THE PETRA CHURCH

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CONTENTS

PREFACE AND ACKNOWLEDGMENTS BY PIERRE M. BRIAL AND PATRICIA MAYNOR BREIL ............................................................ vii

GEMINI OF THE PROJECT BY KENNETH W. BURSELL ................................................................................................................ vi

EXCAVATION METHODOLOGY BY ZBIGNIEW T. FRIEZA AND ROBERT SCHOCK ................................................................. xiii

I. ECCLESIASTICAL HISTORY OF PETRA BY ROBERT SCHOCK ................................................................................................ 1

II. RECONSTRUCTING THE HISTORY OF THE PETRA CHURCH: DATA AND PERSPECTION .................................................... 7

APPENDIX A: SOUTHERN JORDAN AND THE NIGER: COMPARATIVE ECCLESIAL ARCHITECTURE
BY ZBIGNIEW T. FRIEZA ..................................................................................................................................................... 120

APPENDIX B: OBSERVATIONS ON THE DOOR FITTINGS
BY ZBIGNIEW T. FRIEZA AND CHRISTIAN KANELLOPoulos .......................................................... 122

III. THE ARCHAEOLOGICAL CONTEXT OF THE PETRA PAPYRI BY ZBIGNIEW T. FRIEZA ............................................................... 139

APPENDIX A: ARABIC INSCRIPTION BY OMAR AL-GHUL ...................................................................................................... 151

APPENDIX B: PRELIMINARY PUBLICATIONS OF THE PAPYRI COMPILED BY ROBERT W. DANIEL ........................................................ 151

IV. ARCHITECTURE OF THE COMPLEX BY CHRISTIAN KANELLOPoulos ....................................................................................... 155

V. MARBLE FURNISHINGS OF THE APSES AND THE BEMA, PHASE V
BY CHRISTIAN KANELLOPoulos AND ROBERT SCHOCK ........................................................................................................... 193

APPENDIX: OPEN SOUTHERN PAVERMENT OF THE NAKE, CHANCEL, AND ABITUM
BY PATRICIA MAYNOR BREIL .......................................................... 215

VI. MOSAICS BY TOMASZ WALEZIEWSKI ............................................................................................................................. 219

APPENDIX A: LES MOSAÏQUES ANNONAIRES BY JACQUELINE STAUDER ................................................................. 271

APPENDIX B: THE VOTIVE SHIP OF MOSAIC III BY ZABADY FREMANN .................................................................................. 294

APPENDIX C: LITHIC COMPASSION OF THE MOSAIC TEMPLE BY THOMAS R. PARRADE ......................................................... 298

APPENDIX D: THE WALL MOSAICS BY TOMASZ WALEZIEWSKI ............................................................................................ 300

APPENDIX E: THE COMPOSITION OF THE GLASS WALL MOSaic TEMPEL AE BY CESARE FOSI ..................................................... 303

VII. FINDS
CREATURES WITH PANTHER HANDLES BY JONES J. HERBERNS, JR. ......................................................................................... 337
BASIN AND PEDISTAL BY JOHN J. HERBERNS, JR. ................................................................................................................... 340
AMETHYST INTRICATELY CUT BY MARTIN HIND ................................................................................................................... 342
GREEK AND LATIN INSCRIPTIONS BY JAN VERMEULEN AND ZBIGNIEW T. FRIEZA ................................................................. 342
NABATAEAN INSCRIPTIONS BY RICHARD N. JONES WITH A NOTE BY GLEN W. BURTON ......................................................... 346
FIGURES, SCULPTURE, AND RELIEFS BY MARIE-JEANNE ROCHE .......................................................................................... 350
SELECTED GLASS DEPOSITS BY YVONNE GREBER ............................................................................................................... 359
STORAGE JARS (PHASE VII) BY KIRSHBERG AMB .................................................................................................................. 367
LAMPS BY NABIL KHALIF ...................................................................................................................................................... 398
GLASS FROM THE 1992–93 EXCAVATION BY MARGARET O'HEA ............................................................................................ 370
TYPOLICAL AND CHEMICAL ANALYSIS OF THE GLASS BY PATMA MARSH ........................................................................ 384
COINS FROM THE 1992–93 EXCAVATIONS BY JOHN WALTER BEITLY ...................................................................................... 377
COINS FROM THE 1996 EXCAVATIONS BY HELENAS SOLOKOV ............................................................................................. 391
ARCHES/HATCHES BY J. C. G. COLEY .................................................................................................................................. 395
WOOD REMAINS BY PETER WAISNOW .................................................................................................................................. 398
THE EXCAVATION CATALOGUE EDITED BY PATRICIA MAYNOR BREIL .................................................................................... 449

