Originalveröffentlichung in: Denyse Homès-Fredericq, Hendricus Jacobus Franken (Hg.), Pottery and Potters. Past and Present. 7000 Years of Ceramic Art in Jordan (Ausstellungskataloge der Universität Tübingen, 20), Tübingen 1986, S. 206-207, 208-211, 219, 221-222, 225, 228-233 ; Online-Veröffentlichung auf Propylaeum-DOK (2025), DOI: https://doi.org/10.11588/propylaeumdok.00006652

The Roman Period (from 63 B. C./106 A. D. to 324 A. D.)

With the decline of the Seleucid kingdom an awakening of local political ambitions began all over the Near East. The East Bank of Jordan was not exempt from this general movement. For a while the Nabatean kingdom extended as far as Damascus, while the Hasmonean rulers of Jerusalem gained control of large stretches of the Transjordan. Between them both dynasties shared the territory of what is now defined as Jordan. The Greek cities of this region were subject to the Jewish kingdom and exposed to forced assimilation.

In 64 B. C. when Pompey annexed what still remained in the hands of the last Seleucid king, he naturally intended to subjugate the Nabatean and Hasmonean kingdoms as well. The next year he went to Jerusalem and proclaimed the freedom of the Greek cities of the region, known since then as the Decapolis, that is, the "Ten Cities." These cities were Philadelphia (Amman), Gerasa (Jerash), Pella, Scythopolis (Beth-shan), Gadara, Hippos, Dion, Abila, and others (there is no agreement on the complete list of ten). Some scholars believe it was a formal league founded on Pompey's recommendation, but we have no evidence for the functioning of such a union. Perhaps the Decapolis was merely a geographical designation.

Whatever the case may have been, these "Macedonian" cities, that is, towns founded by Hellenistic rulers and governing themselves according to Greek customs, remained free cities of the Roman Empire. They were attached to the province of Syria. At the same time, the rule of Herod the Great and his successors was limited to the eastern part of the lower Jordan valley and the shores of the Dead Sea, where they possessed the fortress of Machaerus. On the other hand, the Nabateans succeeded in retaining their previous lands to the south and east, from Bosra (now in Syria) to their capital city of Petra, extending across the Negev and Hijaz deserts.

This satellite kingdom (the Nabatean) of the Roman Empire knew its greatest days under Aretas IV (9/8 B. C. to 40/41 A. D.). Controlling the caravan routes from Yemen and the Red Sea to the Mediterranean, the Nabateans provided the Roman world with the wares of the Far East and southern Arabia, which included frankincense, so important in ancient rituals. Profits ran high, but the competition was catching up. Palmyra on the Gulf route and Egypt on the Red Sea lanes enjoyed the favor of the Romans as more reliable intemediaries, and they considerably hindered the Nabatean trade.

While the reign of Aretas IV produced the richest monuments of Petra, such as the great temple of Qasr el-Bint and, most likely, the Khazne rock-cut tomb, the following kings, Maliku II and Rabbel II, saw their commercial power greatly reduced. Rabbel even decided to move his capital to Bosra in the northern reaches of his kingdom, probably because Petra was already on the decline. At Rabbel's death, the emperor Trajan annexed the kingdom in 106 A. D., apparently without any opposition. The Roman province of Arabia was created, and its capital city was called *Nea Traiana Bostra*. At this time the

cities of the Decapolis were detached from Syria and included in the new province (see STARCKY, 1966).

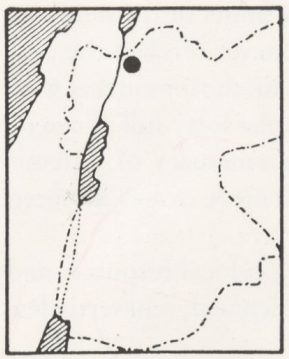
The territory of modern Jordan, before its unification under a Roman governor, was divided between an imperial province and a vassal kingdom. The civilization reflected this partition. The Decapolis cities used Greek in speech and writing, while the Nabatean continued to speak their native Arabic dialect and wrote in a Semitic script, a variation of the Aramaic script. While the gods of Gerasa, the only Decapolis city we know sufficiently well, are mostly of old Semitic stock, they were always called by Greek names borrowed from Hellenic mythology. Even the "Arab God" was given a Greek name.

