small glass goblets, with a quantity of glass slag. Conclusion: there was nearby in Abila a glass installation.

The Saddle Depression. The Bath/Nymphaeum Complex, Area C

At the massive ruins of the bath/nymphaeum complex, Area C, work was concentrated on the eastern side of the ruins, exposing more of the Area C 9 domed vault, and the other vaults to the east and north, including a vault with a sluice gate, and another one extending underneath the ruins of the complex, and two sluice openings, directing water coming from the large Umm el 'Amad Underground Aqueduct, which brought the water from springs on the south, into these large settling/distribution tanks.

The Saddle Depression. The Area E Basilica

Excavation in the Area E basilica, a structure with four rows of columns, in the altar area just west of the east apse produced no remains of floors, either opus sectile or mosaic. Excavation just to the south of the basilica, where a stone semicircle projected above the ground (architectural fragments we had surmised pointed to a cruciform structure), revealed a south apse, with patches of mosaic flooring within the apse, and well-defined foundations for an altar screen; a central opening made in the south wall of the apse suggests that the basilica had been used in the Islamic period as a mosque. Excavation at corresponding location along the north wall of the basilica revealed the apse on the north side, bringing complete confirmation of our original concept that the church was cruciform in structure; this north apse also had an internal mosaic floor. In the west section of the church we uncovered the west wall of the church, with the central doorway and basalt threshold leading into the nave, and the doorway for the entrance into inner south aisle of the basilica. In the large amounts of debris we uncovered a large granite column with our first complete inscription found at Abila, an inscription in Greek, which, because of its introductory formula (*Agathe Tyche*, "To Good Fortune") and character of the script, points to the fact that this column was a part of some pagan pub-

lic building nearby, prior to the time of the construction of churches, and then was later reused in the Area E basilica.

Umm el 'Amad (the South Tell)

Excavation on the south tell Umm el 'Amad continued in two areas, Areas D and DD: Area D at the seventh century A.D. basilica, and Area DD in the basilica of an earlier period, located just to the west and down a short slope from the Area D basilica.

The Area D Basilica

At the Area D basilica, excavation continued at the southwest corner of the basilica in the area of the auxiliary rooms, and more mosaic in geometric design was uncovered. Just outside the north wall of the basilica, where there were surface remains of another structure, a few more column drums and a base were uncovered, and additional mosaic floors in geometric design; and at lower level, additional mosaic with petal leaf cross design, was uncovered, pointing to an earlier use of this area. A section of surface drain found may have been connected with the cistern just north of the church.

Umm el 'Amad (the South Tell). The Area DD Basilica

Following upon the 1992 discovery here of an east apse, with internal mosaic in geometric design, the Staff in 1994 extended the excavation in the ruins of this structure to the north, south and west, uncovering to the north the central and north apses, a central altar area, with well-defined chancel foundations, an opus sectile flooring within, and a circle and internal Christian cross within it cut into the opus sectile floor. In the south aisle of the church were found not only more mosaics but a large cache of glass lamp fragments, including one complete glass lamp (lamps for candela to light the church), and an accompanying brass bottle, found in three parts: the body of the vessel, complete except for the mouth, the brass leopard shaped handle (with mouth and nose distinct) and part of a brass circle in the form of the wings and head of a vulture (an eagle); this, no doubt, was a vessel used to fill the oil lamps. This area may have been the glass lamp repository/storage area for the basilica. Under the northwest section of the basilica we uncovered the entrance into the large underground cistern which served the church, in which a large number of parts of vessels had been cast.

Tomb Excavations. Area H.

In the 1994 season, tomb excavations continued in Area H, just to the north-east of Tell Abila, along the limestone ledges of the east bank of Wadi

Quailibah. A number of Roman-Byzantine tomb complexes and graves were salvaged, and a minimum number of undisturbed tombs were excavated. Further excavating was done in the Area H 36 pottery kiln, first discovered in 1992. This kiln, built within the middle of Roman-Byzantine tombs, was constructed high up on the wadi ledge to catch the strong afternoon westerly winds at Abila. In the kiln were found some fragments of unfired pottery wasters, as well as some fired pottery pieces. The kiln's flues and basis structure were uncovered.

W. Harold Mare

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5. ACOR Excavations at Petra 1994 (Pl. 57)

The American Center of Oriental Research (ACOR) announces that in cooperation with the Department of Antiquities, excavations conducted at Petra from Oct. 29 to Nov. 4, 1994, partially uncovered the remains of a major structure of the Nabataean/Roman period and the remains of a Byzantine church.

The Nabataean/Roman Era Structure

A large Nabataean/Roman building was found 150 northeast of the Temple of the Winged Lions and its extent was traced.

The survey was conducted on a platform northwest of the Byzantine church and northeast of the Temple of the Winged Lions. The platform runs around the southwestern side of a ridge that rises to an elevation of 923.1 meters; the platform itself is at an elevation of 908.10 meters. On the surface there are a large number of architectural elements including column drums and pilasters. On the platform itself, two column drums and several sections of walls were visible on the surface.

Four small trenches were excavated in various areas of the platform. There were two stratigraphic layers. The upper layer is ca. 50 to 60 centimeters thick and consists of stone debris and washed sand with very little pottery. The lower layer was no more than 5 to 10 centimeters thick and consists of a large amount of ash and charcoal mixed with fine sand; again there was little pottery. At a depth of 65 centimeters, the flagstone pavement of the structure was found and one coin was found on the floor level. These trenches revealed that there is a nearly perfectly square structure. It measures 12.6 meters on a side. The four corners are oriented to the four points of the compass. There were four entrances with two columns at each. It is presently unclear whether this is an open courtyard or whether the structure was roofed. At the northwest corner two circular basins were found in the interior of the structure, one of these is 85 centimeters in diameter and the other one 75

centimeters in diameter. On the exterior of the wall, another basin, 65 centimeters in diameter was found.

Walls of other parts of the structure were traced to the northwest and southeast. To the southeast there is another large room with a doorway which does not line up with the columns in the square structure. To the northwest there are a series of rooms which open onto the area around the square structure.

This structure was only very preliminarily investigated and it is impossible to make more than very tentative suggestions about it. It is, however, a public building of some importance, most likely of the Nabataean/Roman era. The ash layer on the floor indicates that it burned, perhaps at the time of the earthquake of A.D. 363.

The excavation was directed by Dr. Pierre M. Bikai of ACOR with the assistance of H.E. the Ambassador of the United States Wesley Egan. The other participants were Mr. Nasri Atalla and H.E. the Ambassador of Switzerland Gian Federico Pedotti.

The Byzantine Church

The Byzantine church is located approximately 160 meters NNW of the church uncovered by ACOR during excavations in 1992-94. The second church was first documented by Mr. Thomas A. Dailey and Dr. Pierre M. Bikai in early 1994 and was partially cleared during the recent excavations. It is located at the northwestern edge of the Byzantine-era city and is just inside the city walls which run along the top of Wadi Abu 'Ullayqa. Its location on a sandstone ridge which rises to 924 meters has subjected the structure to severe erosion. Most of the stones of the walls and the other architectural elements have been washed down the slopes around the structure.

The building itself measures 18 meters in length and 13.5 meters in width (see sketch). To the west is a 2.6 meter deep portico which in the area excavated is approached by two steps. The church itself has a nave and two side aisles. The side aisles are separated from the nave by stylobates which once carried five columns on each side. Two columns bases are in situ in the church and a third one is displaced but near its probable original location. They are of different styles and were apparently re-used from Nabataean/Roman buildings. The nave and the two side aisles are paved with sandstone blocks which are in a good state of preservation. At the eastern end of the northern aisle is a raised platform of sandstone blocks. The platform is 4.2 meters deep and leads to a rectangular room which measures 2.1 meters in depth and is 3.2 meters wide. This area was apparently raised above the level of the rest of the aisle floor because of the level of bedrock at the northeast corner of the church. The equivalent section of the southern part of the church has been completely eroded away.

At the eastern end of the nave is a raised platform or chancel which was once reached by two steps. Only remnants now remain of the steps. The chancel is 3.5 meters deep and 5 meters wide, while the apse is 2.4 meters deep and 3.5 meters wide. The size of the apse is such that it could not have accommodated a synthronon. The chancel and apse floors were eroded away but quantities of mosaic fragments found at the site indicate that they were originally paved with a mosaic consisting mainly of large white limestone tesserae. Set into this there may have been a colored mosaic, but only fragments of this were recovered. There is also evidence (in the form of small displaced stone and glass tesserae) that there were once wall mosaics in this church. Similar wall mosaic fragments were found in the church previously excavated farther down the slope. This discovery reinforces evidence gained from the previous excavation and from evidence now being recovered from the papyrus scrolls found in that excavation in late 1993 that there was still a thriving community at Petra in the Byzantine era.

Because of the eroded condition of the structure, very little was recovered that can aid in dating it. On the basis of the mosaic fragments and the general form, it is preliminarily dated to the 6th century A.D.

Since the site is still subject to severe erosion, the remains excavated were backfilled to protect them. ACOR is studying whether to submit a proposal to the Department of Antiquities to completely excavate the site and to conserve the structure so that it can be seen by visitors to Petra.

Excavations at the church were directed by Dr. Patricia M. Bikai of ACOR with the assistance of Mrs. Virginia Egan. Other participants were Mrs. Karen Asfour, H.E. the Ambassador of Switzerland Gian Frederico Pedotti, Mrs. Maria Pedotti, and Mrs. Maroussia Zimmermann.

ACOR appreciates the assistance given by Mr. Faisal Qudah, the Acting Director of the Department of Antiquities and by Mr. Suleiman Farajat, the Department of Antiquities representative at Petra.

Patricia and Pierre Bekai
ACOR - Amman

6. Shihan (Pl. 58)

In October 1994, the Department of Antiquities of Jordan undertook a two-week long salvage excavation of a Byzantine period church in the village of Shihan, in the north Karak plateau, directed by Rula Qusus, after it was discovered that the landowner was doing extensive illicit digging in the site. The Department has purchased the property in order to prevent any further damage to the site.

