

**H. M. Shkolnik**

## THE CIVIC BASILICA IN THE DECAPOLIS AND JUDAEA-PALAESTINA

*In the current paper, an attempt is made to gather the data on the limited corpus of Roman (second half of the 1st century BC — 4th century AD) basilicas, known in the cities of Decapolis and Judaea-Palaestina. The comparative description is given; wherever available — together with information on relationship with the urban context. The basilicas of Kanata, Hippos-Susita, Nysa-Scythopolis (2 structures), Beth She'arim, Sebaste and Ascalon are described in detail; the preference of the "ambulatory" type is apparent. The 2<sup>nd</sup>–3<sup>rd</sup> centuries reconstructions with monumentalization of features, conventionally called "tribunals", were likely related to the imperial visits to the region and to the growing importance of the imperial cult. The basilica of the Jewish town of Beth She'arim differs from the rest with its nave and double-aisled plan and was possibly influenced by the Royal portico of the Jerusalem temple. The tendency not to reconstruct basilicas damaged by the 363 earthquake and the general tendency of obsolescence of this architectural form towards the Byzantine period is noted.*

**Keywords:** *civic basilica, Roman architecture, Decapolis, Judaea-Palaestina, imperial cult, classical archaeology*

**Х. М. Школьник**

## ГРАЖДАНСКАЯ БАЗИЛИКА В ДЕКАПОЛИСЕ И ИУДЕЕ-ПАЛЕСТИНЕ

*В данной статье предпринимается попытка собрать воедино информацию об ограниченном корпусе римских (вторая половина I в. до н. э. — IV век н. э.) базилик, обнаруженных в городах Декаполиса и Иудеи-Палестины, и их сравнительного описания; по возможности приводятся сведения об их расположении относительно сети улиц и других городских построек. В деталях рассмотрены постройки в Канате, Гиппос-Суссите, Нисе-Скифополе (2 здания), Бейт Шеариме, Севасте и Аскалоне. Выявлено явное предпочтение продольноориентированной базилики с внутренним амбулаторием. Перестройки с монументализацией пространств, условно называемых трибуналами, во II–III в., вероятно, были связаны с посещениями региона императорами и возросшей важностью культа императора. Базилика в еврейском Бейт Шеариме отличается от остальных трехнефной планировкой — возможно, из желания уподобить ее Царской стое Иерусалимского храма. Отмечен отказ от попыток реконструкции разрушенных землетрясением 363 г. базилик и от данной архитектурной формы в целом при переходе в Византийский период.*

**Ключевые слова:** *гражданская базилика, римская архитектура, Декаполис, Иудея-Палестина, культ императора, античная археология*

### Introduction

The civic basilica debuted in the Roman Republic and soon became an important component in the city's public buildings ensemble<sup>1</sup>. Social, political, legal and

commercial activities were among its major uses, and it could be stated that the

<sup>1</sup> Vitruvius (*De architectura* VI.5.2), in a paragraph dealing with the arrangement of the officials' houses, along with peristyles, gardens, libraries, mentions also a basilica. Due to the brevity of the passage it is difficult to reconstruct what such

a building might have looked like, but it was clearly intended to be used for public and private meetings, hearings and arbitrations — just like the civic basilica; see Bablitz's study on legal hearings held in the domestic basilica (*Bablitz* 2015). The interrelationship of both architectural forms was examined by Russel (*Russel* 2015). Our work, however, is concentrated solely on the civic basilica.

basilica was the center of urban life. Vitruvius (*De architectura* V.1.4–10) details how the basilica should be positioned in relation to the forum, elaborates on correct proportions, and appropriate decoration. These principles were realized with varying levels of accuracy in the monuments that survived to this day.

In the following lines we shall briefly discuss the origins of this architectural form and offer a comparative description of limited corpus of Roman (second half of the 1<sup>st</sup> century BC — 4<sup>th</sup> century AD) structures that have hitherto been discovered in the cities of the Decapolis and Judaea-Palaestina, spanning the territories of today's Israel (including Judea and Samaria) and Syria.