VIII. HISTORICAL CONCLUSIONS BY ZBIGNIEW T. FRIEZA ...................................................................................................... 425

APPENDIX I: SUMMARY OF THE PHASING ............................................................................................................................ 437

APPENDIX II: DESIGNATION OF WALLS, ROOMS, AND SOUNDBINGS COMPILED BY ZBIGNIEW T. FRIEZA ............................. 438

APPENDIX III: AFTER THE EXCAVATION BY SUSAN B. TELLACK AND PATRICIA MAYNOR BREIL ................................................ 439

ILLUSTRATION CREDITS .............................................................................................................................................................. 447
The glass under analysis here is restricted to material from within the nave and aisles of the church itself. Subsequent excavation of the glassware from the courtyard and building in front of the church is not included here in the statistical report, although a preliminary look at this material suggests exactly the same range of material as found within the church, with the exception of incised bowls. It is worth noting, however, that the apparently deliberate collection of broken glass that was found outside the church itself in the later season of excavation adds to the number of known and probable "recycling heaps" for late Byzantine or Unaiyad glassware from churches; see, for instance, Khrim el-Karkel or Gerassa between the Fountain Court and St. Theodore.7

2. B1.18. Windowpane (TS 1b); extant: L. 6.5 cm, width 2.5 cm, th. 0.3 cm; strongly blue-greenish, bevel-chipped corner fragment.
3. A3.16. Circular windowpane (TS 38); r.d. 25-25 cm; thin-walled, colorless; flat rim, folded in; remainder missing.
4. A3.20. Stemmed lamp base (cf. TS 36); medium-thick-walled, blue-greenish; type repeats in olive greenish, greenish and bluish fabrics, hollow cylindrical stem, potted at base, swelling to missing base-bowl.
5. B1.18. Stemmed lamp rim (TS 44); r.d. 7 cm; simple rim, steep thin wall curving in to missing deep bowl; bluish; other examples include blue-greenish and greenish, with diameters ranging from 6-9 cm.
6. G4.24-25, 27. Handled lamp base (cf. TS 22); b.d. 4 cm; blue-greenish; type repeats include greenish, highly kicked simple base with pontil mark; thin-walled, straight-sided bowl; rim missing; narrow cylindrical wick-tube with cut rim added to center interior.
7. A2.10. Handled lamp base (TS 25); b.d. 4 cm; indeterminate fabric; other examples are blue-greenish and greenish; thickened, round base with thick pontil scar; medium-walled, curving to bowl; rim missing; very narrow wick-holder (top missing).
8. G4.24-25, 27. Handled lamp rim (cf. TS 29); r.d. 8 cm; blue-greenish, may belong to no. 6; above; other examples have yellow-greenish, greenish, or bluish fabrics, with handles in non-matching fabrics; narrow rim folded to flat exterior; upright thin-walled bowl, with three handles attached rim to midbody.
9. C1.06-09, 17-19, 30. Wheel-incised, figural, deep hemispherical bowl (TS 61); r.d. 12 cm; three rejoining fragments of hemispherical bowl; thick-walled, faintly blue-greenish tint; cupped rim, ground edge bevelled in, curving in to deep convex body, with missing base; all wheel-incisions on the exterior of the bowl; wheel-pierced polished band on rim exterior; lightly wheel-incised wear below lightly incised broad band on mid-body; below wear, large standing nule figure, facing to right, bearded and with Constantinian hairstyle; his figure probably filled most of the torso; both arms are slightly stretched out to the right, and his left hand probably grasped or pointed to a column shaped like an 1 with serifs—probably a scroll; cross-hatched band down tunic; possibly cross-hatched leggins or continuation of tunic below.
10. A1.17. Wheel-incised shallow hemispherical bowl (TS 9); r.d. 14 cm, two joining fragments, thick-walled, decolorized, faintly yellow-greenish, cupped rim, ground edge bevelled exterior, carinating in above shallow convex body; below carination, wide, lightly incised band with narrow, grooved borders; remainder of body missing.
11. B1.09. Wheel-incised bowl fragment (TS 53); medium-walled, indeterminate fabric; convex fragment with lightly incised indeterminate design, possibly vegetal or part of an animal.
12. D1.15A. Wheel-incised bowl fragment (TS 70); medium-walled, indeterminate fabric; convex bowl, low body fragment, with lightly incised tree or animal limb extant.
13. A1.10. Wheel-grooved deep bowl or large beaker rim (TS 17); r.d. 11 cm; thick-walled, decolorized; everted rim, ground edge bevelled exterior: deep convex bowl, mostly missing; single extant wide groove between pair of narrow grooves below rim exterior.
14. H4.20. Faceted body fragment (TS 70); extremely hydrated, indeterminate fabric; convex-walled, medium-thin body fragment from bowl or beaker; wheel-cut with rays of narrow ovals.
15. F2.23/J2.11A. Cast, footed bowl base with grooved decoration (TS 63); b.d. 5 cm, r.d. ca. 22 cm; thick-walled, decol-
with 2.5 cm., 16. CH. 18. Molded-bowl fragment (TS 62); faintly blue-greenish-chip, thick-walled, ground at base.

