

## North-East Church Complex (NEC)

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In 2009, excavation work continued on areas surrounding the *domus* of the North-East Church complex, areas west of Cardo 2 North, and expanded into areas east of the line of Cardo 3 North. Significant conservation work stabilized and reconstructed weakened walls. In addition, a survey team conducted a 3D digital scan of the excavation as part of permanent record of work to date. This report will address work done in the following areas (Figures 1-2):

- The Paved Plaza west of Cardo 2 North
- A possible Second Plaza west of Cardo 2 North
- Spaces east of Cardo 3 North
- West of Cardo 3 North
- Conservation Efforts
- 3D Digital Scan

### Paved Plaza West of Cardo 2 North

With the excavation of the southern half of Cardo 2 North in 2007, the easterly faces of two block buildings were exposed with a gap of 1.75 m between them.<sup>1</sup> In 2008, excavation of the western part of square E8 revealed a paved surface upon which an L-shaped staircase had been built. We speculated then that the staircase might lead to an *exedra*<sup>2</sup> on the north side of W1252 of the southern block building.<sup>3</sup> Excavation in 2009 exposed the remainder of the plaza (Plate 1).

The plaza (F1296) is bounded on the west by a wall (W1285) of which only the foundation course remains. Set in the wall is a threshold provided access to a space to the west. The exterior of the doorway faced east toward the plaza. At this point the space to the west has not been excavated, although a perpendicular wall (W1286, 0.60 m wide) proceeds west of W1285 from a point south of the threshold. One course of the north wall of the plaza (W1250) is visible in most places. Numerous architectural

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<sup>1</sup> *Hippos 2007*, p. 86.

<sup>2</sup> Yizhar Hirschfeld, *The Palestinian Dwelling in the Roman-Byzantine Period* (Jerusalem: Franciscan Press, 1995), 265.

<sup>3</sup> *Hippos 2008*, p. 41.

fragments were recovered from the destruction fill in the plaza, including three small diameter drums, a plain capital, and a roller that is significantly heavier than the one discovered in 2008 in Cardo 3 North (Figure 3).

The plaza itself is constructed of paved ashlar similar to those used in Cardo 2 North and extends 6.68 meters to the west of the cardo. The plaza slopes slightly to the east (about 5cm) and is essentially intact except for some pavers robbed out of a 1 m section next to the cardo. We presume it was constructed at the same time as the cardo. In the second row of pavers east of W1285 is an inscription (Plate 2). It is roughly centered on the plaza but off center to the south of the threshold. The stone is in secondary use. Its first line reads ΑΓΑΘΗΤΥΧΗ (“To Good Fortune”). A fuller discussion of the inscription follows this summary report.

In the southwest corner of the plaza is a crudely built small room (Plate 3) with interior dimensions of 1.6 m x 2 m. It is bounded to the south by W1252, although this wall shows major reconstruction, as its current form lacks any indication of a western door jamb to match the eastern jamb noted in last year’s report. A column with two remaining drums forms the northeast corner of the room, from which W1274 proceeds to the south and W1271 to the west. This column aligns with the column next to the staircase, supporting the theory that there was an *exedra* on the north side of W1252. The doorway has a 0.64 m opening and 0.71 m door that closed from inside the room. The construction is quite poor as the doorway lacks a western door jamb. The paving of plaza was removed to set threshold, walls, and pedestals of small room. On the south side of the room is a sleeping platform (or bench) spanning the room’s width. At the west end, the platform is 0.60 m wide; at the east end it is 0.75 m wide. Several nails, small column drums, and a small mill were recovered from the fill.

The room may have functioned to house a guard for whatever spaces are to the west. More significantly, the construction of this room is characteristic of the Byzantine custom of creating low-status structures by subdividing disused spaces.<sup>4</sup>

### **A possible Second Plaza west of Cardo 2 North**

To the south of the paved plaza (F1296) just described is a block building with an eastern face (W1251) of 7.9 m. To the north of the paved plaza are two block buildings.

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<sup>4</sup> G. Dagron, “The Urban Economy, Seventh-Twelfth Centuries,” in *The Economic History of Byzantium*, A. E. Laiou, ed. (Washington, D.C.: Dumbarton Oaks Research Library and Collection, 2002), pp. 393-461. S. P. Ellis, “The End of the Roman House,” *American Journal of Archaeology* 92 (1988): 565-576. H. Saradi, “Privatization and Subdivision of Urban Properties in the Early Byzantine Centuries: Social and Cultural Implications,” *Bulletin of the American Society of Papyrologists* 35(1998): 17-43.

The east wall of the first (W1239) is 7.95 m and was exposed when Cardo 2 North was excavated. The second building consists of two rooms bounded on the east by W552, on the north by W574, on the west by W591, and on the east by W569. The eastern W552 is 8.9 m in length. The space between these two block buildings is 5.8 m. The width of the paved plaza is 5.9 m. Thus, the west side of Cardo 2 North seems to consist of block buildings with eastern faces of eight to nine meters and with spaces between those buildings of about six meters.<sup>5</sup> In 2009 we excavated square F5 and the western half of E5 between WW569 and W1244 to test the hypothesis that this space was a plaza similar to the paved plaza (F1296) previously described.

To the west end of F5 we identified a thick (1.2m) wall (W1269) abutting W569 and proceeding south for 2.2 m where it formed a corner with W1282 to the west (Plate 4). The bases of both walls float at an elevation of 130.40, approximately 0.3 m above the floor level of the putative plaza. The level of these walls is similar to the wall (previously removed) that floated above the line of the stylobate of the portico of the church and likely comes from agrarian usage of the site significantly after the earthquake.