### **Basilica: its development and uses**

Much has been written about the emergence of the basilica, but it seems that the final word in the debate on this issue has not yet been said. The extensive literature includes such important milestones as the works by Müller and Ward Perkins (*Müller* 1937; *Ward Perkins* 1954); Balty's and Nünnerich-Asmus' profound researches (*Balty* 1991; *Nünnerich-Asmus* 1994), Welch recent attempt to delineate the origins of the basilica (*Welch* 2003) and Lackner's study of the Republican structures (*Lackner* 2008).

Basilica evolved concurrently with the process of Hellenization, which brought to the Roman territories ideas from distant cultures: along with painting and sculpture also came Greek architecture, and its influences made their presence felt both in civic and domestic building (however, there was considerable conservatism in the cultic architecture). It had been suggested that the hypostyle halls of Delos and Syracuse (which, in their turn, were influenced by similar structures in Ptolemaic Egypt and in

Persia) evolved from the stoai — roofed colonnades that flanked the agora in a Greek city, while the Roman basilica was merely a further development of these halls (see, for instance, *Anderson, Spiers* 1902: 173 and *Leroux* 1913). Others defend its uniqueness and being the fruit of architectural thought of the people of Rome, while elements borrowed from the Greek world “expressed with unique means and power the sturdy Italic soul” (*Durant* 1944: 92) and the entire plan was not merely a continuation of the previous type but rather its transformation with the Romans' “own creative power” in accordance with their demand for “greater spaciousness than the Greeks had ever used” (*Müller* 1937: 255). Carter suggested that basilica's development was forced by local factors, such as climate and various aspects of civic and commercial life, and supported his point of view with Suetonius' report on construction of a new forum with roofed part — a basilica — by Augustus (*Carter* 1995: 41–42; *Divus Augustus* 29.1). Schneider also stated simply that basilica is an “Italian” rather than Greek invention, pointing to a distinct lack of similarity between *βασιλειος στοά* in Athens and Roman basilicas (*Schneider* 1950: 135).

Leroux, followed by Ward Perkins, tend to see in the basilica of Pompei (late 2<sup>nd</sup> century BC) a remembrance of a supposed predecessor of the “Greek type”, and thus due to its being turned with a short wall to the forum (*Leroux* 1913: 224 ff., 258 ff.; *Ward Perkins* 1954: 73–74). Müller objected to this assertion and pointed that the colonnades in a basilica steer the entrant into ambulatory movement in the aisles around the nave, while in a Greek hall (Megaron) the two colonnades lead the entering visitor in one direction only — towards the far end of the building and along its central axis. He also emphasized that the apse, and particularly the use of multiple apses, is a typically Roman innovation (*Müller*

1937: 250, 252, 255). Ward Perkins suggested that both orientations — longitudinal and transverse — are in fact two principal types of basilica, which had already been formed towards the end of the 2<sup>nd</sup> century BC (Ward Perkins 1954: 74). The orientation, as shall be shown below, was not necessarily dictated by topography or urban constraints.

The difficulty in determining the genealogy of the Roman basilica also stems from the multiplicity of meanings of the term, on the one hand, and from the large number of architectural forms named by it, on the other. In addition to the domestic basilica (see above, footnote 1) and the usual uses, such as seat of the magistrate, trade, money changing and judicial activity (*Cic. Verr.* 2, 5, 58; *Cic. ad Att.* 22, 14), epigraphic material contains mentionings of *basilica argentaria* (*vascolaria*), which housed money changers and silversmiths, and also basilicas *vestilia*, *vestiaria* and *floscellaria*, in which clothing, general goods and flowers, respectively, were sold (Robathan 1934). In bad weather infantry and cavalry drills were conducted in special basilicas named *basilica equestris exercitatoria*; *basilica principiorum* served as the main structure in a military camp. Also worth mentioning are basilicas erected in affinity (not only physical proximity) with cultic centers, in particular, *Basilica Hilariana* in the complex dedicated to *Magna Mater* in Rome. In addition, basilicas are known to be attached to other public buildings, such as theatres and *thermae* (*basilica thermarum*) which's purpose is obscure, but they might have been combining between the functions of a vestibule, apodyterium, cultic shrine and roofed space for exercise (similar to a palaestra) (Nielsen 1990, vol I: 50. See also Ward Perkins 1954: 74–75; *CIL* VI, 30973, 9209; *CIL* VII, 965; *CIL* VIII, 20156; *CIL* XII, 4342; *CIL* VI, 30973). It is important to emphasize that some of the basilicas were not “basilical” in