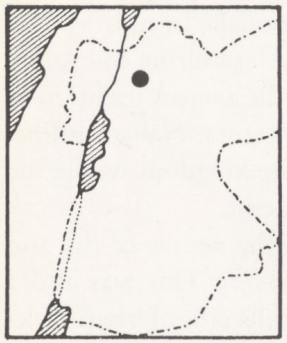
On the other hand, the art of Gerasa, especially in the 1st century A. D., is definitely provincial and backward when compared to its Graeco-Roman models. In contrast, the royal city of Petra followed more closely the development of the Alexandrine and Augustan styles. At the same time, however, its art remained faithful to the ancient tradition of sacred pillars representing the Arabic gods of their nomadic ancestors. Nabatean fineware is, for the most part, not found outside the frontiers of the kingdom, while the Greek cities shared forms of pottery common the whole Roman east.

The Nabatean heritage declined slowly after the annexation. In the course of the 2nd and 3rd centuries Petra slumbered, while Bosra became a great city. This was also a golden period for Gerasa and, to a lesser extent, for other Decapolis cities.Urban Helenistic civilization remained alive there: theaters, baths, gymnasia, and colonnaded streets were built a a steady pace, while philosophers, orators, and poets native to the Decapolis region demonstrated the vivacity of Hellenism in these parts.

In the Late Roman Period the region was touched by growing insecurity. The trade routes changed. The frontier was guarded by a line of forts extending from Aqaba through Bosra to the Euphrates the *limes* of Diocletian – which kept the nomads, who were growing restless at bay.

The main sites of Roman Jordan are Petra, Pella, and Jerash. For Petra there are recent and excellent exhibition catalogues (cat. Munich, 1970; cat. Bonn, 1978; LINDNER, 1980; cat. Brussels, 1980). Pella is currently being excavated by an Australian and American team (SMITH, 1973; MCNICOLL et al.,1982). At Jerash an important excavation and restoration project is under way sponsored by the Department of Antiquities of Jordan. The preliminary reports are about to appear in a special volume of its *Annual*. The picture can be completed with information from other sites, in particular, Gadara (WAGNER-LUX, 1979, 1980, 1982), the cementary at Queilbeh near Abila of the Decapolis (BARBET, *Syria* 60 (1983), p. 331), and a Nabatean sanctuary at Khirbet Tannur (GLUECK, 1965). Much remains to be done. *M.G.*





JERASH

The modern town of Jerash, 50 km north of Amman, occupies only a half of the ancient Gerasa, also known by the name of Antioch on the Chrysorhoas. Even if the walled area of the ancient city was never completed, Gerasa was certainly a center of first importance on the East Bank of Jordan, as can be seen from its public monuments.

The site, located amid the hills and forests of Ajlun and well-watered all year long by a stream, was inhabited since the Bronze Age but became a city only in the Hellenistic Period. According to ancient tradition the foundation of the city goes back to Alexander the Great, but the archaeological evidence only starts with sherds found in fill levels dating from the 2nd century B. C. The city was founded anew by a Seleucid king,as shown by the name of Antioch which it was given at that time (perhaps by Antiochus IV, 175–163 B. C.. A new beginning in 63 B. C. is linked to the intervention of Pompey, who rescued the Greek cities of the Transjordan and included them in the Roman province of Syria. The event was considered important enough to mark the beginning of a new era, since all dated inscriptions of Gerasa reckon the years from that time.

All extant monuments of Gerasa are later. If the sanctuary of Zeus in its earliest parts goes back to the end of the Hellenistic Period, the theater was erected in the middle of the 1st century A. D. and most buildings come from the golden age under the Antonines (2nd century A. D.).

The Emperor Hadrian, who honored Gerasa with a lengthy visit in the winter of 129/130, conceived a project to extend the city to the south. The monumental arch still standing in the fields alongside of the Amman road was to mark the limits of the new city. Only a hippodrome, however, was completed. Although Gerasa never reached the proposed extension, most public buildings date after Hadrian. The main thoroughfares with their colonnades (Ionic, the Corinthian), the Temple of Zeus on the lofty hill above its older courtyard (which included the earlier altar), the imposing sanctuary of Artemis (the patron goddess of the city), an odeum, and the bath were all more or less imposed on the former city plan.