To the west of the wall at its base level a small cross pendant was discovered (Plate 5; Figure 4). The pendant is simply made of a bronze alloy. It is 3.1 cm x 4.1 cm with a 0.7 cm eyelet (broken) at the top. The design is Type III in Pitarakis' typology,<sup>6</sup> flared cross arms that are extended by disks protruding from the arms. On the obverse are five punched dots seemingly surrounded by circles, one on each of the cardinal points and one at the intersection of the arms, the clearest example being on the upper arm. As there are only five, they likely refer to the wounds of Christ (head, hands, feet and side). However, some Byzantine crosses are covered with such punched dots that have been interpreted as protective "evil eye" dots.<sup>7</sup> The reverse is plain. The discovery of such a cross at this level attests to the persistence of some Christian piety well after the destruction of Hippos in 749 C.E. The cross type was particularly popular in the 9<sup>th</sup> and 10<sup>th</sup> centuries.<sup>8</sup>

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<sup>5</sup> A fourth block building may have stood further to the north on the west side of the cardo. Its northern and western faces were identified in probes dug in E0, E1, F0, and F1 in 2008. If we assume a similar space for a plaza of about six meters to the north of W574 (now partially occupied by later structures), this fourth building would have an eastern face of about 9.5m.

<sup>6</sup> Brigitte Pitarakis, *Les croix-reliquaires pectorales byzantines en bronze*, Bibliothèque des cahiers archéologiques 16 (Paris: Picard, 2006), pp. 30, 32; catalog numbers 102-106, 196, 213, 232, 234, 588.

<sup>7</sup> Pitarakis, p. 131, fig. 81, no. 1 and 2.

<sup>8</sup> Pitarakis, p. 30.

Just to the west of Cardo 2 North, we have tentatively identified a wall (W1273) blocking access to the space. Its construction is very poor, essentially stones and some architectural fragments piled up in a line with only some pieces of the lowest course indicating the line of the wall. We postulate that this wall was constructed in conjunction with the other blockages of doorways done in the decommissioning of the site.

The remaining walls identified on the plan (W1272, W1278, W1280, W1281) survive only to the level of the base of W569 which sits on top of W1278 (Plate 6). They attest to earlier structures on the site prior to its leveling to create a plaza. However, there is no evidence that the plaza was paved. Rather, in similar fashion to the space west of the church's portico (F1214), the plaza had a mud surface mixed with some plaster (F1275). We propose the following detailed sequence of construction, although we cannot state any firm dates for the phases. Earliest seem to be a walls on north (W1278, under W569) and on the east (W1272, 1.60 m from the street).

Contemporaneous to these walls is the lower floor (F1280, elevation 129.70). Next were constructed the east/west wall in the south of square (W1281) and a second wall (W1282) proceeding to the south from W1281. The bottoms of both walls are roughly level with F1280). Subsequently, W1278, W1272, W1281 and W1282 were taken down leaving a course of two. F1275 was laid at the level over the top of the reduced walls creating a plaza (elevation 130.10). The base of W569 is at this level. Later, a blocking wall closed the area (W1273). The floating walls (W1269 and W1282) were built on about 30 cm of destruction fill and at significantly later time.

### **Spaces east of Cardo 3 North**

During 2007, the line of Cardo 3 North (*semita*) was identified to the east and south of the exterior apse of the *domus*. In the 2008 season, excavation to the east and north of the apse (Squares A99 to A3) identified additional structures that are part of the church complex. These structures were built along the line of the pre-existing street and may have incorporated elements of previous structures, as was the case to the south of the apse. In 2009, we expanded the excavation to the east and north identifying rooms, a courtyard and the corner of a colonnaded hall. These discoveries require clarification of our current hypothesis that the North-East Church is part of an urban monastic compound. We will treat the excavated area from south to north.

Work in the western halves of squares ZZ2, ZZ3, and ZZ4 revealed a 0.70 m wall (W1270) roughly parallel to W1230 between W1261 on the north and W1236 on the

south. W1270 is the eastern side of two rooms (Plate 7): a larger room with a cistern to the south and a smaller domestic space to the north with a sleeping platform next to the apse of the church.

The southerly room is 6.75 m x 3.68 m and is subdivided into two sections by a crude stylobate with a pilaster to the east and a column to the west next to W1230 (Plate 8). The room has an exterior door facing the street, and in turn may be entered from spaces to the north and east, the exteriors of the doors of which faced the room.

In the southern section of the room, a crude bench about 0.40 m tall runs the width of the room next to W1236. On hard-packed floor (F1291) of this part of the room was a heavy deposit of Byzantine common-ware sherds including pieces of the shoulder of a late Roman amphora (form LRA1) with Greek writing (*dipinti*). A fuller discussion of the *dipinti* follows this summary report.

In the northern section of the room, the floor was degraded and removed to the level of its stone base. In the southeast of this section next to the pilaster is cistern G (Plate 9). The head of the cistern seems to be a column drum (approximately 0.52 m in diameter), the center of which is carved out. The drum is 0.48 m tall. At its widest, the carved out area is 0.47m, and it narrows to a width of 0.27m.

The diameter of opening to the cistern is 0.50 m. The neck is about 0.68 m in diameter (Plate 10). The cistern is about 4.5 m deep and oblong to the north. The cistern bell is some 4 m north to south and 2.5 m east to west (Figure 5). It is similar in construction to other cisterns (bell dug, lined with stones, and plastered). It appears as if a column drum was used by the builders as one of the framing stones. The plaster is grayish and delicate. Plastering on the north face of the pilaster, a drainage hole to the north of the cistern opening and numerous drain tiles in the fill identify the means by which the cistern was filled.

To the north of the room with the cistern is a small room (3.5 m x 4.2 m), partially excavated last year. The room abuts the apse of the church and has a platform (likely for sleeping) next to the apse (Plate 11). There is a niche in the south wall. Doors allow exiting the room to the north or to the south. Both doors were locked from inside the room, suggesting that the room was a domestic space for a prominent member of the community. The floor of the room (F1284) is mud/plaster on cobbles and slopes to the north. The southern threshold is at elevation 130.77. The northern threshold is at 130.41.

W1261 continue to the east. At the east of square ZZ2 there is a door (1.1m) in the wall with its exterior to the north. There seems to be a large room in the space bounded to the north by W1261, to the west by W1270 and to the east by W1288. This space and its eastern extent have not yet been excavated.