flame-colored, thick-walled, light-greenish fabric quartered at base.

17. CH. C. Stemmed foot of a goblet (TS 64a); 4 cm., blue-greenish fabric quartered at base.

18. A. 18. Trail-embellished bowl rim (TS 37); r.d. 14 cm.; simple, everted rim, convex-walled; bowl missing, mid-blue fine lines embedded in yellow-green, thin-walled body below rim.

19. B. 18. Trail-decorated bowl rim (TS 45); r.d. 21 cm.; indeterminate fabric; simple rim on shallow, straight-walled bowl, mostly missing; large cobalt trail on rim; fine cobalt trails embedded in thin wall below rim; type repeats are smaller (16 cm. diameter).

20. J. 5.08. Bowl rim (TS 6a); r.d. 18 cm.; blue-greenish, thin-walled; simple, everted rim on deep bowl, mostly missing.

21. H. 4.0. Simple bowl rim (TS 71); r.d. 16 cm., very thin-walled, indeterminate fabric; simple, slightly upturned rim on shallow bowl (base missing).

22. J. 1.4. Small bowl rim with hanging lip (TS 66); r.d. 11 cm., very thick-walled, probably decolorized (under thick hydration); overhanging, thick, short lip, convex body, mostly missing.

23. G. 25. Bowl with folded ring-base (cf. TS 19); b.d. 5 cm., indeterminate fabric; folded, hollow, low base on medium-walled bowl, mostly missing.

24. G. 07. Slab-footed base of a bowl (TS 74); r.d. 4 cm.; indeterminate fabric; shallow, thick-walled bowl sloping to convex base with added slayed slab foot.

25. B. 12. Collar-wound base of a bowl (TS 47); b.d. 6 cm.; decolorized, faintly bluish, stacked, widely splayed collar base; at least eight small coils.

26. B. 05. Beaker rim (TS 54); r.d. 9 cm., thin-walled, blue-greenish; overhanging rim; body swelling below neck, perhaps an oddly shaped fragment of a handled lamp, without any extant handles; the form is common on goblets, but the fabric does not match any of the retrieved examples from within the church.

27. B. 08. Large, trail-decorated beaker/tail-mouthed flask rim (TS 56); simple, almost upright rim; steep, slightly incurved wall, fine traces added below rim down thick-walled neck; all faintly greenish.

28. D. 13. Small, funnel-mouthed flask (TS 80); r.d. 4 cm.; 35 fragments, most joining; thin-walled, greenish, shallow funnel-mouth, rim rolled in long, cylindrical neck, rounded, saggy body; simple base, highly kicked with reamer; no pontil mark.

29. B. 10. Large jar rim (TS 55); r.d. 13 cm., medium-walled, strongly amber; flaring rim rolled to exterior; short, funnel mouth, carination to swelling body (missing); perhaps either Late Byzantine or early Islamic—without the body, it is difficult to date with any certainty.

30. H. 4.27. Flask/beaker folded foot (TS 69); b.d. 4 cm.; blue-greenish; body missing; base splayed to form folded almost flat foot, thick-domed base, pontil scar exterior.