The site is located in the northwest edge of the village of Shihan (formerly Ja'dat al-Jubur). A number of travellers and surveyors passed through the area,

notably Miller's survey team in 1979, who noted the building with an apse disturbed by modern development (Miller, J. M., *Archaeological Survey of the Kerak Plateau*. Atlanta: Scholars.1991: 41 - Site 34), . The modern village also includes a number of early 20th century houses a few hundred meters to the southeast of the church. Another Byzantine church is located about a kilometer to the southeast at ed-Denn wa-al-Baradan (Miller 1991: 43-44 - Site 36).

The site consists of an apparently single-phase structure defined by a rectangular enclosure wall, roughly 30 x 30 m. The church occupies the northeast portion. Wall lines defining other rooms in the structure were exposed by the landowner's digging, including a circular reservoir in the northwest area. Just outside the southeast corner of the building is an apparent winepress installation, consisting of a pavement of large white mosaic tesserae bounded by plastered walls. All these additional rooms would repay investigation, but the limited time of two weeks that was available for the current salvage project made it advisable to concentrate on the church.

The church is a typical small three-aisled basilica with the central nave ending in a raised chancel and a semicircular apse. A few steps at the east end of the north aisle lead down to an exterior doorway in the north wall and to a second door into a small sacristy room on the northeast side of the apse. A similar room to the southeast of the apse was largely destroyed by the landowner's bulldozing. Two rows of eastwest arches supported by two arch piers spanned the building. The floor of the aisles consists of flagstone pavers, while a badly preserved mosaic floor is in the apse and chancel.

The landowner had cleared out much of the church interior with a bulldozer. His illicit digging had reached the flagstone pavement of the church in the northwest area, as well as the floor level in the apse, where only small portions of a mosaic floor survive. But substantial portions of undisturbed deposits remained in the south and west areas of the church interior, so that it proved possible to observe the stratigraphic sequence of layers above the church pavement, consisting of upper tumble and debris layers above a thin layer of loose, slightly ashy silt above compacted orangey clay, which seems to represent the collapse of the packed mud roof. A layer of compacted silt below represents a phase of abandonment before the roof collapse.

Few pottery sherds were recovered in the dumps from the illicit digging. More sherds were found, but still in limited quantities, from the undisturbed deposits, especially just above the floor. Byzantine period pottery predominates, but the corpus includes a few red-on-cream ware sherds from the Early Islamic period, as well as a fragment of a typical eighth-century pear-shaped lamp with vine scrolls. No roof tile fragments were found. Only a very few scraps of glass were recovered. No marble was recovered. Nor was any oil-shale found, except for four small triangular pavers placed in a cross pattern at the east end of the central aisle. A large basalt basin was found dumped just outside the south wall of the structure.

The mosaic pavement in the apse is poorly preserved, with much of the top bedding layer exposed, showing the impressions of the now missing cubes. Only a few loose cubes were recovered in the dumps. Small numbers of plain white cubes remain in place along the apse curve, but the only extensive preserved patch lies in the northwest corner of the chancel and consists of a double line border with diagonal lines in the interior, reminiscent of the pattern in the Bishop Marianus church at Jerash dated to AD 570, an Umayyad period mosaic from Muwaqqar, and a mosaic from the lower church at Quweisma dated to AD 717-718 (Piccirillo, M., *The Mosaics of Jordan*. Amman: ACOR, 1993: 298, fig. 583; 353, fig. 787; and 267, fig. 487). Larger white cubes were used in the pavement of the presumed wine press installation just outside the southeast corner of the building.

Rula Qusus - Robert Schick
Jordan Department of Antiquities

7. Scavi nel monastero del Monte Nebo - Siyagha (Tavv. 59-60)

Sulla cima di Siyagha siamo intervenuti in due aree, rispettivamente a sud e a nordest del complesso monastico, dedicando a ciascuno scavo due settimane circa di lavoro.

Il primo intervento si proponeva di chiarire il rapporto tra resti venuti alla luce in precedenza nel corso di alcuni lavori di sistemazione dell'area a sud del monastero e il corpo principale dell'edificio. In diverse circostanze furono identificati un cortile lastricato e due grossi forni, presso lo spigolo nordovest, così come un angolo di muro e la soglia di una stanza più a est. Si è così chiarito che questi elementi appartenevano ad un edificio composto da una serie di ambienti allineati sul fianco della montagna, che in questo punto comincia a degradare. All'esistenza di ambienti su questo lato accennò già padre Saller (*The Memorial of Moses on Mount Nebo*, Jerusalem 1941, vol. I, p. 199, wall 117; cfr fig. 3 a p. 4). Evidenziate le creste dei muri, che in diversi luoghi erano addirittura affioranti, apparve chiaramente trattarsi di una serie continua ma non unitaria di ambienti. Ci siamo limitati a rilevare solamente i muri di chiusura a nord e la partenza dei muri trasversali nord-sud in quanto solo uno scavo completo dell'area, col sacrificio di numerosi alberi, avrebbe potuto restituire la pianta completa degli ambienti. L'edificio principale, costruito con pietre di considerevoli dimensioni ma di scadente qualità, è composto da tre stanze di uguale ampiezza. Ad esso si aggiunsero in un secondo tempo gli altri ambienti a ovest e a est. Non è stata notata alcuna apertura sul lato di nord, verso il corpo centrale del monastero, né, d'altra parte, alcun collegamento murario pone in relazione tra loro i diversi corpi di fabbrica, di modo che bisogna ritenere che gli edifici individuati costituivano un settore indipendente.

Procedemmo contemporaneamente allo scavo di due trincee di saggio in profondità, tanto all'interno che all'esterno del muro nord, presso lo spigolo di nord-est dell'edificio principale. All'interno non si riscontrarono le prove di un crollo ma piuttosto di un riempimento del vano con materiale eterogeneo, riempimento operato probabilmente in seguito alla ristrutturazione di tutta quest'area del monastero nel corso del sesto secolo. La ceramica raccolta nel sondaggio, tanto sopra che sotto il livello pavimentale, è tardo bizantina (sesto secolo). Nella terra di riempimento erano presenti anche numerosi blocchetti di pietra rossa da mosaico di scadente qualità, probabili residui di lavori fatti nel monastero o nella basilica. Una profonda trincea, scavata tra questo edificio e il recinto del corpo principale del monastero, ha messo in evidenza soprattutto la fondazione del recinto stesso, fatta direttamente sulla roccia.

L'identificazione di una linea di sutura nell'apparecchio murario esterno del recinto del monastero ci ha portato a riscavare gli ambienti 78 e 82 (settore occidentale e orientale del gruppo di sud degli edifici appartenenti al complesso monastico: S. Saller, *The Memorial of Moses on Mount Nebo*, Jerusalem 1941, vol. I, pp. 168-169; 175). Un riesame attento delle murature, e il nuovo materiale raccolto, conducono alla conclusione che il settore orientale di questo gruppo di sud ha avuto due fasi di costruzione ben distinte (bizantina e omayyade) e il settore occidentale (anch'esso con diverse fasi di vita) fu costruito addossato ai muri della prima fase del settore orientale. Il settore orientale è il più antico su questo lato, pur mostrando materiale di riuso impiegato nelle murature, ma non dovrebbe datarsi a prima del sesto secolo. L'ampliamento occidentale dovrebbe essere di poco successivo, perché un'ulteriore aggiunta, operata ancora più a ovest, è anch'essa da datarsi nel sesto secolo (settore occidentale: S. Saller, *The Memorial of Moses on Mount Nebo*, Jerusalem 1941, vol. I, pp. 144-164; M. Piccirillo, "Scavi al Monte Nebo - Siyagha e alle 'Uyun Musa", *LA* 39, 1989, pp. 265-266).

Il secondo intervento di scavo si è sviluppato sul pendio nord-orientale, dove già erano stati scavati due ambienti nel 1989 (M. Piccirillo, "Scavi al Monte Nebo - Siyagha e alle 'Uyun Musa", *LA* 39, 1989, p. 266; tav. 86). Abbiamo ampliato lo scavo precedente in diverse direzioni. Verso est si è raggiunto il limite del crollo della basilica, con le tipiche grandi pietre appartenute alla Cella Trichora, definendo che il crollo avvenne sopra un edificio già abbandonato e spogliato da tempo. Verso nord si sono liberate altre tre piccole stanze e parte di una quarta. Un nuovo sondaggio ha permesso di datare con certezza questo medesimo edificio a dopo la riforma monetaria bizantina (491) a causa di una moneta da 20 nummi trovata nelle fondazioni. Verso sud ci si è imbattuti in un grosso muro, edificato dopo l'abbandono e lo spoglio dell'edificio precedente. Questo muro, che fa angolo ai limiti dello scavo, delimita una costruzione che si sviluppa in direzione del settore orientale del monastero scavato negli anni ottanta (Alliata E., "Nuovo settore del monastero al Monte Nebo-Siyagha", in G. C. Bottini - L. Di Segni - E. Alliata, *Christian Archaeology in the Holy*

Land. New Discoveries. Essays in Honour of Virgilio C. Corbo ofm, Jerusalem 1990, 427-466). Tra i ritrovamenti fatti nel livello di abbandono dell'edificio più antico è da segnalarsi un frammento di stampo per lucerne in ceramica del tipo a palmetta, anche perché è stato possibile identificare una lucerna intera proveniente proprio da quello stampo (S 10417, trovata nel 1987 nell'ambiente 56, appartenente al settore occidentale del monastero).

Eugenio Alliata
Studium Biblicum Franciscanum

8. Una nuova cappella nel villaggio di Mekawer (Tavv. 61-62)

Una chiesa (al-Kanisah) fu sempre mostrata agli esploratori dagli abitanti del villaggio nel settore occidentale delle rovine. La chiesa fu anche fotografata e le foto pubblicate dalla spedizione del Duca de Luynes nel 1864 insieme ad uno schizzo dell'abside (*Voyage d'exploration à la Mer Morte*, p. 162; Atlas, pl. 38 et 39) .