Gerasa always remained a provincial town, living comfortably from local resources and never involved in the events of the world at large. Thoroughly Hellenized, it nevertheless

Pella 667

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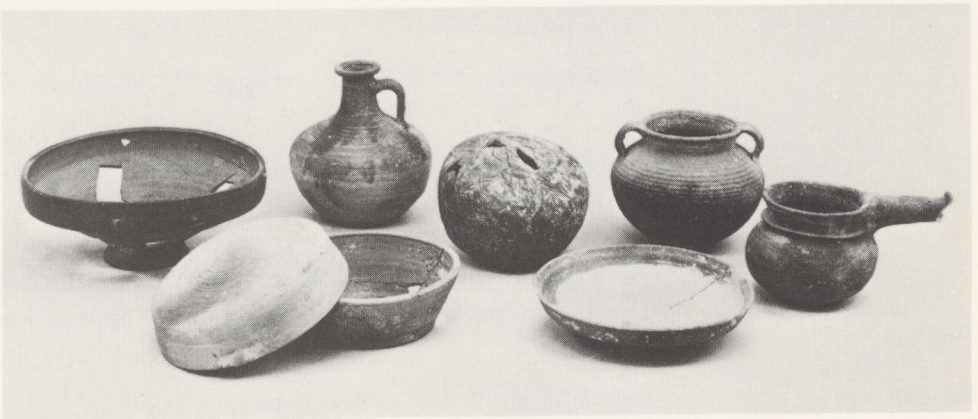


681 668 683 672 679 679 675 682

Jerash

preserved clear traces of native Semitic traditions, as can be seen from particularities of its cults and from the names of some prominent citizens.
Christianity appeared in the 4th century. During Epiphany, in a church identical to the Cathedral, water was turned into wine in the presence of faithful crowds, commemorating the Wedding at Cana. A basin in front of the Cathedral has been proposed to have been the scene of this miracle. It was not until the 6th century, however, that more churches were built in the city. The great complex of the Cathedral, built on several levels and incoroporating, at the end of the 5th century, the neighboring church of St. Theodore,was quite a match to the splendid Temple of Artemis just nearby.
Contrary to previous interpretations, the city did not lie in ruins during Islamic rule. In spite of several earthquakes it remained an important center throughout the Umayyad Period. Churches were kept in service, as the population included both a Christian and an Islamic community, traces of which have recently been found through excavations. It was not until the Crusades that Gerasa was abandoned.
The ruins, visited and described by many travellers, were reinhabited 1878 by a colony of Circassian refugees. Fortunately, the new settlers established themselves in the eastern part of the ancient site, and did not disturb the most important monuments on the other bank of the Chrysorhoas. This archaeological area is now protected. Extensive excavations were carried out in the 1930's by an Anglo-American team. The Cathedral and many churches, the main street, and, partially, the sanctuary of Artemis were then exposed and partially restored. The results are published in KRAELING, 1938. More work was done later by the Department of Antiquities, primarily by G. Lankaster Harding. In recent years (1982–84) an international project of excavation and restoration was sponsored by the Department. The digging focused on the sanctuary of Zeus and that of Artemis, the odeum (also called the North Theater), the adjacent street (North Decumanus), and the Hippodrome and a residential area in the city by the South Decumanus. *M.G.*

668–679. Jerash, Polish Sector, excavation M. Gawlikowski, 1983. Bibliog.: cat. Brussels, 1985, p. 214.

The following objects were found in a cistern with many other vessels, often intact. They were buried in the fill under the columns of the South Decumanus. Coins found in a neighboring cistern which was filled at the same time give a date of about 165 A. D. The pottery is of the common ware variety, undoubtedly of local manufacture. The ware is coarse and not wellevigated, with red slip applied hastily only on the upper parts of the vessels.

668–669. Jugs

668. H. 16 cm, W. 14.5 cm; excavation no. 234.

669. H. 15.6 cm, W. 10 cm; excavation no. 246.

Red slip on rim amd shoulder.

670–671. Juglets

670. H. 11.5 cm, W. 6.5 cm; excavation no. 199.

671. H. 10.7 cm, W. 8.5 cm; excavation no. 203.

Red slip on rim, shoulder, and handle.

672. Cooking-pot

Brown-orange ware, smoked on the outside, with two handles;H. 12.7 cm, W. 15 cm; excavation no. 192.