To the north of W1261 is an outdoor courtyard (F1295) with basalt pavers (Plate 12). The courtyard is bounded to the north and south by stylobates. To the west of the courtyard is W1267. The eastern extent has yet to be revealed. The courtyard is 5.8 m wide at the west end and narrows to 5.6 m over 3.5 m. Each stylobate has a pilaster at the west end integrated into W1267. A column base sits on the both stylobates. The southern column is 2.7 m from W1267; the first column on the northern stylobate is 3.3 m from W1267. The southern stylobate runs parallel to W1261 at a distance of 2 m. While the pavers of the plaza are laid out in rows running east to west, the surface to the south of the south stylobate has a stone base covered with plaster, suggesting it is a portico.

At the west end of the courtyard next to W1267 are the remains of a staircase around which the pavers are laid (Plate 13). It is slightly off center to the south. If we assume that the stairs ascended toward the south and that the basalt paver in the middle of the staircase was one of the steps (1.07 m above the courtyard), the staircase would reach a height of 2 m at the southern end of the staircase. We therefore surmise that it led to an *exedra* that covered the space between the south stylobate and W1261. This hypothesis is supported by the plastered floor under the *exedra*. The pilaster and column(s) of the south stylobate supported the *exedra*. Assuming this reconstruction, the structures to the south would have been of at least two stories.

From the middle of the staircase to the east is a section of a wall (W1287) that sits on top of the paving of the courtyard. Its current exposure suggests an open doorway (no door jamb) and a continuation to the east.

Two marble Corinthian capitals were recovered from the fill over the courtyard (Figure 6) along with broken sections of small marble columns.

The north stylobate is 2.72 m from W1266. The elevation drops 1 m from the north stylobate to the threshold in W1266. That change in elevation is navigated by two stairs down and a surface paved with irregular large flat stones (F1293) that slopes the rest of the way to the threshold (Plate 14). At the west end of the paved surface, an open drainage channel (dimensions 0.40 m x 0.30 m) runs from under the north stylobate through W1266. The channel is open and is plastered. A row of limestone

blocks were plastered to the surface of F1293 to the east of the channel, perhaps to contain overflow from the channel (Figure 7).

The north stylobate is 2.8 m from W1266. As with the south stylobate, its pilaster and column(s) may have held up an *exedra*, although the dimension is significantly wider. It may also have held an extension of the roof of the northerly building, creating the space for a portico. But the drop in elevation is problematic to this hypothesis.

The west section of W1266 is finely built *opus quadratum* 1.08 m in length and penetrating into W1267. An open doorway of 2.32 m in the wall was later closed by a door frame for a 1.72 m door of two sections (Plate 15). The eastern section is wider (1.08m) than the western section (0.64m).

Two steps down from the threshold is the southeast corner of a room. The first step is 25 cm down with a tread depth of 54 cm. The second step is 17 cm down and 28 cm deep. The steps reach a floor (F1294). The floor is *opus sectile* (Plate 16). There is an 11 cm border next to the steps made of re-used local stones and marble. The floor consists of 21.5 cm squares in black and white set on their points (diamonds). About a meter from the stairs is a collapse in the floor. Discernable air flowing through the collapse suggests it is a natural cave or area washed out by water.

There is a plastered bench (Plate 17) about 50 cm deep and 55 cm tall bordering the west and the south part of the room. Two larger stone slabs on the floor (F1294) next to the *opus sectile* (on the west) suggest that water at one time flowed from the channel over the bench and onto the floor. The channel was later plastered shut. The western bench runs from the southwest corner to the pilaster in W1267. From the pilaster, a stylobate runs to the east on which a column base sits visible in the balk 1.32 m from the pilaster. As a consequence, we assume that we have exposed the southwest corner of a colonnaded hall. The floor of the hall is 1.5 m below the paved courtyard to the south, likely due to the topography of the hill.

The paved courtyard and the corner of a colonnaded hall may seem at first to be inconsistent with the hypothesis that these structures to the east of the North-East Church are part of a larger monastic compound. Instead they seem to be more characteristic of οἴκοι or ἀυλαί, residential complexes set around a courtyard.<sup>9</sup> Similarities can be seen in the plan of a mansion house at Scythopolis classified as a

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<sup>9</sup> K.R. Dark, "Houses, Streets, and Shops in Byzantine Constantinople from the Fifth to the Twelfth Centuries," *Journal of Medieval History* 20 (2004): 85-86.

“peristyle court house,”<sup>10</sup> the form of which is discussed in detail by Hirshfeld.<sup>11</sup> However, Magdalino has argued that “many, if not most, urban and suburban churches and monasteries were converted lay οἴκοι.”<sup>12</sup> A monastery “in more ways than one was the *alter ego* of the secular οἶκος. Far from being a negation of the extended household... the religious foundation was the household’s ultimate fulfillment.... The foundation and endowment of a family monastery was a sound economic investment, capable of bringing materials as well as spiritual benefits to the founder and those of his [or her] descendants who inherited proprietary rights to the establishment.”<sup>13</sup> If future excavation should demonstrate that the compound containing the North-East Church was previously a secular household later reaching its “fulfillment” as a monastery, the twelve burials in the masonry tomb of the chancel become more explicable. In addition, a parallel conversion of secular space to sacred usage was identified last year at Hippos in stage B of the public building west of the forum (BLT).<sup>14</sup> The North-East Church complex may be a substantively larger example.

### **West of Cardo 3 North**

The northern half of Square A99 was excavated in 2009 to the level of Cardo 3 North. Both W1267 and W575 continue to the north beyond the area excavated so far. A second door with a threshold was discovered at the north end of W575 (Plate 18), providing access to a room to the west. Unlike another door to the room located 2 m to the south, this door was not intentionally blocked. The blockage of the southern doorway and the blockage of the street were apparently sufficient to close off this section of the compound.