Scavi furono condotti nell'area della chiesa dal Dipartimento delle Antichità di Giordania nei primi anni sessanta con la scoperta del pavimento mosaicato con iscrizione dedicatoria datata all'anno 602/603 (M. Piccirillo, *Chiese e mosaici di Madaba*, Jerusalem 1989, pp. 256s.).

I lavori in corso per l'allestimento di un centro per l'accoglienza dei visitatori (L. Marino - S. Bianchi - F. Faggella, *LA* 42, 1992, pp. 379-386), hanno portato alla scoperta di una seconda chiesa, la chiesa del Vescovo Malechios (M. Piccirillo, *LA* 40, 1990, pp. 466-68).

Un terzo edificio sacro di epoca bizantina è ubicato a nord della chiesa precedente sul pendio che degrada verso la valle. La cappella absidata (13,65 x 6,00 m) sembra far parte di un complesso più vasto che si estende a sud e a ovest. Attraverso una porta, di cui resta lo stipite di est, sulla parete meridionale, la cappella era in relazione con un ambiente di servizio addossato sul muro orientale del complesso. Di questo piccolo vano irregolare di forma poligonale con la porta restano sulle pareti di nord e di sud i supporti di un arco.

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9. A Note on the Excavations at the church of the Prophet Elijah, 1992

In May, 1992, archaeological excavations were started anew in Madaba focussing on the *decumanus*, first excavated by Michele Piccirillo in 1982. Excavations were funded by the Government of Jordan, whereas the senior archaeologist was funded by the US Agency for International Development (USAID) through the American Center of Oriental Research (ACOR). The excavations and presenta-

tion of this part of Madaba have been a combined effort of: the people of Madaba, the Ministry of Tourism and Antiquities, ACOR, the Franciscan Archaeological Institute, and USAID. The purpose of the excavations was to expand on the initial work and to create an "archaeological park" over a period of time. The park is divided into two sections by a modern road: the eastern section, the location of the Church of the Virgin and the famous Hippolytus Hall tessellated pavement; and, the western section, the location of the so-called "Burnt Palace".

The *decumanus* forms the "spine" of the park with several structures on both the south and north sides elucidating the use of the area in late antiquity. When the Romans constructed the city around the ancient tell (and thus the *decumanus*), the streets were not aligned with the cardinal points. The discussion here is as if the streets were aligned. (For a recent map: cf. M. Piccirillo, *The Mosaics of Jordan*, (Amman: ACOR, 1993), pg. 124). Aligned along the south side are three churches: the Sunna', the Church of the Prophet Elijah and the Church of the Martyrs. This church was known as the "Church of El-Khadr" until recent excavations in the fall of 1994 uncovered the dedicatory inscription. Although excavations in 1992 concentrated on the western extension of the *decumanus*, the decision was made to include the Church of the Prophet Elijah as well. The rationale for excavating the church centered around completing the eastern section of the park as a unit.

The Church

The Church of the Prophet Elijah is located on the south side of the *decumanus* across from the Church of the Virgin in the eastern section of the park. Both the north wall of the church and the crypt of St. Elianos, which has exceptional tessellated pavements, were excavated in 1989. The upper part of the church had not been excavated. It was, however, well-known, having been documented originally at the end of the last century. The church of the Prophet Elijah was first documented in 1897 by P. M. Séjourné (*RB* 6, 1897, 648-656). Inscriptions date the church to A. D. 607/608 and identify the benefactors as Menas and Theodose (cf. M. Piccirillo, *The Mosaics of Jordan*, Amman: ACOR, 1993, pp. 124-125).

When excavations began in 1992, only the northern parcel of land belonged to the Government of Jordan; and, the eastern and western ends of the church were literally bordered or overtaken by modern private housing and shops. Once the southern land parcel was purchased, excavation proceeded. The people of Madaba, particularly those living around the excavations, are to be commended for their support. Their humor in often difficult circumstances is greatly appreciated. Concentration was placed on defining the southern wall of the church structure as well as defining the use of the area following the re-inhabitation of Madaba in the latter part of the nineteenth century.

The northern limit of the excavations was the retaining wall built by the Department of Antiquities (Ministry of Tourism and Antiquities) following the

earlier excavations in order to reduce erosion of the site caused by winter rains; the southern limit was the property line; and, the eastern and western limits were 2.0 m. from the modern houses. This western limit has since been excavated to the foundation of the modern house. The 2.0 m. was retained so as not to undermine the foundations of the modern houses. This meant that neither of these ancient walls would be totally exposed; thus, the drawing first produced in 1897 remains the most complete.

The latest use of the area encompassed by the Church of the Prophet Elijah was as a modern cement block production area. The blocks were used in the construction of the housing and shops now mostly obscuring the late antique city. Part of the northern retaining wall was removed in the process of excavation as it obscured portions of the tessellated pavements. The previous city sewage system cut the church in a mostly north-south direction at its western end.

Beneath the cement debris, one course walls were found. These walls were undoubtedly interior courtyard walls for a now unknown turn-of-the century stone dwelling, which was replaced by the cement block housing. The walls were diagonal across the church, not oriented in one direction and gave the impression of being random. In all likelihood, they demarcated garden segments following the 1897 visit to the site by Séjourné. Once the cement debris and the turn-of-the-century walls had been removed, fragments of the tessellated pavements reported earlier were found. These have since been further excavated and are reported elsewhere [cf. M. Piccirillo, "La chiesa del profeta Elia a Madaba", in this issue].

The south wall of the church structure was found to have been re-used when the city was re-inhabited in the last century. The so-called garden walls may have been contemporary with this re-use. The walls were apparently used for a dwelling; mud-plaster interior surfaces were found in disrepair. The lower wall construction, however, makes the original use of the wall contemporary with the construction of the church.

When the south wall of the church was constructed, the builders cut through a large pit. Archaeological sections indicated that the pit was sloping from the south-southwest toward the north. The pit soil was homogenous in nature (fine granules) with burning of the pottery sherds evident. All of the pottery coming from the pit dated to the end of the Iron Age.

What seems to have occurred is that during the Iron Age, the slopes of tell Madaba were used for the burning of debris. Only the eastern edge of the pit was identified. It would appear that the pit was much larger than the excavated area; and, seems to be an indication of the limits of late Iron Age occupation of the tell.

Conclusion

The 1992 excavation of the Church of the Prophet raises questions concerning the limits of the early city and how the late antique city was constructed. For

example, where was the Iron Age occupational concentration? What was visible when the Romans constructed the planned city; and, what did the late Byzantines have available to them for the erection of the church?

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10. Madaba Mosaic School - Italy Jordan Cooperation Project

Project Background

The Jordanian Government through the National Development Plan of 1986-1990 emphasized the sector of tourism and antiquities as evidenced by the considerable amount of investments it earmarked for this sector. Among the targets of the plan in the area of tourism and antiquities was to “diversify and develop traditional trades and handicraft industries as a mean of increasing purchasing by tourists and the public” and to “upgrade know-how, administration, planning and training pertaining to tourist related activities and organizational measures”.

The awareness of the importance of this sector and the specific targets related to it gave impulse to various initiatives aiming at recovering Jordanian social, cultural and historical heritage in an effort to revive these dying traditions and increase and provide viable work opportunities in this field. Taking this into account a request was made on behalf of the Jordanian Ministry of Tourism and Antiquities to the Italian Ministry of Foreign Affairs, to set up a school for the restoration and conservation of ancient mosaics and the production of modern mosaics in the city of Madaba. The establishment of the Madaba Mosaic School has made it possible to restore and preserve the ancient mosaics of Jordan which were traditionally left in a state of disrepair and in need of drastic interventions in order to save them.

Program Description

The school is designed to offer a three year academic program focusing on ancient mosaic restoration and modern mosaic production. The school interviews and accepts a maximum of fifteen students from all over the kingdom who have completed tenth grade with a minimum of seventy five percent average. The first two years students follow the Ministry of Education Industrial stream program and are also given the specialization courses such as: History of Art, Technology, Professional Drawing, Workshop, Mosaic and Mosaic Restoration.

Because of the comprehensiveness of the curriculum students maintain a long schedule. The Madaba Mosaic School Students remain daily in school until 3:00 pm and attend school six days a week. At the end of the second year the MMS students sit for the Tawjeehe exam. Upon successfully passing the Tawjeehe exam,

students are subjected to another series of tests which are considered to be entrance exams to determine whether they will be allowed to continue in to the third year of specialization. Those who successfully pass the entrance exam are enrolled in the third year which is an independent experience and not related to the Ministry of Education curriculum. During the third year the student focus intensively on mosaics and study a variety of methodologies of restoration applied to different case studies. This highest level of studies will be performed by students in an interdisciplinary environment where they will be called upon to work with archaeologists, architects and other experts from different fields.

Location and main Features

The Madaba Mosaic School is located on seventeen acres in a historical compound in the city's center within the area of the Archaeological Park. The schools facilities were designed in a way which guarantees that the historic nature of the urban setting is not drastically changed.

Archaeological excavations throughout the years have uncovered several mosaics many of which were removed for protection and others are kept covered by earth hidden from public view. It has been noted that these mosaics are some of the finest examples of Byzantine Art. The base datum of the ancient area lies roughly two meters below the modern street level. The site contains a section of the Roman Road, traces of which may be found intact on other sites nearby. The Church of the Virgin Mary is the dominant archaeological feature among the surrounding antiquities. The Church, the main features of which are relatively well preserved contains a major mosaic floor dating back to 767 AD. An earlier foundation below the level of this structure contains another significant mosaic predating the latter by over a century.

Other antiquities on the site are remains of the Church of Prophet Elias, A Roman Nympeum and Roman cisterns all of which are being restored.

Among the special features of the schools are:

- The historic buildings which were restored and made functional for the school purposes.
- The building of new facilities in a way that compliments the historic nature of the compound.
- Plans to restore the Roman Road which passes in the center of the school compound.
- The MMS has installed a cistern which is designed to collect and recycle rain-water which will prove to be a financial asset.