31. C. 1.30. Flask/beaker simple pad base (TS 59); b.d. 6 cm.; indeterminate fabric; body missing, on thickened and flat simple pad base.

32. B. 06. Hellenistic cast ribbed bowl (TS 57); r.d. 12-14 cm., thick-walled, amber fabric; simple rim sloping in to straight-sided bowl, mostly missing, with regular ribs starting high up the exterior, pair of fine, narrow grooves below rim interior.

33. K. 03. Goblet/beaker rim (cf. TS 72); r.d. 7.5 cm.; indeterminate fabric, thin-walled; upturned rim, folded to exterior on upright, slightly convex wall; fine trials closely wound below rim exterior; remainder missing.

34. B. 11.3. Large, simple bowl rim (TS 48); r.d. 36 cm.; mid-blueish, thick-walled, thickened rim, on very shallow large convex bowl; base missing.

35. A. 04. Simple goblet/lamp rim (TS 39); r.d. 9 cm.; greenish, thickened rim, on deep, straight-sided body, mostly missing; such rims occur on both goblets and hollow-stemmed lamps.

36. F. 23.5. Large, funnel-mouthed flask rim or hollow-stemmed lamp rim, trail decorated (TS 76); r.d. 9 cm.; medium-thin-walled; fabric not recorded; simple, thickened rim on slightly convex mouth, tapering towards missing lower body; single extant and very large, solid trail wound below rim exterior; the rim is like the complete Byzantine flask no. 17 from cave 3 at Kaisa.

37. A. 23. Collared flask rim (TS 34); r.d. 3 cm.; thin-walled, fabric not recorded; rim incised to form shallow collar, remains missing; although not enough survives to identify it properly, it is possible that it is an Islamic-era intrusion.

38. A. 15. Collar-stacked rim (TS 10); r.d. 7 cm.; medium-thin-walled; fabric not recorded; everted rim, rolled in, on steep, straight-sided mouth; two thick trials collared on rim top; an unusual form of decoration, probably from a large, funnel-mouthed flask, but I know of no parallels for the rim.

Windowpanes

Both decolorized, blown, round windows, with folded rims like a flattened dish (Fig. 5.3), and square or rectangular panes were in use at the time of the fire that destroyed the church (Fig. 1). That the former are in fact pans, and not dishes, is likely, even though no completely reproducible examples were retrieved in the Petra Church; their walls are far too shallow to be anything else, and one example embedded in plaster was recovered (Fig. 2); comparable examples, with plaster attached, have been excavated from churches at Gerasa. Their body fragments, thin-walled and slightly curved, were not as easily identifiable as the thicker, rectangular panes unless a rim was present; this explains why they formed only one percent by weight of all identifiable window glass retrieved from within the church (Fig. 1).

Regardless of whether the debris within the church was subsequently cleared or piled in late antiquity, there is a localized distribution of circular panes along the western end of the south aisle of the church (B1-2) and the eastern end of the nave (A1, A3, F4, and H1), which is matched by the more ubiquitous scattering of rectangular windowpanes throughout the church; this may perhaps indicate that the round panes were used only in limited positions, possibly only in clerestory windows.

Rectangular-pane windows predominated. Most of these were strongly blue-greenish or bluish and translucent, averaging 0.2-0.3 mm in thickness. The overall size of individual panes could not be reconstructed, although it is certain that they were more than 12 cm in at least one direction, and that they were cut from larger panes, as some had not only their rather fluid original edges but also sides that had been deliberately chip-bered. None were of the spun-disk, or "crown-glass", type.
of the glass batch (using sand with different impurities) or a deliberate variation in color. One possible explanation is the small-scale repair of some original panes with the olive-greenish ones, but they could equally all have been set in place at the same time, with little regard for the striking difference in color. That the olive panes were in some way decoratively placed cannot be assumed from their rather random findspots, or from their small percentage (by weight) of the total. On the available evidence, they were of the same size and manufacturing process as the rest of the relictine panes. All that is certain, then, is that the church used dark and strongly tinted glass, but not with an eye to multicolored designs.