This form of vessel is fairly continuous throughout the Roman and Byzantine Periods. *M.G.*

673–674. Bowls

673. H. 6.4 cm, Diam. 14.2 cm; excavation no. 218.

674. H. 6.5 cm, Diam. 14 cm; excavation no. 225.

Several hundred nearly identical bowls were found in this cistern. They are all of pink clay with brown slip on the inside and on the vertical rim above a sharp carination. The form is typical of Palestinian pottery from the end of the Hellenistic Period onwards. *M.G.*

675. Plate

H. 5.6 cm, Diam. 19 cm; excavation no. 228.

676–678. Shallow carinated cups

676. H. 3 cm, Diam. 15 cm; excavation no. 272.

677. H. 3.5 cm, Diam. 11 cm; excavation no. 270.

678. H. 3.5 cm, Diam. 11.5 cm; excavation no. 271.

679. Casserole with cover

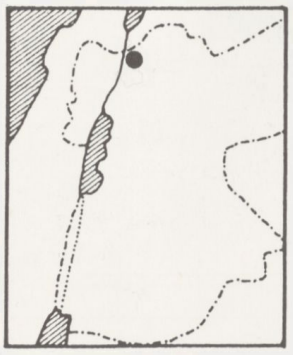
H. 5.4 and 6.2 cm, Diam. 17.5 cm; casserole restored, cover complete; excavation nos. 239 and 240.

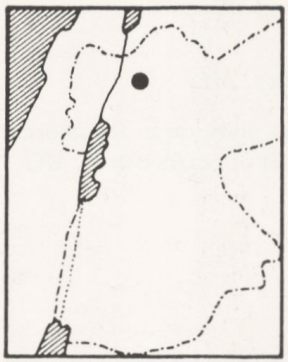
Pink clay, non-slipped. Large flat base, convex cover fitted to rim and provided with two small lug handles. *M.G.*

The Byzantine Period (from 324 to 640 A. D.)

The Christian Empire ruled the east for three centuries, from Constantine to Heraclius (324–636). Although the first Christian community in Jordan dated back to about 70 A. D., when the city of Pella received the fugitives from Jerusalem during the Jewish revolt against Rome, the new faith reached the majority of the population much later and became progressively dominant the course of the 4th century. The oldest known churches, still rather modest, date to this time, for example, the first sanctuary on Mount Nebo (the presumed site of Moses' death) then visited by a pilgrim woman from Bordeaux.Gerasa had a *martyrion* which became the cathedral, where the repetition of the miracle of Cana was celebrated every year. In contrast to Palestine, with its prestigious monuments built under Constantine, the country across the Jordan River was primarily a buffer zone for the defense of the Empire against nomadic Arab chieftains.

It was only in the 6th century, especially under Justinian (527–565), that we witness an important building effort, parallel to what was going on in other parts of the Empire. At least six churches were erected in Gerasa between 526 and 534 under Bishop Paul, and more followed (CROWFOOT, 1938). The village of Rihab, east of Gerasa, boasted eight churches, all built between 533 and 635. A book by M. Piccirillo (1981) gives a good idea of the riches of these monuments, especially their mosaics. We should also note the churches of Gadara, Umm el–Jimal, Madeba, Mount Nebo, another recently found at Khirbet es-Samra (J. B. HUMBERT, *Syria* 60 (1983), p. 310), and many others in places as far away as Petra, where a rock-hewn Nabatean tomb was converted into a cathedral. Most churches had elaborate mosaic floors, often well-preserved, and possibly wall mosaics made of glass tesserae, now lost. All this gives a clear impression that peaceful prosperity existed, not even to be shaken by the several earthquakes that shook the region at that time. Another shock, the capture of Jerusalem by the Persians in 614 and the fifteen-year occupation of the country which followed, had apparently little affect on Transjordan. The Islamic conquest in 636 was decisive but not very destructive. Churches continued to be used and local communities adapted themselves rather well to Islamic rule. *M.G.*





722. Cooking-pot

723. Juglet

724. Alabastron

JERASH

722–732: Excavation M. Gawlikowski, 1984, Polish Sector by the South Decumanus. Bibliog.: cat. Brussels, 1985, p. 224.

H. 10 cm, W. 10.5 cm; excavation inv. no. 133.

H. 14 cm, W. 8.5 cm; excavaton inv. no. 107. Neck ribbed, trefoil mouth.

H. 8.5 cm, W. 3 cm; excavation inv. no. 109. Miniature juglet, handle broken. *M.G.*

The Painted Pottery ("Jerash bowls")

The local Byzantine pottery has not yet been studied properly. Our examples come from the fill immediately preceding the building of the Umayyad House by the South Decumanus. These are mostly large plates and platters which imitate certain forms of Late Roman pottery (expecially c 3 and C 10 of J. Hayes, typology), without exhibiting. however, the brilliant red slip of the imported vessels. They are painted in deep red with floral and animal motifs, occasionally with human figures. The style is fairly uniform

and apparently corresponds to a rather short period, but the chronology is not yet fixed. Personally, I am inclined to date this pottery from the end of the 6th to the middle of the 7th century. *M.G.*