Funding of the Madaba Mosaic School

The Madaba Mosaic School Project is a technical cooperation project carried out by the Jordanian Ministry of Tourism and Antiquities and the Italian Min-

istry of Foreign Affairs. The program will be implemented on the Italian side by the Soprintendenza ai Beni Ambientali ed Architettonici-Ravenna (Ministero dei Beni Culturali) and the Studium Biblicum Franciscanum, which were entrusted with the project by the Italian Ministry of Foreign Affairs.

The duration of this project of technical cooperation between Italy and Jordan will last for 48 months and will end in August 1995.

The Italian Contribution

The estimated budget requested from the Italian Government is two million U.S. dollars to cover project costs for the duration of the project. The Italian Government contribution will cover supply of equipment, furniture, technical assistance, scholarships, assignment of experts, shipment of supplies, and coordination and supervision of the project.

The estimated budget allocated by the Jordanian side is 1,05 million U.S. dollars for the duration of the project. The Jordanian Government contribution to the Madaba Mosaic School project will cover the provision of facilities, assignment of teaching staff, payment of overhead expenses and raw material costs and the purchase of round-trip tickets for Jordanians who have been granted scholarships.

Goals of the Madaba Mosaic School

1. To train a group of Jordanian trainers to expert level in the field of mosaics.
2. To train a group of young students to be skilled at a professional level in manufacturing, restoring and preserving mosaics.
3. To develop new possible applications in the art and craft of mosaics.
4. To create new labor possibilities.
5. To accommodate mosaics already restored but not shown because of the lack of a proper space.
6. To complete the restoration of the mosaics of the ancient Apostle's Church in Madaba which has already been started by Italian experts.
7. To perform periodic maintenance and simple restoration of the ancient mosaics in Madaba and the surrounding area as required.

Progress to Date

1. Seven Jordanian individuals were sent on scholarships to Italy in 1992. Four of these were granted a six month training course in mosaics in the Steiner Institute. The remaining three were granted a three year scholarship to Italy in the Istituto del Restauro. Two of these have succeeded in completing the training course and have now graduated.

2. Thirteen of the nineteen students enrolled in 1992 are now following the third year of academic activities, specializing in restoration of ancient mosaics and production of modern mosaics.

3. In the summer of 1993 MMS students completed a three month training course in on site restoration techniques of ancient mosaics, under the supervision of Italian experts of the Studium Biblicum Franciscanum Mount Nebo Expedition and funded by USAID.

4. After completing the first two years of training the MMS students sat for the Tawjeehe exam.

5. The results of the Tawjeehe exam for the MMS students can be considered above average with three students obtaining top marks.

6. In September of 1994 the MMS moved to the new facilities which are still being completed.

7. In June 1994 three new trainers were enrolled in the three year training of trainers course.

8. In summer of 1994 MMS students completed a three month Training course in on site restoration techniques of ancient mosaics, under the supervision of Italian experts of the Studium Biblicum Franciscanum Mount Nebo Expedition and funded by USAID. During the same period, the students also attended a course in the production of modern mosaics.

9. Fourteen new students were enrolled in the first year of courses for the academic year of 1995/1996.

10. The school was fully furnished and equipped through the Italian contribution with the necessary items with the exception of the chemistry laboratory, and a few other items which are currently being purchased.

11. Site works and building details are currently being completed under the supervision of the Italian Project Manager.

12. The Madaba Mosaic School specialization was acknowledged by the Ministry of Education under the Industrial stream in the formal secondary education system.

13. The first draft of scholastic curricula has been completed for the first and second year of courses. The curricula for the third year is being produced and is being experimentally applied during the 1994/95 academic year.

Claudio Cimino
Italian Cooperation

11. Madaba Mosaic School 1994. Corso di restauro (Tav. 63)

Nonostante intenzioni e finalità siano indiscutibilmente rivolte all'arricchimento e alla valorizzazione di una cultura locale (parte del più vasto progetto del sapere universale), ogni attività archeologica che non attui contemporaneamente allo scavo una sistematica politica conservativa contribuisce a

depauperare, e in alcuni casi ad estinguere, in breve tempo, il patrimonio storico-artistico di un Paese per quanto ricco di testimonianze esso sia, poiché “lo scavo non è che il preludio del restauro e non può considerare il restauro come una fase secondaria o eventuale” (C. Brandi, *Teoria del restauro*, Torino 1977, 50).

Se ogni scavo mira altresì alla “ricostituzione del testo autentico dell’opera” (*Ivi*, p. 49) grande è la responsabilità che l’archeologo si assume nei confronti del mondo: e quale “ricostituzione” potrebbe mai durare senza un adeguato intervento conservativo che assicuri all’opera le condizioni per proseguire il suo viaggio nel tempo, una volta “alterato” il suo secolare equilibrio termogrametrico sotterraneo?

Con queste premesse e per il sempre crescente impegno verso i temi della conservazione proprio del Franciscan Archaeological Institute, il Prof. Michele Piccirillo ci ha proposto, per il secondo anno consecutivo, di condurre il corso pratico di conservazione e restauro di mosaici antichi, cui hanno partecipato i tredici studenti del terzo anno e quattro trainers della Madaba Mosaic School (cf. The Madaba Mosaic School).

Nel corso, finanziato dall’USAID dell’ambasciata degli Stati Uniti di Amman, si sono attuati, nell’arco di tre mesi e accordando esigenze didattiche e problematiche di cantiere, alcuni interventi atti alla salvaguardia di importanti opere musive; ai partecipanti è stata fornita una ulteriore possibilità di operare “sul campo” e, viste le mutate esigenze del gruppo di gran lunga più maturo e responsabile rispetto alla passata esperienza, sono stati proposti – almeno a livello informativo vista la complessità del tema – alcuni dei principi fondamentali della Teoria del Restauro.

Svincolati dal semplice esercizio scolastico, gli studenti hanno dimostrato di aver quasi del tutto assimilata l’esperienza di cantiere (tempi, condizioni, metodologie, tecniche e materiali) e in futuro – ultimato il Corso di Studi e trascorso un adeguato periodo di tirocinio a fianco di conservatori esperti – potranno sicuramente collaborare coi vari gruppi di ricerca operanti in Giordania, col fine comune di conservare, tutelare e valorizzare il patrimonio archeologico del Paese, poiché “è necessario..., sapendo che il degrado del manufatto inizia al momento zero del ritrovamento, prevedere, in fase di progetto, la presenza di tecnici della conservazione che, con un intervento immediato, lo potranno stabilizzare allo stato trovato...” (P. Mora, “Conservazione d’intonaco, stucco e mosaici scavati”, in *La conservazione sullo scavo archeologico*, ICCROM - G.C.A., Roma 1986, p. 110).

Di natura più articolata rispetto a quelli attuati l’anno scorso, gli interventi – dei, quali a seguito si riportano in sintesi le principali operazioni – hanno coperto diversi stadi del panorama conservativo, offrendo di volta in volta nuovi spunti e nuove motivazioni al dialogo interno al corso, ed hanno interessato mosaici pavimentali di differenti epoche: romana, bizantina e bizantino-omayyade.

Sintesi degli interventi e delle operazioni

Manutenzione ordinaria: mosaici della chiesa dei Sunna' e della chiesa del Khadir a Madaba (Per l'intervento attuato nel 1993 cf. F. Harris Reyes - L. Miranda, "Madaba 1933. Corso di restauro", in "Ricerca in Giordania XIII - 1993", (a cura di M. Piccirillo), LA 43, 1993, pp. 483-486). In situ.

1. *Stato di conservazione:* la completa rimozione di ogni edificazione privata dall'area circostante – secondo le direttive progettuali del nascente Madaba Archaeological Park – ha preservato la chiesa del Khadir dagli atti vandalici cui è stata oggetto invece la chiesa dei Sunna' che si presentava, alla riapertura del cantiere, con un notevole accumulo di rifiuti senz'altro imputabili alla scarsa coscienza civica dei condomini degli edifici adiacenti. Comune alle due chiese una diffusa infestazione vegetale, più consistente lungo tutto il perimetro, rada nell'area interessata ai mosaici.

2. *Intervento:*

- rimozione dei rifiuti: l'operazione è stata ripetuta più volte nell'arco dei tre mesi del corso;
- rimozione delle piante infestanti: recisi i fusti si è provveduto all'estrazione di tutto l'apparato radicale scavando in profondità con cazzuole e bisturi;
- rimozione degli strati di sabbia e terra diserbata stesi a protezione dei mosaici nel 1993: gli strati superiori con cazzuole e palette, quello a diretto contatto con la superficie musiva a pennello;
- revisione di tutte le stuccature applicate nel 1993: al controllo si sono riscontrati buoni risultati di resistenza e stabilità;
- controllo della superficie musiva: i mosaici non presentavano ulteriori alterazioni;
- diserbaggio dell'area: la difficoltà di reperire in zona un diserbante con adeguate caratteristiche di affidabilità (inerzia chimica col materiale lapideo) ed efficacia (azione effettiva e prolungata sull'apparato radicale) ha necessitato la consultazione di esperti giordani in chimica e in agraria che hanno consigliato l'uso di un prodotto, reperibile sul mercato interno, affidabile, la cui efficacia andrà comunque verificata. Vanno sottolineati intanto gli scarsi risultati ottenuti con il prodotto, sempre di produzione locale, utilizzato nel 1993;
- copertura dell'area con sabbia di fiume e terra diserbata.

Pronto intervento: mosaici della chiesa del Profeta Elia a Madaba e della cappella della Theotocos di 'Ayn al-Kanisah al Nebo. In situ.