Secondly, there is limited evidence pointing toward the presence of rectangular windows in the clerestory as well as in the exterior walls. Spatial analysis of the windowpanes was problematic, however, partly because of a possible and limited disturbance in the western nave (by stone-nosher), but also because of an odd concentration of the two most numerous categories of glass, i.e., windowpanes and lamps, in the mid-southern aisle (B1) and also in the area just north of the central apse (G2, G4). One explanation is that some debris at least was piled in these areas after the fire. Another is that these areas were most severely affected by heat, with the greatest collapse of upper beams, from that the lamps presumably were hung, and of superstructure, including the windows. That these two areas yielded the greatest concentration of melted windowpanes—including some which appear to have been heat-affected before they shattered on the ground—lends support to the second explanation, which implies that the fire took hold in the upper woodwork of the western half of the aisle, and blew the clerestory windows outwards. This is an idea already proposed by the project's architect, Chrysanthos Kanellopoulos, on different evidence. The glass distribution cannot prove this reconstruction of events, but it does fit it. That most of the clerestory windows fell—in this area only—into the aisle rather than the nave cannot be proven because of the post-destruction disturbance, which by itself may explain the small proportion of panes found in the nave. The windows from the external wall could also have fallen into the aisle in B1, but this is unlikely, given that in the paired aisle/nave trenches A1/A3 and E2/F4 there was much more windowpane material in the nave than in the aisle. This would make sense if these collapsed in from the clerestory at the eastern end of the church, but blew out from the clerestory in B1. The panes found to the east were more shattered than semi-melted and probably fell in the general collapse rather than at the center of the fire.

This predominance of rectangular panes within the church is typical of the evidence from other Byzantine churches in Syro-Palestine, such as the 6th century monastery at Beth Shean, the 8th century church at Khan Yunis, the 5th century church at Bethshean, the 8th century church in the south, and Khirbet ed-Deir. The latter Judean site yielded fragments of similar extent dimensions as those at Petra.

Lamps

At the time of its destruction, the Petra Church certainly used two types of hanging lamps in almost equal proportions—stemmed lamps and handled bowl-lamps. Of each type, only one form was used in the church, and their distribution is markedly different.

An M.N.E. of 79 hollow-stemmed lamps—for insertion in metal polycandela—were recorded, the number being estimated from the stemmed bases (no. 4), which are the most easily identifiable element of the type. This lamp occurs in Early Byzantine through to Umayyad contexts, as amply demonstrated at Gerasa, and was used in houses as often as in churches. In the Petra Church, they appear scattered throughout, except for the eastern end of the south aisle and eastern part of the nave; they appear in the narthex and predominate in the western nave and southern aisle. The rims were probably mostly simple (no. 5), as far as they can be identified, and the bodies undecorated. They fall happily into a 5th-7th century date-range. However, the absence of the solid-stemmed version of these lamps strongly indicates a pre-Umayyad date.

The second category present is the three-handled bowl-lamp, exclusively used here with added wick-tube. One example survived with its suspension hooks and chain (Fig. 4, and see Fig. 5). Like its stemmed counterpart, it occurs throughout the church, but is scarcest where the stemmed lamp predominates, and is concentrated instead toward the altar, across the eastern nave/chancel and especially in the northern apse. One would expect the two types to be thoroughly mixed together if the concentra-
tions of glassware within the church were purely the result of clean-up after the fire.

Examples of handled bowl-lamps with wick-tubes from private dwellings are scarce, unlike the hollow-stemmed type. At a number of southern Levantine sites, their earliest appearance is at least by the 5th century, and continuing in use, if not production, until at least the 7th century. They are certainly common in the 6th century. They are comparatively rarer perhaps but certainly not unknown in the northern regions. The main functional difference between the wick-tubed lamp, and those with wick-tubes—which are rarer in the southern Levant and commoner everywhere else—is that the wick-tube version was clearly intended to hold only one wick, whereas the others could hold a number of wicks clipped to the side of the rim, floating in oil. Handled bowl-lamps always have rims folded externally (no. 10), like ordinary bowls but unlike goblets and beakers whose rims, if folded at all, roll inwards. This makes identification of the former comparatively simple, despite the range of rim sizes. Most diameters cluster around 8–10 cm, but at least three with a diameter of 15 cm can be tentatively identified as very large handled lamps. The same contemporary variations in size were also observed at the monastic church of St. Iot near the Dead Sea.