the traditional sense: *Basilica Argentaria* in Rome was in fact a double-aisled structure; *basilica vestiaria* in Djémila (Algeria) was merely a hall with an entrance at one short end and an apse at the other, without inner partition by colonnades at all.

The earliest known basilicas are: *Basilica Porcia* (184 BC), *Basilica Aemilia* (170 BC) and *Basilica Sempronia* (169 BC) — all are located in Rome. Later constructional phases make it difficult to reconstruct their appearances, but it seems that at least some of them were separated from the forum by a colonnade alone, thus being a roofed continuation of the latter. During the second half of the 2<sup>nd</sup> century BC emerges also the basilical plan common to the region in question: a hall divided by four colonnades into a central nave with a clerestory, surrounded by an ambulatory. This new architectural canon, as reflected in the basilicas of Rome, served as a guideline to architects all around the Republic, and already in the middle of the 2<sup>nd</sup> century BC Cosa, a military colony “with no architectural pretensions of its own” (Ward Perkins 1954: 71), flaunted a basilica inspired by the examples in Rome.

However, Plautus mentions “basilica stayers”: *subbasilicanos* (*Capt.* 815) and *maritos sub basilica* (*Curc.* 472) — which necessarily indicate the existence of some basilica in Rome before *Basilica Porcia* was erected: Plautus died in 184 BC, while *Captivi* was completed before 200 BC. The details in the text (such as the smell of the fish) indicate the proximity to the market and the nature of the activity in the structure. It is possible that it was the basilica built after the fire of 210 BC, and Livy states explicitly that “there were no basilicas then [before the fire — HS]” (*Ab Urbe* 26.27.3; Russel 2015: 52, footnote 15). The fire destroyed the basilica of the enigmatic *Atrium Regium* (“atrium near Regia”), which was named after the place, according to Carter: the meaning of both

the Latin and the Greek names is “royal” (*Ab Urbe* 26.27.2–3 and 27.11.16; *Carter* 1995: 42). Since the word is an adjective (royal), it was suggested that originally it was attached to a noun “stoa” (*Sear* 1982: 22; *Russel* 2015: 52; *Geographica* V.3.8). Schneider, however, points to the fact that “basilica” in Latin is a noun, and thus supports his notion of “Italian” origin of a basilica (*Schneider* 1950: 135)<sup>1</sup>.

### Basilicas in the Decapolis and in Judaea-Palaestina

The first direct contact of the region with the Roman world occurred following Pompey's conquests, which put an end to Hasmonean theocracy and brought liberty to the Pagan cities. The poleis enjoyed autonomy within the province of Syria, many of them commemorated the event by starting the city's era with the liberation year (61–64 BC). However, internal processes that took place on the background of the decline of the Republic did not allow to prepare the fertile ground for the architectural renaissance which began in the days of Augustus and lasted throughout the Principate period. It was an attempt in an imperial scale to create a political identity that would be evident throughout the empire, to the most remote provinces in the east and west. It is during that period that cultic, administrative and entertainment buildings were erected, new cities were

<sup>1</sup> The identity of Atrium Regium and related structures was discussed and debated in great detail by Gaggiotti and Zevi (*Gaggiotti* 1985; *Zevi* 1991). The discussion was further continued by Welch, which concluded that the structure related to as «basilica» might have been a reception hall for Greek embassies, executed in the spirit of the Greek architectural tradition (*Welch* 2003). It would be best to close our brief review of basilica's origin with Welch's words: «One looks in vain for any clear evidence of transitional structures between the Greek stoa and the Roman Basilica» (*Welch* 2003: 9).

founded, and numerous existing ones received their true urban identity.