A significant collection of some twelve nails (Figure 8) was recovered from the threshold of the unblocked door in W575. Intentional bending in a number of these nails suggests a door thickness of 9-11 cm. The nails are 10-16 cm in length. To the west of the doorway, a large section of mosaic (44 x 70 cm, Figure 9) was discovered well above floor level in the northwest corner of the square. The fragment was tilting at an angle. Smaller fragments were discovered upside down. These pieces are likely part of a floor from an upper story that has collapsed down from above. With the

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<sup>10</sup> O Sion and O. Said, “A Mansion House from the Late Byzantine-Umayyad Period in Beth Shean-Scythopolis,” *Liber Annuus* 52 (2002) 356-357.

<sup>11</sup> Hirshfeld 85-97.

<sup>12</sup> Paul Magdalino, “The Byzantine Aristocratic *Oikos*,” in *The Byzantine Aristocracy IX to XIII Centuries*, ed. Michael Angold (Oxford, BAR International Series 221, 1984), 94.

<sup>13</sup> 102.

<sup>14</sup> *Hippos 2008*, pp. 32-33.

collapsed mosaic floor discovered in 2008 just north of W540,<sup>15</sup> we now have a second piece of evidence indicating that the structure north of the *domus* had at least two stories.

### **Conservation**

The primary foci of conservation efforts in the 2009 season were the walls of the small rooms to the north of the *domus*. These walls were in a poor state of repair and some were near collapsing. The work was supervised by Mrs. Ewe Radziejowska and was assisted by volunteers from the Concordia team (Plate 19). Particular attention was devoted to the walls of the *skeuophylakion*, since that room has the best preserved mosaic floor. Walls were rebuilt and reinforced with a mortar mix. While repairing the bench in the northeast corner of the *skeuophylakion*, we documented that the bench was a later addition, built over the original mosaic floor.

A collapsed wall at the junction of W1201 and W1281 in the western part of square C4 was restored. In addition, the section of W552 over the entrance to cistern C was rebuilt. Minor repairs were done by a team from the antiquities authority to W1239 and to W1251 near the *decumanus maximus*. For more details, see the conservation report.

### **3D Digital Scanning**

Toward the end of the 2009 season, a survey of the North-East Church complex was conducted by Wayne L. Mory, PLS, and Mark Wood, PLS, of American Surveying & Engineering, P.C., a privately held, multi-disciplined surveying and engineering firm with offices in Chicago, Dixon and Aurora, Illinois. Data was collected using a Leica ScanStation (Plate 20) provided by Mabat 3D Technologies, Ltd., from Tirat-Carmel. Essentially, a laser light was issued and the reflection measured with each result recorded in an intelligent x, y, z data point. Millions of data points are gathered from each set up. The survey of the North-East Church complex consisted of thirteen scan worlds that were registered into a point cloud – a measurable mirror image of reality that can be surveyed virtually (Plate 21). Point clouds may be rendered with photography (Plate 22) or may be used as the basis for highly accurate 3D modeling (Plate 23). The point cloud also serves as a permanent and detailed record of the architectural remains of the North-East Church complex.

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<sup>15</sup> *Hippos 2008*, p. 48.

## **Conclusion**

The 2009 season of work on the North-East Church complex has advanced our understanding of the complex by revealing remains of earlier structures as well as modifications of later structures west of Cardo 2 North. More importantly, the extent of the complex to the east and the north is more fully although far from completely revealed along with its possible evolution from an earlier peristyle court house. Substantive addition work is now required both to the east and the north of the current excavation to understand fully the history, extent, and function of the North-East Church complex.

## An honorary inscription for the *consularis* Tarius Titianus\*

By Adam Łajtar, Department of Papyrology, University of Warsaw

The inscription here discussed was found during the 2009 season by the American team excavating the complex of the so-called North-East Church within the frame of the Hippos Archaeological Project. The text stands on a basalt block or slab, inserted, the inscribed side to the top, in the paving of a plaza (F1296) to the west of a small street running in north-south direction exactly along the line of the eastern portico of the church (the so-called *Cardo 2 North* or “*Via Sacra*”)<sup>16</sup>. The stone is located six meters west of the street in Square F8 of the North-East Church compound, in the second row of pavers east of Wall 1285. It is the fourth paver from the north. The top of the inscription faces east. The context in which the stone was found is definitely secondary. Originally it was probably set up in a public space within the city of Hippos. The form of the stone is unknown except for the inscribed surface.<sup>17</sup> It is not entirely certain if the current shape of the stone corresponds to the original one or not. In its present state the stone measures 37 cm in height and 55.5 cm in width. The edges of the stone and its surface are chipped away on several spots. However, this chipping does not affect the script considerably. The inscription occupies the entire surface of the stone with exception of the left-hand side where a margin of a considerable width is observed. A large and crude *hedera* is placed in the margin horizontally level with the space between lines 1 and 2. The inscription was neither nicely nor carefully carved. The carving is shallow resembling a graffito rather than a monumental inscription. The letters are of uneven height varying between 4 and 5 cm. The script may be qualified as upright, round epigraphic majuscles with some less formal traits best seen in the floating lines of the three last letters of line 3. Note that *alpha* is of the type “à barre brisée” in line 1, while it shows a bow in the middle in remaining cases.

The inscription may be transcribed as follows:

Ἀγαθῆ Τύχη

Τάριον Τιτία-

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\* I would like to express my sincere thanks to Dr. Mark Schuler, the Director of the American team working within the Hippos Archaeological Project, for providing me with all necessary data concerning the find, and Prof. Arthur Segal, the Director of the Hippos Archaeological Project, for assistance. I also thank Prof. Hannah Cotton (Jerusalem) for information and discussion.

<sup>16</sup> For the conditions of the discovery see report by Mark Schuler above.

<sup>17</sup> The stone was not extracted from the floor.