That said, there were fragments of large and thickened, flat, simple bases throughout the Petra Church from which no diameters or meaningful drawings could be made; these could be the bases for rounded, shallow bowl-lamps. At Gerasa they are linked in a number of church contexts with folded rims of a kind also associated with circular windowpanes, all in 6th century phases, on structural grounds, at the earliest. A larger version was found in the excavation of a 5th century public building at Palmyra, although this provides only a t.p.g. for the vessel. If these do belong to handleless, shallow bowl-lamps, and this is by no means certain, it can only be assumed that they were not intended for suspension. It is also unprovable but quite likely that in a few select areas of the church there were suspended engraved hanging bowl-lamps.

For all, the date-range again is 4th–6th centuries A.D., although their popularity seems to have peaked in the early Byzantine period. The contemporaneity of both the hollow-stemmed and wick-tubed types of lamps is clear, perhaps starting as early as the 4th or 5th century. There is no evidence that one group of lamps belonged specifically to a period when the basils ceased to function as a church. Indeed, the nature of the handled and the stemmed lamps as virtual "fixtures" rather than easily-removable items, given their suspension from the ceiling or upper side walls, seems always to have given them a remarkably long use-span in churches.

Wheel-ruled Bowls

Another type of lamp may have been used in the church before its destruction, especially in the narthex and in the center of the southern aisle. In both areas were scattered fragments of more than one hemispherical, wheel-ruled, footless bowl, all of a distinctive, thick, faintly blue-greenish or yellow-greenish fabric, which characteristically hydrated to form a thick enamel-like black surface. The best-preserved bowl (Fig. 6.9) was retrieved from the southern atrium (G1). Midway down the exterior ran a horizontal band of wheel-ruled grooves above a waist that bordered a figured scene; of that scene, only the upper body of a standing, tunic-clad male figure and a scroll, or perhaps a background column, now remain. The series of this particular form of shallow hemispherical bowl is generally dated to the 4th century, and perhaps extending into the 5th century, and production of those bowls found in the east is assumed, albeit on circumstantial grounds, to have been centered in either Alexandria or Syria.

Unlike the deep wheel-engraved decoration on the interiors of the Christian bowl from Gerasa or the explicitly Hebrew plate from the catacombs of both She'arim, the Petra figured bowl is lightly-engraved on the exterior. As I have suggested elsewhere for the engraved bowl fragments from the monastic church of St. Iot near the Dead Sea, this may indicate that the design was meant to be seen from the exterior—that is, below—rather than from above, as was the normal case for the similarly-shaped engraved pictorial bowls of 4th century Rhine land, which may have functioned as drinking vessels. However, if any of these bowls did serve as lamps, none shows clear signs of friction-wear below the rim, which might be expected if any of the bowls had been suspended in a metal ring. A very close parallel for the shape and dimensions of the Petra bowl is from Mezad Tamar south of the Dead Sea and is broadly datable to the 4th or 5th centuries. The upper border of the decoration is very close but not identical to the Petra example—three horizontal grooves above a waist—but the rest of the bowl is missing, so further comparisons are impossible. The similarities and the regional proximity to the Petra Church and indeed the more loosely-comparable 4th-century bowls from the monastic church at St. Iot (south-east of the Dead Sea) may be coincidental, but it is also possible that these roughly contemporary churches acquired these presumably expensive bowls from closely related workshops. Only one of the St. Iot engraved bowl fragments also has grooves above a waist mid-body, it is medium-thick-walled and faintly blue-greenish, but neither the rim nor lower body survive: the best-preserved bowl has a flaring rim and, like the remaining fragments, is thin-walled.

The design of the above bowls was inspired from the much more prolific Rhine workshops is clear from the comparatively less dash-like and jagged strokes for hair and face on the southern Syro-Palestinian examples. They were also not Roman/Italian in origin is suggested by the more common appearance of grooves immediately below the rim of western figured bowls.

Fragmentary examples from Egyptian Amman and Karanis likewise have the decoration begin much closer to the rim than the Petra bowl. A more regular waist above more architectural arching appears on another shallow hemispherical bowl from Corinth, which is dated, purely by comparison with el-fassa, too early—

![Fig. 4. Reg. no. 0326. 0.8 x 0.7: polycadenon parts and a glass lamp handle originally found hooked around one of the fragments](image-url)

![Fig. 5. Polycadenon parts. Reg. nos. 0324, 0325, and 0327](image-url)
to the 4th century, the dating can be safely revised to the 5th century by associated finds.61