1. *Stato di conservazione:* le due chiese pur accomunate dal dato, sempre auspicabile, dell'intervento conservativo contemporaneo allo scavo, presentavano comunque livelli di degrado ben diversi a causa di una differente storia conservativa che aveva visto la chiesa di Madaba, già quasi del tutto riportata in luce in passato, subire l'azione del tempo e degli uomini, e quella del Nebo, scoper-

ta quest'anno, protetta per secoli dalla sua condizione sotterranea e dalla solitudine del luogo. Della chiesa cittadina i mosaici già scoperti coprivano quasi completamente la metà anteriore della navata centrale; lo scavo effettuato quest'anno, liberando l'area immediatamente prossima all'ingresso da un terrapieno che inglobava un sistema di tubature per lo smaltimento delle acque dell'edificio costruito a ridosso della chiesa, ha permesso il completamento del pannello musivo in quella zona, la liberazione di alcuni lacerti di mosaico della navata destra e la scoperta, sempre in quell'area, di un ambiente parzialmente mosaicato. La superficie musiva presentava in maniera diffusa croste di natura calcarea di diverso spessore, depositi di polveri indurite e prodotti di alterazione; numerosi distacchi, localizzati sia in superficie, per il disgregamento dello strato di allettamento – con relativa perdita di tessere soprattutto lungo i bordi delle lacune – sia in profondità, per l'azione di agenti biologici; fenomeni di disgregazione, fratturazione e scagliatura di tessere, più grave nelle tessere di dimensioni maggiori utilizzate nel periodo iconoclasta a risarcimento delle scene figurative rimosse; una circoscritta calcinazione; radi attacchi biodeteriogeni e una lieve infestazione vegetale di piante superiori.

I mosaici della cappella di 'Ayn al-Kanisah coprono totalmente la navata e l'ambiente annesso, e parzialmente l'abside e l'area antistante la chiesa. Non presentavano particolari fenomeni di degrado, a parte alcuni distacchi di tessere, rari nella navata, più numerosi nell'area esterna alla chiesa, e una calcinazione del materiale lapideo localizzata nell'abside.

2. Intervento nella chiesa del Profeta Elia:

- convogliamento delle acque di scarico lungo una nuova canalizzazione;
- rimozione meccanica delle piante infestanti;
- rimozione dello strato di terra steso, in passato, a protezione del mosaico;
- bloccaggio delle tessere e stucature dei bordi con malta di calce e sabbia e l'aggiunta di un'emulsione acrilica;
- riduzione delle croste mediante l'azione meccanica di scalpelli e bisturi;
- prove di pulitura chimica: sono stati effettuati impacchi a tempo con diverse soluzioni di bicarbonato di sodio, bicarbonato di ammonio, sale disodico dell'acido etilendiamminotetracetico, biocida con sale di ammonio quaternario come principio attivo, e polpa di carta come agente tixotropico. Buoni i risultati ottenuti;
- consolidamento delle zone distaccate mediante iniezioni di malta idraulica desalinizzata: in alcuni casi è stata necessaria la rimozione di alcune tessere, in seguito riposizionate ad operazione conclusa;
- diserbaggio delle piante infestanti;
- copertura con sabbia di fiume e terra diserbata.

Intervento nella cappella della Theotokos di 'Ayn al-Kanisah:

- bloccaggio delle tessere e stucature dei bordi con malta di calce e sabbia e l'aggiunta di un'emulsione acrilica;
- copertura con terra diserbata.

Restauro: due frammenti dell'area presbiteriale della chiesa di Massuh; un frammento della navata centrale, quattro frammenti della fascia che decorava la stessa, e un frammento di un ambiente annesso della chiesa dell'acropoli di Ma'in; un frammento della sala delle Stagioni della casa degli Qsar a Madaba; due frammenti dell'apoditerium della fortezza di Erode a Mekawer. Tutti i frammenti, già staccati, sono attualmente esposti sulle pareti del nuovo complesso costruito a protezione della chiesa della Vergine a Madaba.

1. *Stato di conservazione*: i mosaici, provenienti da differenti situazioni conservative, presentavano uno stato di degrado diversificato. Alcuni, "protetti" in passato con cere non idonee, presentavano un ingiallimento diffuso, altri un'alterazione cromatica più consistente e un degrado del materiale lapideo dovuto all'azione disgregante di efflorescenze saline. Comune a tutti i frammenti era una troppo invasiva "presenza" del cemento, steso a supporto del mosaico al momento dello stacco, che a tratti superava il livello delle tessere; gli attacchi di ruggine nei punti in cui la rete metallica inclusa nel supporto cementizio affiorava in superficie; e la perdita di tessere, avvenuta al momento dello stacco, lungo le linee di sezionamento dei pannelli.

2. *Intervento*:

- pulitura meccanica mediante l'azione di scalpellini e bisturi, e chimica, effettuata attraverso impacchi a tempo con diverse soluzioni di bicarbonato di sodio, bicarbonato di ammonio, sale disodico dell'acido etilendiamminotetracetico, biocida con sale di ammonio quaternario come principio attivo, e polpa di carta come agente tixotropico. Buoni i risultati ottenuti;
- rimozione di vecchie stuccature non idonee e livellamento del supporto cementizio mediante l'azione meccanica di scalpellini e strumenti di precisione;
- consolidamento di alcune parti distaccate;
- isolamento delle parti metalliche affioranti con resina acrilica a base di etil-metacrilato in soluzione: prima dell'operazione il metallo è stato trattato con un convertitore di ruggine;
- rimozione della cera applicata in passato: sono state effettuate prove, a tampone e ad impacchi, con diversi solventi. Anche il più efficace comunque non ha prodotto risultati apprezzabili;
- reintegrazione, quando possibile (previa documentazione grafica e fotografica), di lacune di ridotte dimensioni, con tessere originali applicate con malta di carbonato di calcio e grassello e l'aggiunta di un'emulsione acrilica;
- preparazione dei sottofondi con malta di sabbia a granulometria media e calce e l'aggiunta di un'emulsione acrilica;
- protettivo finale: cera microcristallina in soluzione applicata a pennello e a tampone. Vista la velocità di assorbimento, l'operazione è stata ripetuta. La cera non ha prodotto, nell'immediato, superfici lucide e alterazioni cromatiche.

Va sottolineato, a conclusione, l'intervento operato sul mosaico della fortezza erodiana di Qal'at al-Mishnaqa - Mekawer. La difficoltà di lettura dell'opera do-

vuta alla estrema frammentarietà del lacerto, e l'esigenza di affrontare all'interno del corso una problematica tra le più complesse e discusse dell'intero universo conservativo qual è quella del trattamento delle lacune, hanno avviato una ricerca culminata nell'intervento proposto in cui si è tentato di ricostituire l'unità potenziale dell'opera utilizzando materiali riconoscibili (che non interferiscono con l'opera stessa) e totalmente reversibili. Il mosaico, in opus tessellatum, è stato reintegrato nelle sue geometrie attraverso un'indagine filologica: la volontà di non ricorrere all'uso di tessere ha condotto ad un risarcimento in malta di calce e sabbia in cui l'inerte più adeguato per aspetto e colore è risultato – a una serie di prove con pietre locali – la sabbia a granulometria media ottenuta dalla frantumazione di una pietra nera proveniente dal territorio di Ma'in.

Tempi e condizioni hanno permesso l'applicazione, sottolivello, solo di un primo strato del quale si è considerato positivamente l'effetto, e il restauro dovrà in futuro essere condotto a termine con stesura della malta suddetta.

Luigi Miranda - Fernando Harris Reyes
Studium Biblicum Franciscanum

12. La cinquième campagne à Yasileh – 1994 (Pls. 64-66)

La cinquième campagne à Yasileh (Jordanie du Nord) à été conduite durant l'été 1994 par l'Institut d'Archéologie et d'Anthropologie sous la direction du Dr. Zeidoun Al-Muheisen, faisant suite à une première série de campagnes qui ont pris place entre 1988 et 1991. Ces recherches avaient permis de mettre au jour plusieurs structures à différents endroits du site et de vérifier ainsi l'étendue de ce site qui ne se limitait pas à la seule nécropole premièrement reconnue en 1988. Après une évaluation des résultats des premiers travaux, les principaux objectifs de la présente campagne ont été de poursuivre le nettoyage et le dégagement de la nécropole tout en effectuant une série de sondages et de prospections (Fig. 1)

Cette nécropole comprend deux secteurs, A et B, qui pourrait partiellement correspondre à un clivage social, le secteur A abritant la majeure partie des grandes chambres funéraires en cours de dégagement depuis 1988, auxquelles s'ajoutent un certain nombre de sépultures individuelles tandis que le secteur B ne comprend que de simples fosses ou de petites chambres de dimensions modestes.

Durant la saison 1994, treize nouvelles tombes ont été reconnues, trois dans le secteur B et dix dans le secteur A. L'ensemble de ces découvertes porte à 49 le nombre total de tombeaux identifiés à ce jour dans la nécropole. (Fig. 2)

Le tombeau 39 (Fig. 3) qui appartient au secteur A, est précédé d'un escalier de six marches conduisant à une salle principale fermée par une porte pivotante, taillée dans un bloc de calcaire. Cette salle, dont le plafond est partiellement effondré, ce qui en rend le dégagement particulièrement difficile, est flanquée de deux pièces abritant chacune 6 loculi, tandis que de chaque côté de l'entrée sont

creusées deux alcôves comprenant un seul *loculus*. Cette tombe ayant été pillée, il ne reste que des morceaux des dalles de couverture des *loculi* et les squelettes retrouvés à l'intérieur de ces derniers sont extrêmement endommagés. Cependant trois paires de boucles d'oreille en or ont été recueillies - dans les *loculi* 8 et 10, associées à des squelettes que l'on peut de ce fait identifier comme féminins, la fosse 8 contenant également les restes d'un jeune enfant.

La tombe 42 est une tombe double comprenant une fosse creusée dans le sol et les vestiges d'un cercueil en bois. Deux adultes, un homme et une femme étaient enterrés dans ce tombeau mais ce dernier ayant été pillé, il est impossible de déterminer où chacun avait été placé primitivement.

La tombe 45 abrite un *loculus* où l'on a retrouvé les vestiges d'un squelette féminin associé à un mobilier funéraire comprenant un petit vase en verre bleu à col allongé, deux anneaux en bronze, des fragments d'un bracelet également en bronze ainsi que des fragments de verre et des perles.