νὸν τὸν λαμ(πρότατον)

4 ἡμῶν ὑπατικὸν

Αὐρ(ήλιος) Ἡράκλειτος

*To the Good Fortune. Aurelius Heracleitus (honors) Tarius Titianus, our illustrious consularis.*

The inscription is complete as it stands. Nevertheless one cannot totally exclude the possibility of the text continuing further down to contain, for example, a date. This hypothetical continuation could have been lost as a result of the stone being cut off for the purpose of its reuse, or a continuation of the text could have been inscribed on another stone.

An inscription constructed according to the pattern ὁ δεῖνα τὸν δεῖνα (ἐτίμησεν) is a typical honorific text. Inscriptions of this kind frequently were placed on bases of statues showing the honored person. Such could have been the case here, but uncertainty about the exact form of the original stone precludes a decisive conclusion.

The honors which the inscription perpetuates have strictly private character although the honorand was a public person, a high official of the Roman provincial administration.<sup>18</sup> Notably no motif for the honors is given. We probably are dealing with a pure manifestation of a personal loyalty towards the Roman state incorporated by its official.

The person honored by the inscription is a certain Tarius Titianus who is designated as ὁ λαμπρότατος ἡμῶν ὑπατικός. The Greek term ὑπατικός translates the Latin (*vir*) *consularis*, “man of consular rank”.<sup>19</sup> It is known that the group of *consulares* included ex-consuls and, in addition to them, a certain number of men of the senatorial order who were granted access to this exclusive body either through *adlectio inter consules* or through bestowing *ornamenta consularia* upon them. *Consulares* held some most important administrative posts within the Roman Empire, which were reserved only for them, including the governorship over the most important provinces.<sup>20</sup> Tarius Titianus from the inscription here discussed must have been governor (*legatus Augusti pro praetore*) of the province of Syria-Palaestina which the city of Hippos belonged to,

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<sup>18</sup> The plural ἡμῶν, “ours”, used with relation to the honorand is insignificant in that respect as it is required by general mode of expression. One cannot say ἡμῶν ἱπατικῶν, “my *consularis*”.

<sup>19</sup> Cf. H.J. Mason, *Greek Terms for Roman Institutions. A Lexicon and Analysis* [= *American Studies in Papyrology* 13], Toronto 1974, pp. 169-171.

<sup>20</sup> For the senatorial career behind the consulate see W. Eck, “Beförderungskriterien innerhalb der senatorischen Laufbahn, dargestellt an der Zeit von 69 bis 138. n. Chr.” [in:] H. Temporini (ed.), *Aufstieg und Niedergang der römischen Welt*, vol. II 1, Berlin – New York 1974, pp. 158-228, especially pp. 206-225.

unless we assume that the stone was transported to Hippos from a neighboring province of Syria Coele or Arabia. According to our present knowledge, Syria-Palaestina became a province governed by a man of consular rank under Hadrian, with the introduction of the second legion,<sup>21</sup> and remained as such at least until the reign of Probus (276-282 CE).<sup>22</sup> Tarius Titianus has been previously unknown in the provincial *fasti*. Our inscription yields a lucky supplement in that respect.

Tarius Titianus from the inscription here discussed is most probably identical with a namesake that occurs in a Greek inscription commemorating the erection of baths in the small city of Takina in Pisidia.<sup>23</sup> The text dated to 202-205 CE<sup>24</sup> informs that the event took place when Tarius Titianus was proconsul (ἀνθύπατος) of a province.<sup>25</sup> Here most probably the province of Asia is meant as Takina was situated in the south-eastern confines of this very province, which was convincingly demonstrated in a recent article by Sylvain Destephen.<sup>26</sup> The governorship of Asia was considered the consumation of a senatorial career. It was held about 15 years after one's consulate,

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<sup>21</sup> The exact date is a matter of controversy; cf. e.g. H.G. Pflaum, "Remarques sur le changement de statut administratif de la province de Judée; à propos d'une inscription récemment découverte à Side de Pamphylie", *IEJ* 18 (1969), pp. 225-233. Note should be taken that the province was still called Judaea at that time. It was renamed Syria-Palaestina after the suppression of the Bar Kochba revolt in the middle of 130s CE.

<sup>22</sup> Cf. e.g. H.M. Cotton, "Some Aspects of the Roman Administration of Judaea/Syria-Palaestina" [in:] W. Eck, E. Müller-Luckner (ed.), *Lokale Autonomie und römische Ordnungsmacht in den kaiserzeitlichen Provinzen vom 1. bis 3. Jahrhundert* [= Schriften des Historischen Kollegs, Kolloquien 42], München 1999, pp. 75-89, especially pp. 79-81.

<sup>23</sup> The inscription was first published by W.M. Ramsay, *JHS* 8 (1887), p. 231. It was reprinted by R. Cagnat as *IGR* IV 881. The text of the inscription is also found in G.G. Fagen, *Bathing in Public in the Roman World*, 2nd ed., Ann Arbor 2002, p. 340, no. 320.

<sup>24</sup> The dating relies on the mention of the members of the imperial house including Septimius Severus, Caracalla, Iulia Domna called "New Hera", and Geta with his wife Plautilla whose two names are martelated. The inclusion of Plautilla indicates that the erection of the inscription took place between her marriage to Geta in April 202 CE and her removal and banishment at the beginning of 205 CE after the fall of her father Plautianus. Assuming that Tarius Titianus was proconsul of Asia the date of the inscription can be narrowed to 202-203 CE; for this question see especially the article by S. Demougine quoted in the next note.