The subject matter of bowl no. 9 cannot be deduced from the surviving fragments. The male figure could be an apostle, or he could simply be a lay person; while there is nothing to suggest a pagan mythological scene (unlikely but not impossible even in a church setting), there is equally no suggestion of a central cross or christogram, or anything clearly Christian in meaning. The figure could have been labelled to his right, which is not preserved, but this in itself means little. A figured bowl of unclear design was retrieved from the southern aisle (no. 11); it may show an animal, perhaps a lion, but it is too small to be conclusive about it. Fragment no. 12, also from a figured bowl, was retrieved from beneath the pavement of the atrium (D1 15A), along with hollow-stemmed lamp fragments, suggesting that the paving, if not the atrium, is no earlier than the 4th century A.D.

It is possible that no. 13 belongs to a common 4th-5th century group of Levantine bowls and beakers with simple wheel- incised grooves.62 The thin-walled body sherd with bands of facetted ovals (no. 14) is difficult to attribute to a particular shape, but it was likely either a beaker or flagon. Similar patterns in countless, probably localized, variations occur throughout the Roman and for flagons, the early Byzantine periods.

As for no. 15, small body fragments of the same distinctive fabric were scattered throughout the church nave; one has what seems to be a compass-drawn, grooved circle above a linear groove on the wall exterior, but the fragment is small and does not rejoin the base or rim. The closest parallels are found in the generic class of bowls with cut decoration from mid-3rd century Dura Europas,63 but the use of deep-cut circles around a footless deep cup is characteristic of the 4th century in the Rhineland. Other Yeseet.

All the other forms of glass found within the destruction levels belong to categories of domestic glassware. Simple, undecorated bowl rims are common.

The Late Hellenistic and Greek lamps are common throughout the basilica, where at least one lamp was retrieved from the floor. It is clear that most lamps were small, conical shapes, if a few of these were of larger size. For example, lamps 24, 25, 26, and 27 were found near the base of the slab that formed the basilica's floor. For lamps 24 and 25, the bases from either side of the slab were still in place.

Likewise, no. 28 is a small bowl, and no. 29 is a more common type of bowl. The lamp is a small, well-preserved piece of pottery, but it is not typical of the lamps found in the church.

Decorated vessels were rare, and no. 28 is an exceptional find. It is a small bowl with an ornate design, and it is likely that this was a special piece, possibly used for offerings or rituals.

Most of the decorated vessels were found in the 4th-5th century, but no. 28 is a 6th-7th century piece. The lamp is also from this period, and it is likely that this was a period of increased activity in the church.

Only two glasses were found in the church, and both are from the 4th-5th century. No. 28 is a small, well-preserved piece of pottery, but it is not typical of the glasses found in the church.

No. 29 is a more common type of glass, but it is not typical of the glasses found in the church.

Tomb E220 at S is a very similar example from the 6th-7th century.
The trail-embellished bowls are of a type that occurs in both Byzantine and Umayyad domestic and ecclesiastical contexts throughout the Levant (nos. 18-19). No. 18 is common at St. Lot, where at least one bowl, which is almost identical to the Petra bowl, was retrieved from an early Byzantine level beneath the church. Similar bowls occur elsewhere, such as Dhiban. 23 They were small, convexe, and probably footless bowls. Their liturgical function, if any, is unclear. There is little to suggest that any of these was complete and therefore usable at the time of the destruction. For example, the rim and some body fragments of no. 19 were found in both J3.07 and J8, but no possible bowl bases from either context were found. No. 24 is a very small bowl base of the slab-footed variety, which begin in the early Byzantine period—for instance, Cave 3 at Kifla—though it persists (mostly in large sizes) in the Umayyad period.

Likewise, no. 25 occurs in everyday as well as monastic contexts across the Mediterranean region, primarily in the late 4th and 5th centuries. 24 As yet unpublished examples occur, perhaps as rubbish survival, in 6th and 7th century contexts, at Pella and the monastic complex at St. Lot respectively.