La tombe 46, trouvée intacte, comprend un seul *loculus* qui abritait le squelette assez mal conservée d'une femme d'environ cinquante ans. Le squelette était en position étendue, la face tournée vers le nord. Bien que cette tombe n'a jamais été pillée, aucun matériel n'y a été retrouvé. La tombe 47 consiste en une petite chambre funéraire précédée de trois marches. Cette chambre comprenait deux *loculi* et un, cercueil en bois d'une longueur de 1,85 m, disposé entre les *loculi*. Aucun squelette n'a pu être identifié, à l'exception de quelques fragments retrouvés à l'emplacement du cercueil. Le matériel recueilli dans cette tombe consiste en une paire de boucles d'oreille en or, un bracelet de bronze et des perles.

En ce qui concerne la fouille de cette nécropole, il nous faut également signaler le matériel qui avait été précédemment retrouvé dans l'*arcosolium* aménagé dans la paroi du fond de la tombe 4, et dont une partie a fait l'objet de travaux de conservation et de restauration. Ce matériel comprend notamment une statuette en bronze d'Aphrodite haute de 20 cm et d'un poids de 900 gr. (Figs. 4-5), portant une petite boucle en or à l'oreille droite. On remarquera que la découverte d'un tel objet dans un contexte funéraire est tout à fait exceptionnelle.

Les recherches se sont également poursuivies dans différents secteurs du site. Ainsi près du bâtiment hellénistique (Secteur E), la suite de la fouille du bâtiment byzantin a révélé la présence de nouveaux murs qui se rattachent aux deux pièces identifiées en 1991. À l'ensemble de cette structure est associée de la céramique datant de la fin de la période romaine et du début de la période byzantine.

Une série de sondages conduits sur la même rive orientale du wadi Shellaleh, à une trentaine de mètres au Nord du secteur B ont permis de reconnaître l'existence d'un bâtiment comprenant plusieurs pièces dont l'une (B) présente d'importants vestiges d'un couloir pavé dont les dalles mesurent de 20 à 40 cm de long et 30 cm de large (Fig. 6 - Secteur F). Ce couloir large de deux mètres est situé légèrement en contrebas du secteur qu'il borde le long du côté est. Dans une phase ultérieure l'ensemble de cette zone a été recouverte d'une cou-

che d'enduit de plâtre. En relation avec le couloir pavé, on a relevé la présence d'un bloc servant à l'évacuation des eaux usées. A ce même niveau sont associés un certain nombre de tessons datant de la fin de la période romaine et du début de l'époque byzantine. Dans la pièce C, situé à l'ouest, la présence d'un foyer a été reconnu. Des vestiges de poterie des époques ayyoubide et mamelouke ont été identifiés dans le secteur A, à l'est du bâtiment.

En face du secteur F, sur la rive occidentale du wadi, différents sondages ont permis de relever l'existence d'une phase relativement tardive, s'étendant de la période byzantine à l'époque mamelouke comme le suggèrent plusieurs tessons recueillis dans ce secteur. Cette phase se caractérise surtout par la présence d'un grand mur dont la structure est assez hétérogène, conséquence du remploi de blocs datant de différentes périodes. La céramique mamelouke correspondant à un niveau recouvert d'enduit de plâtre blanc similaire à celui reconnu dans le bâtiment du secteur F, il semble vraisemblable que ces deux niveaux sont contemporains, d'autant que le bâtiment F présente également de la céramique d'époque mamelouke.

Sur la même rive, au sud-ouest du secteur F un sondage a permis de relever la présence de nombreux tessons de céramique et de localiser un mur, ce qui a conduit à entreprendre la fouille de ce secteur dit E. Ce mur large de 0,70 m et conservé sur une hauteur maximum de 1 m, s'étend dans une direction nord-ouest / sud-ouest en formant un angle à l'est et semble entourer un espace découvert, probablement une cour, dans la mesure où aucun élément de construction n'a été relevé sur le sol de l'espace intérieur. Ce mur est construit à même le roc, mais par endroits on reconnaît un soubassement composé de galets et de gravier. Près de l'angle Est, se trouve les vestiges d'un foyer associé à une fosse contenant des cendres, des restes de bois brûlés et d'os calcinés ainsi que des morceaux de poterie noircis. Le matériel recueilli dans ce secteur comprend deux monnaies, qui n'ont pu encore être datées, des fragments de verre et des tessons datant pour l'essentiel de la fin de l'époque romaine et du début de la période byzantine.

Il est à signaler enfin qu'un ramassage de surface effectué sur le plateau qui surplombe la rive orientale du wadi Shellaleh a révélé l'existence à cet endroit de différentes périodes d'occupation qui, d'après le matériel collecté, datent du Paléolithique supérieur (nombreux grattoirs), de l'Épipaléolithique et du Chalcolithique.

Cette campagne a donc permis de répondre à plusieurs questions essentielles concernant le site de Yasileh. Il s'agit notamment de la période d'occupation qui semble désormais avoir été continuée depuis la période hellénistique jusqu'à l'époque islamique tardive. Mais surtout les sondages pratiqués dans différentes zones du site ont mis en évidence plusieurs vestiges de bâtiment, dont la fouille reste à poursuivre, qui contribuent à préciser l'extension de l'occupation du site sur les deux rives du wadi.

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III. BIBLIOGRAFIA SULLA GIORDANIA

Annual of the Department of Antiquities of Jordan XXXVIII, Amman 1994

Il volume 38 di *ADAJ* contiene 37 contributi che, come al solito, sono suddivisi nelle due sezioni in lingua inglese (31) e in lingua araba (6). Il totale delle pagine raggiunge 511+65. Gli interventi corrispondono quasi per intero ad altrettanti rapporti preliminari di scavi attualmente in corso in Giordania. La presentazione degli articoli segue il criterio cronologico. Inizia un rapporto di G.O. Rollefson-Z. Kafafi degli scavi del sito neolitico di 'Ain Ghazal (pp. 11-32) e conclude la rassegna una nota di F. Zayadine sui periodi bizantino e arabo di 'Aqaba (pp. 485-501). Tra i numerosi articoli opero una scelta e segnalo la continuazione (1993) del survey nel Wadi al-Hasa (pp. 41-55); la quattordicesima campagna (1992) di scavo a Pella (pp. 81-126); la terza campagna (1992) della spedizione svedese a T. Abu al-Kharaz (pp. 127-145); la quarta campagna (1992) di scavo a T. el-'Umeiri e T. Jalul (pp. 147-172); la quarta campagna (1993) di scavo a T. Jawa (pp. 173-193); la terza campagna (1993) di scavo a T. Nimrin (pp. 205-265) da cui proviene il lotto di monete auree bizantine; le campagne dedicate a Petra (pp. 271-344); la nuova iscrizione nabatea da Qasr Hallabat (pp. 345-349); la settima campagna (1992) di scavo a Abila della Decapoli (pp. 359-378); il survey nel W. 'Arabah (pp. 469-483). Una novità editoriale che potrebbe avere ulteriori sviluppi nel futuro della rivista è la sezione intitolata *Notes and News*, con cui si intende dare una prima informazione sulle campagne annuali di scavo. Iniziano il nuovo corso una nota di M. Waheeb-Z. Zubi sul ninfeo di Amman e una di P.M. Bikai sui papiri di Petra che ad un primo esame risalgono al periodo bizantino (pp. 509-511).

Pietro Kaswalder

Barbet Alix - Vibert-Guigue Claude, *Les Peintures des Nécropoles romaines d'Abila et du Nord de la Jordanie*, I, *Texte*, (IFAPO - Bibliothèque Archéologique et Historique CXXX). Ouvrage publié avec le concours de la Direction Générales des Relations Culturelles, Scientifiques et Techniques du Ministère des Affaires Étrangères et du Centre National de la Recherche Scientifique, Beyrouth 1994, XIV-375 pp., 117 figs

Barbet Alix - Vibert-Guigue Claude, *Les Peintures des Nécropoles romaines d'Abila et du Nord de la Jordanie*, II., *Album*, (IFAPO - Bibliothèque Archéologique et Historique CXXX). Ouvrage publié avec le concours de la Direction Générales des Relations Culturelles, Scientifiques et Techniques du Ministère des Affaires Étrangères et du Centre National de la Recherche

Scientifique, (Librairie Orientaliste Paul Geuthner), Paris 1988, 16 pp. 123 + VIII planches

L'indagine archeologica del sito di Quwaylbah (Tell Abil e Tell Abu al-'Amad) iniziata nel 1981 dal Covenant Theological Seminary, St. Louis, Missouri, sta ridando alla storia un'altra delle città della Decapoli identificata da G. Schumacher nell'esplorazione del 1889 sulla sponda meridionale del wadi Yarmuk. Un sito già noto ai tombaroli che avevano abbondantemente profanato e derubato la necropoli, dove il Dipartimento delle Antichità scavò nel 1959 e nel 1966 alcune tombe del Tardo Bronzo e di epoca bizantino-omayyade. Le segnalazioni preoccupate degli archeologi americani che assistevano impotenti alla deprezzazione sistematica facilitata dall'apertura di una nuova strada che collega il sito con il capoluogo Irbid, è all'origine del lavoro che presentiamo dedicato allo studio, documentazione e parziale protezione della necropoli di epoca romana. Progetto esteso poi alla documentazione sistematica delle altre tombe dipinte già note scoperte nella vicina Beit Ras (Capitolias), nei villaggi di Som, di Marwa e a Gerasa. Il lungo e paziente lavoro di documentazione grafica fu portato a termine brillantemente da Claude Vibert-Guigue dell'IFAPO dal 1981 al 1983, al quale si deve anche lo studio architettonico delle tombe. Lo studio dei dipinti con i problemi iconografici, stilistici e cronologici, è stato curato da Alix Barbet del Centre d'Etude des Peintures Murales Romaines specializzata nel recupero delle testimonianze pittoriche su affresco dell'area mediterranea. I due volumi costituiscono un ricco repertorio tipologico e figurativo per la migliore conoscenza della diffusione della cultura romana nel territorio della Decapoli nel periodo di massimo splendore (I-II secolo d.C.). Si va dalle complesse scene della tomba di Beit Ras ispirate alla mitologia greca e ai cicli epici (Ermete che conduce l'anima del defunto verso l'Ade, una forma inerte modellata da Prometeo che riceve l'anima, Nereidi, Amorini vendemmiatori, Achille che uccide Ettore) ai ritratti dei defunti, alla decorazione geometrica dei soffitti e delle pareti accompagnata dai motivi classici, come vittorie, teste di Medusa, candelabri e fiori. Un capitolo è dedicato da P.-L. Gatier alle iscrizioni dipinte o incise che accompagnano le pitture. Dalla tomba del veterano della Legio X Fretensis di Som, Titus Flavius Pudens, ai nomi dei defunti ritratti sui loculi delle tombe di Abila (Lucianus, Parthenopeios, Marcia figlia di Sosibis, Demetris) onomasticon che conferma l'ambiente di cultura pagano-classica nel quale si ambientano le tombe.