<sup>25</sup> For Tarius Titianus see V. Chapot, *La province romain proconsulaire d'Asie depuis ses origines jusqu'à la fin*, Paris 1904, p. 317; Fluss, *RE* IV A 2 (1932), col. 2323, s.v. Tarius 4; P. Lambrechts, *La composition du sénat romain de Septime Sévère à Diocletien (193-284)*, Budapest 1937, p. 38; A. Degrossi, *I fasti consolari dell'Impero Romano dal 30 avanti Cristo al 613 dopo Cristo* [= Sussidi eruditi 3], Roma 1952, p. 52; D. Magie, *Roman Rule in Asia Minor to the End of the Third Century after Christ*, Princeton 1950, p. 1585; G. Barbieri, *L'albo senatorio da Settimio Severo a Carino (193-285)*, Roma 1952, p. 115, no. 496; *PIR*<sup>2</sup> VIII 1, 2009, T20; B. Thomasson, *Laterculi praesidium* I, Göteborg 1984, p. 233, no. 168; M.M. Leunissen, *Konsuln und Konsulare in der Zeit von Commodus bis Severus Alexander (180-235 n. Chr.)*. *Prosopographische Untersuchungen zur senatorischen Elite im römischen Kaiserreich*, Amsterdam 1989, p. 223; G. Camodeca, *Ostraca* 3 (1994), 467-471 (*non vidi*); S. Demougine, "Les proconsuls d'Asie sous Septime Sévère", *Bulletin de la Société nationale des antiquaire de France* 1994, pp. 329-330; M. Christol, Th. Drew-Bear, *Cahier du Centre Gustave-Glotz* 9 (1998), p. 155, n. 50.

<sup>26</sup> S. Destephen, "La frontière orientale de la province d'Asie: Le dossier de Takina", *Epigr. Anatol.* 40 (2007), pp. 147-172.

with the governorship over another consular province intervening as a rule in between these two posts. The consulate of Tarius Titianus is placed between 187 and 190 CE by those who consider him to have been a proconsul of Asia.<sup>27</sup> His post in Syria-Palaestina (and the erection of the inscription from Hippos) must then have taken place several years after, perhaps in the middle of 190s CE.

The above date, although very probable, cannot be taken for granted as it is not entirely certain if Tarius Titianus was proconsul of Asia at the time of the inscription from Takina. He could have been also governor of Lycia-Pamphylia.<sup>28</sup> The border between these two provinces frequently changed its course which might have resulted in a temporary change in the administrative appurtenance of Takina, situated in the border zone<sup>29</sup>. If this was the case, Tarius Titianus' governorship over Syria-Palaestina (and the erection of the Hippos inscription) must have postdated by several years the erection of the inscription from Takina, as the consular province of Syria-Palaestina had a superior status over the propraetorial province of Lycia-Pamphylia. In between these two posts Tarius Titianus must still have held the consulate and this could have taken place immediately after his governorship in Lycia-Pamphylia according to the custom that consuls frequently were chosen among the *legati* on duty. Assuming this scenario, the governorship of Tarius Titianus over Syria-Palaestina (and the erection of the Hippos inscription) could have occurred after 212 CE, a date of the *Constitutio Antoniniana*, by the means of which Aurelius Hercleitus mentioned in the Hippos inscription possibly obtained his Roman citizenship and his *nomen* (see below).

The paleography of the inscription is too informal and the distance separating the two possible dates for the inscription is too small to declare for one of the dates suggested above, either the middle of 190s CE or *ca.* 212 CE.

The name Tarius borne by the honorand is worthy of note. Wilhelm Schulze considered this name to have been of Italic origin;<sup>30</sup> Anton Mayer held it to be

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<sup>27</sup> Degrassi, *loc.cit.*; Leunissen, *loc.cit.*

<sup>28</sup> This was, *e.g.*, the opinion of the editors of *PIR*<sup>2</sup> who write: "Tarius Titianus: proconsul Lyciae et Pamphyliae potius quam Asiae". Still more explicit are Christol and Drew-Bear, *loc.cit.*

<sup>29</sup> Cf. M. Christol, Th. Drew-Bear, *GRBS* 32 (1991), pp. 405-406 with a map on p. 399, and see further Camodeca, *loc.cit.*

<sup>30</sup> W. Schulze, *Zur Geschichte lateinischer Eigennamen* [= *Abhandlungen der Gesellschaft der Wissenschaften zu Göttingen* 5.5], Berlin 1904, p. 97.

Illyrian.<sup>31</sup> Members of *gens* Taria are rarely attested in our sources. In addition to our Tarius Titianus, the senatorial branch of this *gens* is represented by Lucius Tarius Rufus, *consul suffectus* in the second half of 16 BC,<sup>32</sup> and Iulia Taria Strat[onice?], one of 110 matrons who brought an offering to Iuno during the secular fest of the year 204 CE.<sup>33</sup> The latter could have been related in a way to our Tarius Titianus considering that she was more or less contemporary with him. In a Greek dedicatory inscription from Anazarbus in Cilicia we come across a certain Taria Lucilla.<sup>34</sup> The editors of this inscription suggested that she might have had her *nomen* from Tarius Titianus, but this is uncertain the more so as the exact date of the inscription is unknown.

The author of the honors is a person rather mysterious to us. The lack of any element of presentation except for the name suggests that he is a private person, an inhabitant of Hippos not involved in the administration of the city (at least at the moment of the erection of the inscription). His nomenclature – no *praenomen*, *nomen* Aurelius + a Greek *cognomen* – fits very well the naming practices after the *Constitutio Antoniniana* issued by the emperor Caracalla in 212 CE. People who were granted the Roman citizenship through this act all became Marci Aurelii taking their proper name as a *cognomen*. In sources they are regularly styled Aurelius + *cognomen* with their *praenomen* Marcus omitted. But the nomenclature Aurelius + *cognomen* is also explicable in the period prior to the *Constitutio Antoniniana*. In that case one has to assume that our man, or one of his forefathers, obtained the Roman citizenship from one Aurelius, most probably the emperor Marcus Aurelius or his son Commodus who temporarily was also named Aurelius (first Lucius then Marcus). The lack of *praenomen* may be explained through a simple omission or the loss of importance of *praenomen* in the naming practices during the Roman Imperial period, especially among the Greeks with the Roman citizenship.<sup>35</sup> If Aurelius Heracleitus had the Roman citizenship before the *Constitutio Antoniniana*, he must have belonged to the ruling classes of the city of Hippos. It is rather improbable for him to be a freedman of Marcus

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<sup>31</sup> A. Mayer, *Die Sprache der alten Illyrier*, I: *Einleitung. Wörterbuch der illyrischen Sprache* [= Österreichische Akademie der Wissenschaften. Philosophisch-historische Klasse. Schriften der Balkankommission. Linguistische Abteilung 15], Wien 1957, p. 328.