725. Fragmentary bowl

H. 3.7 cm, Diam. (restored) 16 cm; excavation inv. no. 198. Pink clay, non-slipped, spherical base.

Interior painted with a goose in red on white. Painting on white background seems to appear only at the beginning of the series (see below, cat. no. 730). *M.G.*

726. Plate fragment

W. (of fragment) 16 cm, base Diam. (restored) 20 cm; excavation inv. no. 369.

The fragment represents a rider (only his head and that of the horse are preserved). The man is seen from the front. His beard and hair are arranged in two lateral bulks, suggestive of Sassanian art. *MG*

727. Two fragments of a plate

Diam. (restored) 32 cm; excavation inv. nos. 392 and 395.

Painted in deep red and covered with white. In the center there is a wicker basket filled with round objects; to the right and left are fish. Under the rim is a branch. This is clearly an illustration of the "Multiplication of Loaves" (Matt. 14:19–20). *MG*

728. Plate fragment

W. 13 cm; excavation inv. no. 404. A horse grazing, turned to the left. *MG*

729. Plate fragment

Diam. (restored) 13 cm; excavation inv. no. 358. Misfired.

A basket filled with round objects (loaves or fruit). Cf.. cat. no. 727. *MG*

730. Plate fragment

No excavation number. Found under the mosaic pavement of the narthex addition to the church of Bishop Marianos (founded 570 AS. D.). Painted in brown on white. Bust of bearded man. *MG*

731. Plate fragment

H. 3.5 cm, Diam. (restored) 19 cm; excavation inv. no. 135.

Painting of a duck in brownish-red. *MG*

732. Several fragments of a large platter

Diam. 38 cm; excavation inv. no. 391.

Painted in brown and red. Behind the lion is a tree. Border of circles between concentric lines. *M.G.*

Lamps

The Byzantine types found a Jerash date to the 6th century. They are always almond-shaped, molded with predominantly geometrical decoration, including linear rays around the discus and circles and dots distributed haphazardly on the upper surface of the lamp. The lamps usually have no handles and often are inscribed in Greek with extremely debased religious formulas. Although common in Palestine, these lamps seem to disappear in Jerash about the beginning of the 7th century.
Comp. Bibliog.: T. SCHOLL, *ADAJ* 1985 (in press); cf. DAY 1942 and KENNEDY 1963.

735–738: Jerash Polish Sector by the South Decumanus, excavation M. Gawlikowski. Bibliog.: cat. Brussels 1985, p. 228; SCHOLL 1985 (in press).

735. Lamp

H. 2.5 cm, W. 5.8 cm, L. 9.4 cm; excavation inv. no. 213.

Red slip. Large square spout and angular flattened handle. The discus is decorated with diamonds and pointed circles linked to the circular border of the orifice. *M.G.*

736. Lamp

H. 3.8 cm, W. 7 cm, L. 10.5 cm; excavation inv. no. 232. Comp. Bibliog.: NITOWSKI 1974, pp. 18–34.

Almond-shaped, no handle. Double border and rays around the orifice, with a herring-bone pattern on the spout. The type is very common in Palestine in the 6th century. It is known improperly as the "candlestick lamp," because the herring-bone design was understood as the seven-branched minorah; although the number of branches an vary. *M.G.*

737. Lamp

H. 4 cm, W. 6.8 cm, preserved L. 9 cm; excavation inv. no. 164. Comp. Bibliog.: NITOWSKI 1974, pp. 18–34.

Same shape as above. On the shoulder is a molded inscription in distorted Greek. From many similar examples the text can be restored as "the light of Christ shines for all." *M.G.*