Decorated vessels other than the wheel-cut or engraved bowls were rare. They include fragments of a mold-blown honeycomb decorated bowl, beaker, or large flask from both the exterior and from within the central apse (no. 16). Bowls with an all-over honeycomb pattern may have been used as hanging bowls or lamps, although the evidence is far from certain. 25

Most of the smaller (10 cm diameter or less) everted rims almost certainly belong to the stemmed lamps rather than to beakers or goblets, and almost all are very simple, slightly everted rims. Two body fragments with cobalt prunts from the northern aisle may also belong to stemmed lamps. Single or triangular sets of prunts in this color are typical of early Byzantine bowls and beakers, produced and purchased throughout the empire in the 4th century. 26

Only two goblet stems were retrieved from within the basilica (no. 17), and along with two more from the atrium it is possible that all are intrusive. Unlike the lamps, for instance, there is no indication that they were smashed or heat affected in the final destruction. The form starts in the late Byzantine period.

No. 28 is a simple, small flask that could have been used for storing holy oil or could be for domestic use; it dates to the period before the destruction of the church by fire. The type itself is so simple that the object is difficult to date on typological grounds; similar bodies and rims, but with bases only slightly kicked, date from the late 3rd to the later 4th century at Tyre. 27 Tomb E220 at Samaria-Sebaste, 28 Gadara 29 and Pella, although a very similar example from Pella’s Civic Complex Bath was in a 6th-7th century context. However, the highly kicked base might suggest a 5th-6th century date.

The presence of pad-based flasks or beakers (no. 51) also indicates a Byzantine dating. Most from Pella are 5th century, as are the associated finds; a slightly earlier dating at Gerasa was based on the outmoded dates used by Hardin for Karanis, 30 slightly more kickered versions at Caesarea are simply “Byzantine.” 31 Tiny fragments of small, funnel-mouthed flask rims were scattered in the eastern half of the church. Their simple bases were too fragmentary to type and their rims could not be drawn but were less than 4 cm in diameter. They happily fall into a general Byzantine date-range. Simple flask fragments of comparable date were also found in Room XI, west of the church proper. The end fragment of a large flagon strap handle in greenish fabric is likely to be either late Roman or Byzantine, but not later—it was too fragmentary to type. The functions of all these vessels in the church complex remain enigmatic.

The large and thick-walled bowl (no. 34) is close in strong coloring and form to those Abbasid bowls that are commonly pinched and decorated. It shows no sign of wheel-polishing, which might have qualified it as Hellenistic. Like no. 37, it may be intrusive.

Conclusions
The only glass objects which, with any certainty, were functioning during the final phase of the church were the windows and the lamps, both left over from the ecclesiastical period. The robbing of the church, which led to, for example, a paucity of metal finds, may not have all occurred “when the church went out of use,” 32 since it is most plausible that the glass lamps continued to hang from the ceiling—on metal hangers—until they came smashing and half-melting down onto the floor during the fire, which must have taken place some time after the church went out of liturgical use.

The demonstrably 4th-5th century glass types under the stone pavers of the atrium seem to be of an earlier date than the ceramic and comparative architectural evidence indicated for the construction fill beneath the complex. 33 One possible explanation, namely—that either the pottery has been dated too late or the glass too early—is unlikely on both counts, especially given the comparable forms and decorative fashions for the hemispherical wheel-engraved bowls in well-dated military graves in the Rhineland. An alternative would be to argue for an earlier, prestigious, and perhaps ecclesiastical Byzantine structure in the area, from which the fine quality incised glassware may have been taken for subsequent use in church. This hypothesis lacks clear evidence of pre-existing structures immediately beneath the church, however. If correct, it would further imply that the wheel-engraved glassware, whether figurally engraved or simply grooved, would have been antiques when placed within the basilica; this, in turn, would indicate high esteem for these bowls. The concept of such re-use is not unthinkable, but for the present it must remain unprovable.

Notes
1. Delougaz and Haines 1960: 49. I thank ACOR for inviting me to undertake this study and I also thank Fama Marti and Patricio Bikai for their contributions.
12. Meyer 1947: 205, fig. 100 captioned as fig. 114.
23. Davidson 1952-95, no. 593.
28. Tushingham 1972: fig. 13, no. 43.
29. Stern 1997: 17, 109, no. 34.
30. Weinberg 1988: 59, figs. 4-21, nos. 152-53 with full references.
32. See the extensive discussion for the beakers and their production in Weinberg 1988: 87-93, with bibliography.
34. Crowfoot 1957: 94. 4, pl. 30.6.
36. McKern and Smith, and Hennessy 1982-94, P.O. 97, pl. 155.2; Smith and Day 1989: 138, pl. 52, no. 3.
38. Poleg and Reich 1992: fig. 18, no. 16.

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