<sup>32</sup> Groag, *RE* IV A 2 (1932), cols. 2320-2323, s.v. Tarius 3.

<sup>33</sup> Fluss, *RE* IV A 2 (1932), col. 2323, s.v. Tarius 5.

<sup>34</sup> G. Dagron, J. Mercillet-Jaubert, *Bulletin* 42 (1978), pp. 379-381 (*SEG* XXVIII 550); G. Dagron, D. Feissel, *Inscriptions de Cilicie* [= Travaux et mémoires du Centre de recherche d'histoire et civilisation de Byzance, Monographies 4], Paris 1984, no. 87.

<sup>35</sup> Cf. e.g. G. Daux, *AJPh* 100 (1979), pp. 19-23. The author pointed out that in Greek inscriptions from that period Greeks who received the Roman citizenship often were mentioned without *praenomen* by their own compatriots.

Aurelius/Commodus as in this case not only his *praenomen* would be lacking but also his status designation.

## The *Dipinti* of the North-East Church Compound

By Kristina Neumann, University of Cincinnati

Although the study of Roman amphorae in terms of fabric and content has long been established within scholarship, the painted inscriptions often found upon the vessels of late antiquity have only recently become the focus of a well-deserved, systematic treatment. These Greek inscriptions (referred to as *dipinti*) pose a great challenge to scholars not only because of the fragmentary condition of the ink and/or the vessel, but also because of the highly-stylized script, specialized abbreviations and general lack of standardization. The incomplete inscription discovered on an amphora in the 2009 excavations of the North-East Church complex is no exception (Plate 24). However, because of the initial categories created by Jean-Luc Fournet for the amphorae of Antinopolis (Egypt) in relation to those found throughout the Mediterranean (2008), a first step can be made towards decoding the *dipinti* of the NEC.<sup>36</sup>

The vessel from the North-East Church compound was recovered from the southwest quadrant of square ZZ4, just west of wall 1270 near/on floor 1291 in a number of pieces. Reconstruction revealed the majority of the shoulder still intact, but with the neck, most of the handles and the entire lower region of the body missing. The fabric is a sandy-pink, with a certain amount of grit tangible to the touch. The relatively thin walls are decorated with uneven ridging (prominent on the exterior, but less so on the interior) from the base of the non-existent neck past the broken edge of the upper body.<sup>37</sup> These indicators of both fabric and shape most closely align with the Late Roman Amphora 1 (LRA1) form, believed to be of eastern Mediterranean origin (Cyprus/Cilicia or Syria most likely) and dating to the fifth through seventh centuries AD.<sup>38</sup> The use of red ink for the *dipinti* in three locations on the vessel (two centered

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<sup>36</sup> My greatest thanks go out to Peter van Minnen (University of Cincinnati, USA) and Jean-Luc Fournet (EPHE, Paris) for their examination of the *dipinti* of the NEC and their illuminating comments.

<sup>37</sup> The body shape could easily be ovoid as is more common to the mature form of the LRA1 type (late fifth to late sixth centuries AD). Cf. J.-L. Fournet, "Les *Dipinti* Amphoriques d'Antinoopolis" in R. Pintaudi, ed., *Antinoopolis*, Volume 1 (Firenze, 2008), 184; D.F. Williams, "Late Roman Amphora 1: A Study of Diversification" in Maria Berg Briese and Leif Erik Vaag, eds., *Trade Relations in the Eastern Mediterranean from Late Hellenistic Period to Late Antiquity: The Ceramic Evidence* (Odense, 2005), 159-160.

<sup>38</sup> J.A. Riley, "The Coarse Pottery from Bernice" in J.A. Lloyd, ed., *Excavations at Sidi Khrebish, Benghazi (Berenice)*, Volume 2 (Tripoli, 1979), 212-216. Other common designations for this type include: Class 44 in D.P.S. Peacock and D.F. Williams, *Amphorae and the Roman Economy* (London, 1986), 185-187; Bii in John Lund, "Pottery of the Classical, Hellenistic and Roman Periods" in *The Land of the Paphian Aphrodite*, Volume 2 (Goteborg, 1993), 130-132. As for the origin of the LRA1, mineral analysis of the fabric carried out by David Williams in the late 1970s suggested Cyprus, south-west Asia and northern Syria rather than the previously-believed Egypt. His suggestions were later confirmed by the field survey of Jean-

between the handles on opposite sides and one directly above the lower handle stub) lends further credence to this identification, as red ink was preferred to black on the LRA1 type.<sup>39</sup> The style of writing on the amphora appears to be from the sixth century CE, a date which agrees with the height of LRA1 abundance.<sup>40</sup>

This amphora form has been unearthed in excavations across the Mediterranean, Black Sea and as far north as Great Britain and thereby offers general information about trade during late antiquity, but the inscriptions themselves have the potential for providing more specific detail.<sup>41</sup> Each mark was placed on the amphora at various points throughout the amphora's transport – as is testified by different handwriting on a single vessel – and may give clues to the origin or destination of the still unknown product (oil and/or wine likely).<sup>42</sup> These markings were placed all across the external surface, yet during the course of Fournet's study, he found a certain amount of standardization in their location and content. The *dipinti* on the recovered amphora vary slightly from those presented by Fournet, such as in their orientation. All Fournet's examples are oriented left-to-right according to the foot of the vessel, as if the writer had the amphora resting on a table. In contrast, these *dipinti* are oriented right-to-left according to the neck of the amphora, as if the writer looked down upon

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Yves Empereur and Maurice Picon, which discovered workshops throughout those regions. For Williams' original report, see D.F. Williams, "The Heavy Mineral Separation of Ancient Ceramics by Centrifugation: A Preliminary Report," *Archaeometry* 21.2 (1979): 177-182. For the survey of workshops, see Jean-Yves Empereur and Maurice Picon, "Les Regions de Production d'Amphores Imperiales en Mediterranee Orientale" in *Amphores Romaines et Histoire Economique: Dix ans de Recherche* (Rome, 1989), 223ff.