Un documento supplementare, questo approntato dall'IFAPO, per capire il fenomeno culturale di popolazioni locali ellenizzate che diede origine alla Regio Decapolitana ben nota al Vangelo, e agli scrittori romani. Le ricerche storico-archeologiche degli ultimi venti anni seguite a quelle numismatiche ne hanno situato cronologicamente lo sviluppo monumentale nei primi secoli della presenza romana.

Michele Piccirillo

M. Piccirillo, Madaba. *Kana'is w'fusai'fasa'* (Madaba, Chiese e mosaici) (SBF Collectio Maior 24), Jerusalem 1993

Grazie alla dedicata ed entusiasta collaborazione dei sacerdoti del Patriarcato Latino, esce l'edizione araba del volume dedicato a Madaba pubblicato in italiano nel 1989. La traduzione iniziata da Sua Beatitudine Mons. Michel Sabbah, al tempo parroco della parrocchia di Cristo Re ad Amman, oggi Patriarca Latino di Gerusalemme, è stata portata a termine da Mons. George Saba, per 27 anni parroco di Madaba, e da Mons. Anton 'Issa. Il testo arabo è stato composto e impaginato a cura di Mons. Adib Zu'mot nella tipografia del Patriarcato prima di essere inviato a Milano presso le Edizioni San Paolo per la stampa. La novità rispetto all'edizione italiana è data da un capitolo aggiuntivo nel quale sono riportate le scoperte più significative degli ultimi anni a Madaba e nel suo territorio. Il volume, speriamo solo il primo di una serie, è inteso principalmente per la popolazione cristiana perché conosca il proprio passato, e in genere alle persone colte di lingua araba interessate alla storia e all'arte per un periodo che va dal IV all'VIII secolo e che si esprime principalmente nei mosaici pavimentali delle chiese costruite o restaurate nella regione di Madaba. La stampa del volume è stata resa possibile da un contributo della Palestine Pontifical Mission.

Michele Piccirillo

Burckhardt Johann Ludwig, *Viaggio in Giordania*, a cura di L. Marino e postfazione di G. Calchi Novati, (CIERRE Edizioni), Verona 1994, pp. 245

de Laborde Léon - Linant de Bellefonds L.-M.-A., *Pétra retrouvée. Voyage de l'Arabie Pétrée, 1828*. Précédé de *La découverte de Pétra* de J.L. Burckhardt et augmenté d'extraits du carnet de voyage inédit de L.-M.-A. Linant de Bellefonds, Pygmalion - Gérard Watelet, Paris 1994, pp. 285

Dauphin Jacques, *Incertain Irak. Tableau d'un royaume avant la Tempête 1914-1953*, Librairie Orientaliste Paul Geuthner, Paris 1991, pp. 266

Raggruppiamo in una sola rassegna tre opere in qualche modo collegate. Due sono ripubblicazioni di testi di esploratori di Giordania nella prima metà del secolo scorso che fecero giustamente epoca. La terza è un'opera contemporanea che è già storia su avvenimenti della prima metà di questo secolo fondamentali per capire la situazione venutasi a creare nel Vicino Oriente dopo lo smembramento dell'impero turco. L'editore di Verona, accettando un consiglio dell'architetto Luigi Marino, pubblica in italiano il resoconto di viaggio (ap-

parso in inglese nel 1822) di Burckhardt, l'esploratore svizzero che primo degli europei attraversò Petra il 22 agosto del 1812 inviandone in Europa la spettacolare notizia della scoperta. Tre postfazioni ricollocano il testo dell'esploratore nell'attualità della Giordania di oggi, sempre più meta di un turismo superficiale e affrettato (anche a causa degli avvenimenti non troppo rassicuranti delle regioni vicine). L'architetto Marino propone una rilettura critica e puntuale di quanto sta vivendo la Giordania oggi sul piano dello sviluppo non sempre, purtroppo, rispettoso del passato. Piccirillo rilegge il testo del Burckhardt dal punto di vista delle identificazioni storiche da lui proposte per le località visitate, facendo notare la preparazione dell'esploratore e il grande lavoro di ricerca che ne è seguito per una normale rettifica. Giampaolo Calchi ritraccia a grandi linee il quadro storico della Giordania nel contesto della turbolenta vita politica della "nazione araba", dalla sommossa anti-turca durante la prima guerra mondiale (identificata con l'anno della catastrofe come vittoria di una miopia confusionaria delle potenze europee che promisero tutto a tutti), fino ai postumi di pace (insicura) della guerra del Golfo.

La seconda opera è una ripubblicazione in lingua originale, non integrale ma con una intelligente selezione della sostanza del testo, del viaggio di Laborde e Linant a Petra nel marzo del 1828. I due giovani esploratori (Laborde di appena 21 anni, Linant di 29), in una settimana di permanenza tra le rovine riuscirono a schizzare con precisione e bravura i monumenti principali di Petra che così furono conosciuti in Europa nella loro sconvolgente bellezza e fascino, una decina di anni prima che vi giungesse il pittore scozzese Roberts. Con un ricordo grato e generoso per Seetzen e Burckhardt, che li avevano preceduti nella regione, Laborde inizia il racconto della visita soffermandosi sui dettagli logistici che la resero possibile, basandone la riuscita sull'effetto sorpresa. Mentre gli altri (dopo il Burckhardt, Irby e Mangles e Bankes) erano entrati dal nord passando per il villaggio di Wadi Musa subendo le inevitabili noie degli abitanti, Laborde e Linant decisero di entrarvi da ovest. Aiutati anche dalla peste che affliggeva la regione e che teneva chiusi in casa i beduini, i due pittori dedicarono tutto il loro poco tempo a disposizione ad un lavoro frenetico che ha del prodigioso visti i risultati (69 tavole pubblicate in seguito), di cui andarono giustamente fieri: "*Seetzen ne dessinait point, - scrive Laborde - Burckhardt non plus; Mangles et Irby... ne savaient point dessiner; Bankes n'a pas voulu communiquer*". In una continuità ideale tra la straordinaria performance dei due giovani francesi e chi li aveva preceduti nella scoperta di Petra in tutt'altre circostanze, i due curatori di questa nuova edizione, hanno sentito il bisogno di aggiungere al testo di Laborde sempre controllato e godibile, le pagine del Burckhardt, e le note integrative del Linant, ancora inedite come i suoi disegni. Non perciò una semplice ristampa ma un lavoro critico, arricchito da un apparato di note aggiornate ai lavori degli ultimi anni, che riesce a ridare l'entusiasmo della novità che provocò tra i contemporanei l'opera in folio pubblicata in fascicoli su prenotazione tra il 1830 e il 1833.

La terza opera è prima di tutto l'omaggio di una famiglia (moglie e figlia) alla memoria di un coraggioso giornalista della France Presse in Giordania e Irak in momenti drammatici della storia moderna vissuti in prima persona e sulla propria pelle. L'autore fu infatti arrestato in Irak durante la rivoluzione sanguinosa del 1958 che mise fine alla monarchia hashemita. Il manoscritto salvato dalle due donne è solo una parte di un'opera più vasta bruciata dall'autore con le carte ritenute compromettenti prima che giungesse la polizia a prelevarlo. Le schede messe insieme con cura e precisione da un professionista per svolgere seriamente il suo lavoro di corrispondente negli anni di permanenza a Baghdad sono diventate il libro che spiega al lettore il travaglio di una nazione nata, come la Giordania, sulla carta dalla volontà di potenze europee guidate da personaggi non troppo illuminati. Gli episodi raccontati anticipano una situazione che si prolunga fino ai nostri giorni, di cui l'invasione del Quwayt con la risposta inferocita e sproporzionata delle stesse potenze, con il codazzo dei clientes poveri di tutto il mondo, è solo un episodio inteso a salvare interessi per nulla sottaciuti.

Tra le opere pubblicate a seguito dello show pirotecnico televisivo dell'inizio del 1991 sulle sponde del Golfo, questo libro può essere una utile lettura per capire le contraddizioni in cui l'Irak si dibatte anche a causa di minoranze etniche e religiose (Kurdi, Shiiti, Sunniti, Nestoriani, Assiri, Caldei, Yazidi) costrette a convivere da una volontà estranea.

Michele Piccirillo

Publications of the Bilâd al-Shâm Committee

The Bilâd al-Shâm Committee has held a series of conferences on the history of Bilâd al-Shâm (Geographical Syria) since 1974 and has published the collected papers of all of those conferences. The Committee has also sponsored a number of other publications.

All the books are 24 x 17 cm in size and are in their first edition. The volumes of the first Bilâd al-Shâm Conferences are bound in cloth; all the other publications are bound in paper. The editing of all the Arabic volumes is fine. The editing of the English volumes of the early conferences is poor; for example the footnotes for some of the articles were left out. Almost all the books have an English title page, which is listed here; an Arabic transliteration of the title is cited here along side my own English translation only for those books without an English title page.

All the publications are available for purchase from the University of Jordan, except for the two volumes of the second conference held in Damascus. Contact: Dean of Academic Research [‘Imâdat al-Baith al-‘Ilmî University of Jordan, Amman, Telephone: 962-6-843555/3200, Fax: 962-6-832318.