It can be said in general that the basilica did not become a common architectural form in the Roman east<sup>2</sup> (*Ward Perkins* 1954: 77; *Raja* 2012: 199), and Tsafirir's decades-old comment on the small, contrary to the anticipated, number of discovered structures is still relevant (*Tsafirir* 1988: 91). In the region under discussion Roman<sup>3</sup> basilicas are known from Kanata, Hippos-Susita, Nysa-Scythopolis (two structures), Beth She'arim, Sebaste and Ascalon (fig. 1). All these shall be discussed in the following lines.

Recent excavations in Gerasa partially revealed a large building, preliminarily called a basilica (*Agusta-Boularot, Seigne* 2005; *Lichtenberge, Raja* 2015: 484, 495), flanking from west a rectangular compound — temenos or forum.

Another structure, somewhat later than the aforementioned ones (erected in the 3<sup>rd</sup>–4<sup>th</sup> centuries AD), with a complex plan, was excavated in Tiberias; there is no unanimity among scholars regarding its identification. The first excavator named it a basilica (*Drucks* 1964: 16). The excavations were continued by Hirschfeld, who concluded that the edifice is a basilica that was possibly used for the seat of the Synedrion (*Hirschfeld, Meir* 2006; *Hirschfeld, Galor* 2007: 226–229). Further study of the finds

<sup>2</sup> For the situation in the Roman west and Africa see the research by Laurence et al. (*Laurence et al* 2011: 170–202).

<sup>3</sup> According to Tepper, a Ptolemaic shops structure discovered in Philoteria-Beth Yerah, which had been remodelled during the 2<sup>nd</sup> century BC by removing all the partition walls and replacing them with two rows of pillars, is in fact the earliest known basilica in the region (*Tepper* 1999). This structure was not included in the current paper, since it is not Roman. For the same reason non-ecclesiastical basilicas from the Byzantine period in Nysa-Scythopolis (*Bar-Nathan, Mazor* 1993: 38–40, figs. 55–56) and in Caesarea (*Holum* 2008: 551–558) shall not be discussed here.

and of Hirschfeld's scientific estate led others to identify the structure as a mansion with a peristyle court (Miller 2015: 249–252; Weiss 2016: 215–217); and such was Hirschfeld's opinion in an interim report (Hirschfeld 1997: 38–39).

A colonnaded building, dating to the first quarter of the 3<sup>rd</sup> century AD, had been partially excavated at Dor. The remains can be interpreted either as a basilica or as an open court flanked by roofed colonnades, and in view of this uncertainty and limited exposure it was decided not to include it in this work (Stern, Sharon 1993: 128–131).

The remains of yet another colonnaded public structure, dating to the 3<sup>rd</sup>–4<sup>th</sup> centuries AD, probably attached to a forum, were exposed in Paneas, and during the initial phase of excavation it was proposed to consider it as a basilica (Tsaferis, Israeli 1993: 1–2); it seems that the apse of the Byzantine church was attributed initially to the Roman structure. After a closer examination of the finds the structure was redated to the 1<sup>st</sup>–2<sup>nd</sup> centuries AD and the apse was not included among its elements anymore. The remains consist of walls and colonnades (including colonnades meeting point marked by a pillar with heart-shaped section), but they are insufficient for reconstruction of the plan. Branched clay pipes through which the spring waters were directed led the excavators to suggest that the structure was possibly a nymphaeum (Tsaferis 2008: 17–20).

The Royal Portico, considered by the eyewitnesses the Herod's most magnificent building, was flanking the Jerusalem Temple mount from the south. It survived in a detailed description by Flavius (*Ant. Jud.* XV. 410–420) and in a number of architectural members. It undoubtedly was a three-aisled structure with a clerestory, and in a recent exhaustive study Peleg-Barkat suggests that the edifice, clearly influenced by Roman traditions, represented an



Fig. 1. Location map. Created with Scribble Maps and modified by the Author

early example of a transitional form combining the features of a Greek stoa and a Roman basilica (Peleg-Barkat 2017: 104, 112, fig. 3.2).