<sup>39</sup> Fournet, 195, n. 42. Black ink was usually used on type e writing, or, when present only very rarely, either modified the original inscription in red or perhaps even showed reuse of a vessel.

<sup>40</sup> On the dating of the script, Peter van Minnen. On the dating of the amphora, see J.A. Riley, "The Pottery from the Cisterns 1977.1, 1977.2 and 1977.3" in J.H. Humphrey, ed., *Excavations at Carthage conducted by the University of Michigan*, Volume 6 (Ann Arbor, 1981), 120.

<sup>41</sup> See Riley, "Berenice," figures 41 and 42 for his histogram and distribution map of LRA1. For an overview on the use of transport amphorae as a historical source, see Olga Karagiorgou, "Mapping Trade by Amphora" in Marlia Mundell Mango, ed., *Byzantine Trade, 4<sup>th</sup>-12<sup>th</sup> Centuries* (Burlington, Vermont, 2009), 51ff.

<sup>42</sup> By late antiquity, the shape of a vessel no longer dictated its contents and no agreement has yet been reached on whether oil, wine or both were transported in the LRA1 form. This debate is partly related to the question of origins. If of Syrian (Antioch-on-the-Orontes) origin, it is more likely to have transported oil because of the wealth in local production during this time period; *dipinti* from Ballana also indicate that olives or oil-products were transported by this type. However, evidence of pitch to prevent the leakage of wine (Ballana) and even a seed of a grape from inside a vessel (Yassi Ada wreck) would suggest wine. Further complicating this debate is the likelihood of the amphora's reuse. Cf. Peter G. van Alfen, "The 7<sup>th</sup>-c. Yassi Ada Shipwreck: the LRA1 Amphoras," *Journal of Roman Archaeology* 9 (1996): 203, 208-210; Williams, "Diversification," 161; Lund, 133; Andrei Opait, "The Eastern Mediterranean Amphorae in the Province of Scythia" in Jonas Eiring and John Lund, eds., *Transport Amphorae and Trade in the Eastern Mediterranean: Acts of the International Colloquium at the Danish Institute at Athens, September 26-29, 2002* (Oakville, Connecticut, 2004), 297-298.

the vessel resting between his knees. Despite this difference, the locations of the *dipinti* are similar enough that for clarity's sake, it is best to follow Fournet's categorization: a) high part of the shoulder centered between the two handles, b) on either side or above type a, c) underneath either handle, d) on only the neck, and e) stretching from the neck to the top of the shoulder. The amphora from the North-East Church compound has *dipinti* of types a, b and c, to be handled here in turn.

The type a inscription (Plate 25) of the NEC amphora is the most worn of the three *dipinti*, missing a piece of the vessel itself and with much of the writing faded:

Line 1: Stylized script containing the indiction number among other indiscernible elements

Line 2:  $\chi\mu\gamma???$  = 643 (according to the Greek numerical system; at the very least some cipher)

Line 3:  $\lambda\eta\delta???$  = 38  $\frac{1}{4}$

Despite the poor state of the writing, these elements do fit within the broad pattern provided by Fournet's study. This type of inscription often begins with some Christian symbol or formula, followed by information about the quantity the jar could hold.<sup>43</sup> If the *dipinti* reads 643, it signifies the gematria for  $\theta\epsilon\delta\varsigma\ \beta\omicron\eta\theta\acute{\omicron}\varsigma$  ("God the Helper"), which is a very common Christian cipher in Greek papyri and inscriptions. Following Fournet's pattern, the number in the third line would thereby indicate the capacity of the amphora. A problem arises in determining what unit it actually represents because of the lack of metrological standardization in the LRA1 typology.<sup>44</sup>

The type b inscription (Plate 26) on the opposite side of the amphora is better preserved than its type a, but the full significance of the abbreviation is difficult to decipher:

Line 1:  $\pi\rho\omicron(\ )\ \beta = \text{pro}(\ )\ 2$

The presence of a single number between one and nineteen is customary for this type of inscription, although a fraction and decorative flourish accompany those of Fournet's study. This number likely related to the customs process and perhaps,

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<sup>43</sup> Fournet 184-187. The best comparison for the script of this type is found on the *protokolla* of Byzantine papyri.

<sup>44</sup> On efforts being made to understand the metrological system of LRA1 amphorae, see van Alfen, 189ff.

because of the stylistic similarities of the *dipinti* shown on other LRA1 vessels, was linked to the type a inscription.<sup>45</sup>

The third and best preserved *dipinti* on the amphora – centered under the handles – falls under Fournet’s inscription type c (Plate 27). The appearance of this type is less frequent than types a and b and quite different in content. Two elements compose this type: a two-line name sequence in the genitive case followed by one, two or three numbers on individual lines. Such seems to be the case with this amphora, with possible exceptions:

Line 1: Προσφορίου = Prosphoriou (a proper name attested to this period, though not common; the ending of the name is faded and may also read Prosphoria)

Line 2: Ρανδα = Rhanda (a toponym likely, but a proper name possible)

Line 3: λη = 38

As with the other two types, the final number could serve a metrical, fiscal or other commercial function. The names, however, carry the most potential for further study. Fournet proposes that they have less to do with the manufacture of the amphora itself (i.e., original workshop) and rather refer to individuals or places involved in the commercialization of its contents. Some interplay may even exist between an eastern indigenous name of the second line and a more common Greek name of the first or perhaps between a big buyer and little producer, but Fournet hesitates to give any definitive judgment.<sup>46</sup> In any case, the decipherment of these names should provide information about the region in which the vessel was in use. Hopefully, other examples of *dipinti* with similar names will be recovered and published to provide at least a better context for understanding their reference.

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<sup>45</sup> Fournet 189.

<sup>46</sup> Fournet 198-199.