738. Lamp

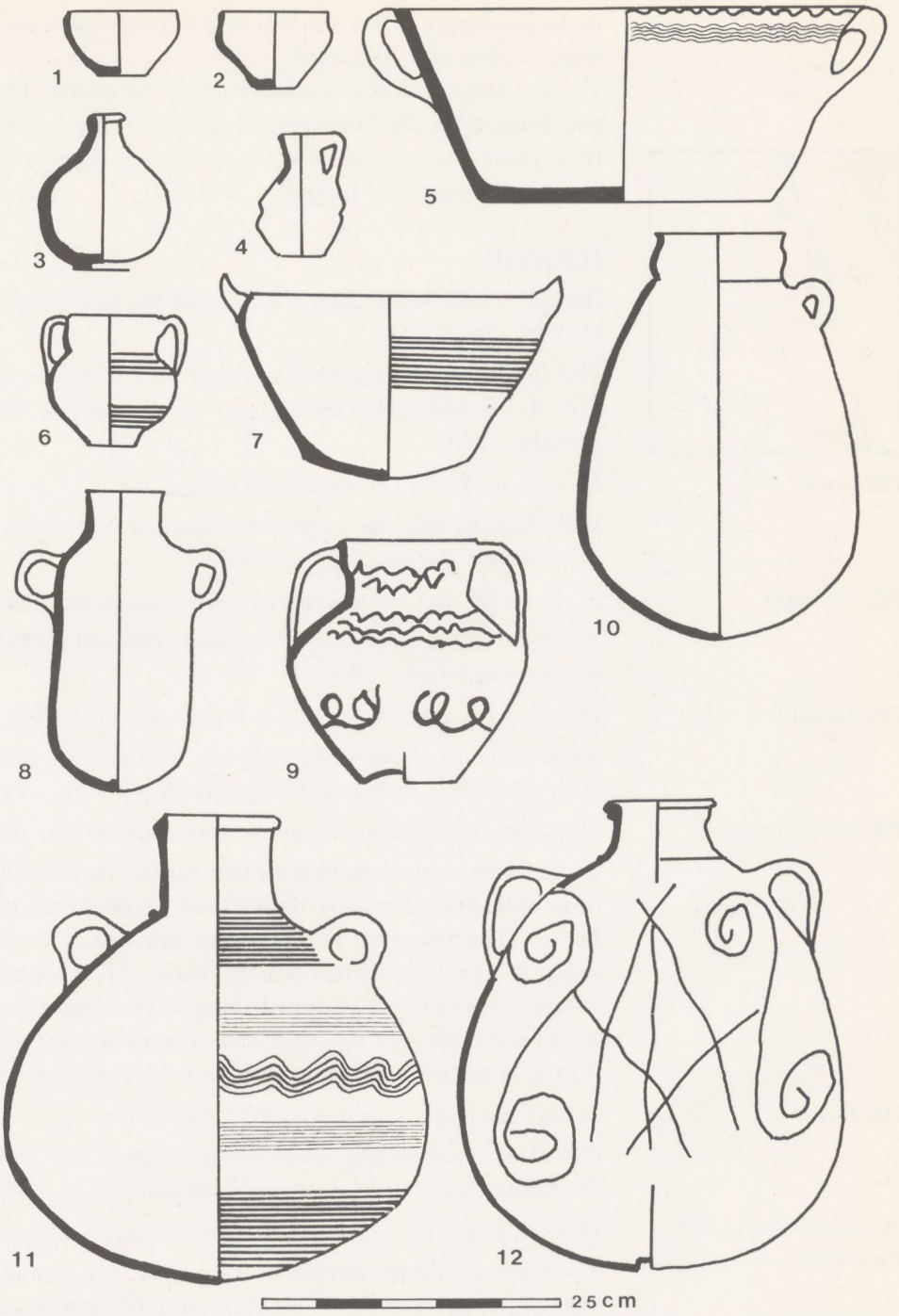
H. 4.5 cm, W. 6.5 cm, L. 10 cm; excavation inv. no. 144.

Same shape as above. A border around the two orifices form a channel. On the shoulder is a Greek cross and stylized floral design. *M.G.*

The Islamic Period

The Moslems began by founding a limited number of military garrisons. The area east of the Jordan was given, under the early Moslems, its present name el-Urdun, though none of the very early military garrisons appeared to have been built here. A large part of the population already spoke Arabic, a fact which facilitated integration into the new empire, as well as numerous conversions. Under the Umayyad caliphs (from 661 A. D.) the country was systematically developed by means of the desert castles. There are several of these which are remarkably preserved in Jordan: Mushatta, Kharana, Qastal, Tuba, Quseir Amra, and others. These were not so much residences for the caliphs who built them as they were administrative and agricultural centers meant to control and utilize the desert. Amman already functioned as, where a magnificent palace was built on the Citadel hill (BENNET, 1978; ALMAGRO & OLAVARRI, 1982). The Spanish expedition which excavated it has worked also at Qusair Amra to save the famous wall paintings of that castle.