The Bilâd al-Shâm Conferences

I. The first conference was held in 1974. One volume was published:

1. Proceedings of the First International Conference on Bilâd al-Shâm 20-25 April, 1974. 250 pages (24 English and French articles) 1984 - Cloth Price: US \$15.

II. The second conference was held at the University of Damascus in 1978 on The History of Bilâd al-Shâm from 922-1358/1516-1939. Two volumes of Arabic articles, including a few articles by Western authors translated into Arabic, were published by the University of Damascus in 1978. The volumes were not widely distributed and have long since been unavailable.

2. Volume 1: 487 pages (21 Arabic articles).

3. Volume 2: 695 pages (27 Arabic articles).

III. The third conference was held in 1980. Six volumes were published, three in Arabic and three in English.

4. The Third International Conference on Bilâd al-Shâm "Palestine". Volume 1: Jerusalem. 344 pages (11 Arabic articles). 1983 - Cloth. Price: US \$17.

5. The Third International Conference on Bilâd al-Shâm "Palestine". Volume 2: The Geography and Civilization of Palestine. 594 pages (18 Arabic articles) 1983 - Cloth. Price: US \$17.

6. The Third International Conference on Bilâd al-Shâm "Palestine". Volume 3: The History of Palestine. 842 pages (23 Arabic articles). 1983 - Cloth. Price: US \$17.

7. The Third International Conference on Bilâd al-Shâm: Palestine 19-24 April 1980. Volume 1 Jerusalem. 183 pages (13 English articles) 1983 - Cloth Price: US \$15.

8. The Third International Conference on Bilâd al-Shâm: Palestine 19-24 April 1980. Volume 2: Geography and Civilization of Palestine. 215 pages (17 English and French articles). 1984 - Cloth. Price: US \$17.

9. The Third International Conference on Bilâd al-Shâm: Palestine 19-24 April 1980. Volume 3: History of Palestine. 128 pages (8 English and French articles). 1984 - Cloth. Price: US \$17.

IV. The fourth conference was subdivided into three sessions. This is very confusing. The sessions were separate meetings held in different years.

IVa. The first session of the fourth conference was held in 1983 on the Byzantine period. Two volumes were published:

10. Proceedings of the Symposium on Bilâd al-Shâm During the Byzantine Period. Volume One (Arabic Section). Edited by Muhammad Adnan Bakhit and Muhammad Asfour. 256 pages (6 Arabic articles). 1986 - Cloth. Price: US \$15.

11. Proceedings of the Symposium on Bilâd al-Shâm During the Byzantine Period. Volume Two (English Section). Edited by Muhammad Adnan

Bakhit and Muhammad Asfour. 286 pages (19 English and French articles). 1986 - Paper. Price: US \$15.

IVb. The second session of the fourth conference was held in 1985 on the Early Islamic period. Three volumes were published:

12. Proceedings of the Second Symposium on the History of Bilâd al-Shâm During the Early Islamic Period Up to 40 A.H./640 A.D. The Fourth International Conference on the History of Bilâd al-Shâm. Volume One. (English and French Papers) Edited by Muhammad Adnan Bakhit. 217 pages (18 English and French articles). 1987 - Paper. Price: US \$15.

13. Proceedings of the Second Symposium on the History of Bilâd al-Shâm During the Early Islamic Period Up to 40 A.H./640 A.D. Volume Two. Edited by Muhammad Adnan Bakhit and Ihsan Abbas. 636 pages (18 Arabic articles). 1987 - Paper. Price: US \$15.

14. Proceedings of the Second Symposium on the History of Bilâd al-Shâm During the Early Islamic Period Up to 40 A.H./640 A.D. Volume Three. Edited by Muhammad Adnan Bakhit. 468 pages (16 Arabic Articles). 1987 - Paper. Price: US \$17.

IVc. The third session of the fourth conference was held in 1987 on the Umayyad period. Two volumes were published:

15. The Fourth International Conference on the History of Bilâd al-Shâm During the Umayyad Period: Proceedings of the Third Symposium. Arabic Section - Volume One. Edited by Muhammad Adnan Bakhit. 628 pages (18 Arabic Articles). 1989 - Paper. Price: US \$17.

16. The Fourth International Conference on the History of Bilâd al-Shâm During the Umayyad Period: Proceedings of the Third Symposium. English Section - Volume Two. Edited by Muhammad Adnan Bakhit and Robert Schick. 275 pages (14 English Articles). 1989 - Paper. Price: US \$17.

V. The fifth conference was held in 1990 on the Abbasid Period. Two volumes were published:

17. Bilâd al-Shâm During the Abbasid Period (132 A.H./750 A.D. - 451 A.H./1059 A.D.): Proceedings of the Fifth International Conference on the History of Bilâd al-Shâm. Arabic Section. Edited by Mohammad Adnan Bakhit and Muhammad Yunis Abbadi. 644 pages (26 Arabic Articles). 1992 - Paper. Price: US \$20.

18. Bilâd al-Shâm During the Abbasid Period (132 A.H./750 A.D. - 451 A.H./1059 A.D.): Proceedings of the Fifth International Conference on the History of Bilâd al-Shâm. English and French Section. Edited by Mohammad Adnan Bakhit and Robert Schick. 280 pages (14 English and French articles). 1992 - Paper. Price: US \$20. One of the Arabic papers of the fifth conference was published as a separate book:

19. Southern Bilâd al-Shâm During the Abbasid Period (132-358 A.H./750-969 A.D.). In Arabic By Shaker Mustafa. Edited by Mohammad Adnan al-Bakhit and Mohammad Younis Marzouk. 134 pages. 1992 - Paper. Price: US \$6. This well-researched study focuses on political history, but does devote a few pages to other social-economic topics. An index volume for the first four conferences has been published:

20. The International Conference on the History of Bilâd al-Shâm Collective Index: First Conference - Fourth Conference 1974-1987. Prepared by Mohamed Taysir Darwish and Adoul Salameh al-Bakhit. 129 Arabic pages and 87 English pages. 1990 - Paper. Price: US \$11.

Other Publications

21. Studies on the History of Bilâd al-Shâm During the Umayyad Period. Edited by Muhammad Adnan Bakhit and Mohammad Younes Abbadi. 176 Arabic pages and 53 English pages (4 Arabic articles and 2 English articles). 1990 - Papers Price: US \$11. The four Arabic articles are by Najda Khamash on the Umayyad central administration, by Nicole Zeyadeh on the Umayyad navy, Ibrahim Baydun on current scholarship on the Umayyads, and Muhammad Suleiman al-Rusan on Umayyad bath houses. The two English articles are summaries of Master's degree theses from Yarmouk University, by Ali Zeyadeh on the cities of northern Jordan in the Byzantine and Umayyad periods, and by Jum'a Kareem on the Umayyad period archaeology of the northern Jordan Valley.

22. Bibliography of Bilâd al-Shâm. Prepared by Kamel al-Asali. 1990 - Paper. Price: US \$11. This bibliography includes entries from 2 Arabic journals and 29 English, French, and German journals. It includes extraneous entries, misses others, is full of mistakes, and on the whole is not particularly useful.

23. The History of Bilâd al-Shâm from Before Islam Until the Beginning of the Umayyad Period, 600-661. *Tarîkh Bilâd al-Shâm min mâ Qabla al-Islâm Hatta Bidâyat al-'Asr al-Umawi 600-661*. By Ihsân 'Abbâs. 618 pages. 1990 - Paper. Price: US \$20. The book is intended to be a college textbook. As a consequence, the text has almost no footnotes documenting its sources of information. This reduces the usefulness of the book, which otherwise is an excellent wide-ranging summary.

24. The Northern Arabian Peninsula During the Assyrian Period. *Shimâl al-Jazîra al-'Arabiya fî al-Ahd al-Ashûrî*. Translated by Ihsân 'Abbâs and Mahmûd Abû Talîb. 55 pages. 1991 - Paper. Price: US \$2. This is an Arabic translation of Alois Musil, "Appendix I: Northern Arabia in the Assyrian Period" Pp. 477-493 in *Arabia Deserta* (New York: American Geographical Society, 1927).

25. The History of Bilâd al-Shâm During the Abbasid Period 132 A.H. - 255 A.H./750 A.D.- 870 A.D. *Tarîkh Bilâd al-Shâm fî al-'Asr al-'Abbâsî*, 132-

255 H/750-870 M. By Ihsan Abbas. 243 pages. 1992. Price: US \$10. This book is an excellent general summary, similar to his book about the early seventh century. This book, however, is improved by the inclusion of adequate footnote documentation.

26. Research in the History of Bilâd al-Shâm During the Ottoman Period. In Arabic Edited by Muhammad Adnan Bakhit and Muhammad Younis Marzouk. 212 pages (4 Arabic articles). 1992 - Paper. Price: US \$10. This volume contains three articles on the Tanzimat period, and one on the 16th century.

27. The Budget of the Umayyad Mosque for the Year 1326 A.H./1908 A.D. Mîzâniyat al-Jâmi' al-Umawî l-Sanat 1326 H/1908 M. Edited by Bassâm 'Abd al-Wahhâb al-Jâbî. 144 pages. 1992 - Paper. Price: US \$10. The core of this volume is a budget document for the Umayyad mosque in Damascus for 1980 A.D.

28. The Political Development of the Emirate of Transjordan 1921-1951. Al-Tatawwar al-Siyâsî li-Imârat Sharqî al-Urdun 1921-1951. By Maysun Abaydat. 366 pages. 1993 - Paper. Price: US \$10. A University of Jordan master's degree thesis.

29. The District of Ajlun [Qada al-Ajlun]. By 'Alayan al-Jalûdî. 1994. Price: US \$10. A University of Jordan master's degree thesis.

30. The District of Hebron 1864-1918. [Qadâ' al-Khalîl 1864-1918]. By Amîn Mas'ûd Mahmûd Abû Bakr, 1994. Price: US \$10. A University of Jordan master's degree thesis.

Robert Schick