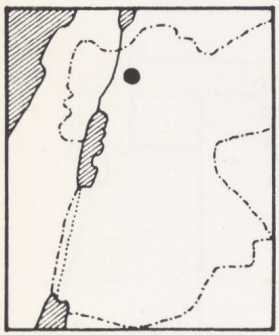
Jordan was, at that time, in the heart of the Islamic empire on the road between the capital Damascus and the holy cities of the Hijaz. The brilliant Umayyad civilization expressed itself not only in castles and mosques. According to the latest findings urban life flourished in such places as Jerash, Pella, and Umm el–Jimal, apparently no less intense than in downtown Amman (NORTHEDGE 1977–78).



Characteristic forms of the Byzantine period (H. Franken)

A decline began when the Abbasid dynasty came to power (750 A. D.) and the capital was transferred to Baghdad

The last great period coincided with the Crusades. The mighty castles of Kerak, Shobak, and Petra mark the Frankish occupation in the south, while the Moslem castle at Ajlun rose above the Jordan valley in the north. This warlike chapter closes the history of ancient and medieval Jordan. *M.G.*



JERASH

752–774: Jerash, Polish Sector, excavation M. Gawlikowski, 1983. Bibliog.: cat. Brussels 1985, pp. 234–37.

The following objects were all found in a house by the South Decumanus, built about 650 A. D. and used throughout the Umayyad Period and abandoned in the 9th century. *M.G.*

752. Juglet

H. 13.5 cm, W. 7.5 cm; excavation inv. no. 118.

Bell-shaped body on a concave, flattened base, with rounded rim. Wavy lines painted in white on the shoulder. *M.G.*

753. Decanter

H. 24 cm, W. 16.5 cm; excavation inv. no. 41; incomplete.

High, carinated neck; handle between rim and shoulder; spout on shoulder. Painted in white with loops. *M.G.*

754. Lantern

H. 22 cm, W. 15.5 cm; excavation inv. no. 43; incomplete.

Same shape as above without spout. Vertical ring attached to the mouth, body pierced with numerous holes, and large lateral opening to insert a lamp. *M.G.*

755. Basin fragment

H. 18 cm, Diam. (restored) 40 cm; excavation inv. no. 142.

Large basin in black ware with two vertical handles. Combed decoration with wavy and horizontal lines. The type of vessel and the decoration were very common in the Umayyad Period. The fragment is interesting because of an Arabic inscription which reads as follows: "For Tudur son of Istifan," that is, "Theodore son of Stephan." The man is known in Jerash as a potter who signed a lamp of the same type as our cat. no. 771 below, in the year 125 of the Hijra (742 A. D.). This fragment permits us to read correctly the second name. (CH. CLERMONT-GANNEAU, R.A. 30 (1897), pp. 246–50.) *M.G.*

756. Bowl

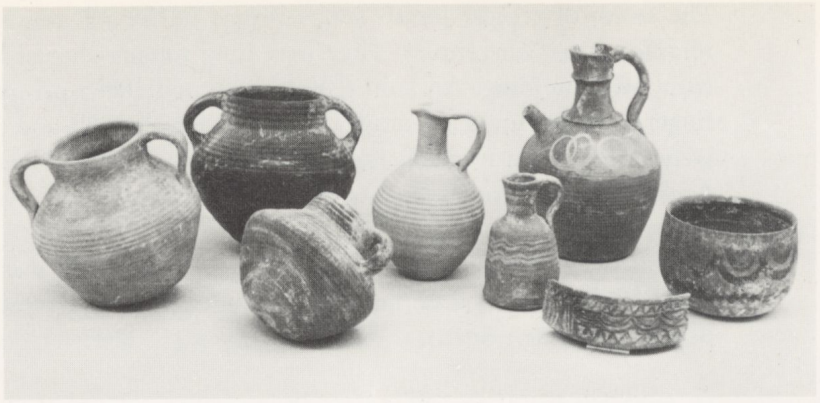
H. 10.5 cm, Diam. 13 cm; excavation inv. no. 110.

Overfired. Painted with loops and a wavy red line. Found in a kiln built into the ruins of the house, together with several identical bowls. *M.G.*

757. Bowl with carved decoration

H. 6 cm, Diam. 17.5 cm; excavation inv. no. 183; incomplete.

The walls are deeply carved to form chevrons, lentils, and festoons. On the bottom are two engraved branches. This type (termed "cut-ware") seems characteristic of the 9th century. *M.G.*



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762 763 755 759
760

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772
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Jerash

758. Fragment of a lid with carved decoration — H. 4 cm, Diam. (restored) 18 cm; excavation inv. no. 255.
Black ware, decorated as the piece above (with chevrons and lentils in concentric circles). *M.G.*

759. Cooking-pot — H. 18 cm, W. 19 cm; excavation inv. no. 187.
Red ware. The pot was apparently never used, because of a hole in the body. It seems to come from the potters' kilns built into the ruins of the house. *M.G.*

760. Cooking-pot — H. 14 cm, W. 15 cm; excavation inv. no. 124.
Disfigured during firing and discarded.

761. Cooking-pot — H. 18.5 cm, W. 20.5 cm; excavation inv. no. 85.

762. Jug — H. 19.5 cm, W. 11.5 cm; excavation inv. no. 277.
Buff ware. Concave base. High neck with trefoil mouth. Found in subsurface levels. Probably 9th century. *M.G.*

763–774. Lamps

The series of typical Jerash lamps begins in the 7th century and continues until the middle of the 8th century. They have long tongue-shaped handles, usually formed by hand after molding. An animal head was modelled with two quick movements of the fingers. These lamps are mostly found in Jerash itself and possibly were made exclusively there. Many were marked with a cross under the handle. Some are inscribed in Arabic and sometimes bear a date around 740 to 750 A. D. Others imitate Greek lettering.

During the Abbasid Period (after 750 A. D.) the handle was reduced to a knob and the body of the lamp was commonly covered with a vine scroll, less often with figurative designs. Bibliog.: SCHOLL 1985; cf. DAY 1942; KENNEDY 1963.

763. Proto-Umayyad lamp

H. (with handle) 4.5 cm, W. 5.5. cm, L. 9 cm; excavation inv. no. 166.

Lamp with rounded spout, flat and raised handle, decorated with parallel grooves. Rays decorate the discus and two sketchy volutes decorate spout. A cross appears on the ring base. *M.G.*

764. Proto-Umayyad lamp

H. (with handle) 4.2 cm, W. 6.5 cm, L. 10 cm; excavation inv. no. 192.

The handle is in the form of a raised tongue. A channel appears between the two orifices with raised border. Rays are on the discus, a branch on the handle. These two specimens anticipate the common series below. *M.G.*

768. Umayyad lamp

H. with handle 5.5 cm, W. 5.7 cm, L. 10 cm; excavation inv. no. 141. Same shape as cat. nos. 763 and 764; however, the end of the handle is modelled in the form of an nimal head.On the shoulder are parallel ridges and punctate circles. Two semi-volutes appear on the spout. A cross is under the handle. *M.G.*

769. Umayyad lamp

H. with handle 5.5 cm, W. 5.7 cm, L. 9.5 cm; excavation inv. no. 124.

Same shape as above with animal head. Double border around the orifice encircled by a wavy line with dots. Two volutes on the spout. The cross is replaced by dots and circles. On the ring-base are two volutes. *M.G.*

770. Umayyad lamp

H. with handle 5 cm, W. 5.7 cm, L. 9.7 cm; excavation inv. no. 218.

Same shape as above. Zigzag lines on the shoulder. Double volutes on the spout and under the handle. On the base are four volutes forming a cross. *M.G.*

771. Umayyad lamp

Preserved H. 3.5 cm, W. 6 cm, L. 9 cm; excavation inv. no.153.

Same shape as above. A channel is between the spout and the discus. On the shoulder is an Arabic inscription which reads as follows: "Blessing from God for Amr son of Jarh(?)." The last name is uncertain because the letters are without diacritical marks. Three other specimens from the same mold are known. All three are unpublished. On the base are volutes forming a cross around a ring. *M.G.*

772. Abbasid lamp

H. 4.3 cm, W. 8.8 cm, L. 12.2 cm; excavation inv. no. 112.

Almond-shaped of much squatter proportions than the preceeding. The handle is quite short (now broken). A channel runs between the spout and the discus. The shoulder is decorated with a vine scroll. The base is almond-shaped. This type of lamp appears towards the middle of the 7th century. *M.G.*

773. Abbasid lamp

H. 4 cm, W. 7.5 cm, L. 10 cm; excavation inv. no. 158.

Same shape, but the decoration is less carefully applied. *M.G.*

774. Abbasid lamp mold

H. 4 cm, W. 7 cm, L. 10.5 cm; excavation inv. no. 165.

Mold for the lower half of the lamps which are similar to those above. The base is decorated with an amphora surrounded by fish within a border of dots. Several lamps made in similar molds are known. *M.G.*