One last structure to be mentioned is known only from theoretical reconstructions: the basilica of Aelia Capitolina. According to Coüasnon it might have been located north to the forum, next to the temple of Aphrodite, and the complex built by Constantine the Great was erected in the 4<sup>th</sup> century above their remains: the basilical church on top of the civic basilica and the Anastasis on top of the temple (Coüasnon 1974: 41–44; Sperber 1998: 152, fig. 10.1). This is, of course, merely a theoretical reconstruction, as the limited excavations conducted cannot conclusively confirm this suggestion.

## Kanata

Kanata of the Decapolis was re-established as a polis by Gabinius. During the 1<sup>st</sup> century AD it was annexed to the Province

of Syria and later turned into a colony within the province of Arabia by Septimius Severus; it was named after him Septimia Canatha. The city's ruins have been surveyed several times. Pioneer works of Rey and de Laborde are to be mentioned (Rey 1861: 129, pls. 5–8; *Laborde de* 1837: pls. 54–55). The research was continued by de Vogüé, Butler, Brünnow and Domaszewski (*de Vogüé* 1865–1877: pls. 19–20; *Butler* 1904: 351, 402; *Butler* 1915: 346–351, figs. 313–316, pls. 21–24; *Brünnow and Domaszewski* 1909: 107–144, figs. 1000–1038). Amer et al. conducted a detailed study of the “serail” complex, to which belongs the basilica in discussion (Amer et al. 1982). A recent architectural survey and limited excavation had been conducted by a joint Syrian-German team (Freyberger 2000).

The remains occupy both banks of the wadi spanned by a bridge. They include streets network and a number of public buildings: temples, thermae, a theatre — mostly dating to the 2<sup>nd</sup>–3<sup>rd</sup> centuries AD. On the west bank a large compound, possibly used for the imperial cult, named by the first explorers a “serail”, is found (figs. 2–3). It consists of a smaller western structure from the Antonine period — a tetrastilos in antis temple (Segal 2013a: 199–200), and a large 3<sup>rd</sup> century basilica annexed to it. Both structures are oriented north-south, with their northern entrance, façades aligned along a piazza or a street. The structure's dimensions: 18.50 × 57 m. (including the apse at the southern end). The doorways are located symmetrically. Two side portals, ca. 1.80 m. wide, lead to the eastern and western aisles, and the central one, ca. 3 m. wide, leads to the northern aisle and to the nave. Two additional openings connect the basilica with the temple, and others, visible in the basilica's long walls, are apparently late. The walls are dry-stone constructed in opus quadra-

tum technique. Both structures were heavily remodelled during the Byzantine period and turned into churches. According to the reconstruction offered by Amer et al., the inner space of the basilica was divided into a nave and four aisles by four colonnades, with 17 columns in the eastern and western aisles, 5 columns in the southern and 4 in the northern one. Lower intercolumnium is ca. 1.80 m in every but the northern colonnade, where larger spaces were left in order to provide an unobstructed view of the inner space. The southern aisle is bordered by the tribunal, which consists of two rectangular rooms in southern and eastern corners, with their openings facing each other, and of an external apse ca 7.50 m. wide (Butler, 1903: 402–405 and Amer et al. 1982: 264–265, pl. 2). Freyberger maintains that the structure originally was three-aisled, but this reconstruction seems less probable (Freyberger 2000: 146–147). Numerous architectural members are used in the later phase (Corinthian capitals, column drums, frieze fragments), but they do not necessarily belong to the initial structure and its order cannot be restored with any certainty.

## Hippos-Susita

“A town built on the hill”, possibly mentioned by Mathew the Apostle. The site has been excavated continuously since 2000 by a University of Haifa expedition, headed by Segal and Eisenberg (2000–2013) and since 2016 by Eisenberg and Kowalewska; a joint Polish team, headed by Młynarczyk and Burdajewicz, excavated the Northwest church complex and a Concordia University team, directed by Schuler, exposed the Northeast church and the neighboring insula. During the Roman period it was fortified and boasted a street network, thermae, an odeum and an impressive water supply system. The paved forum is crossed

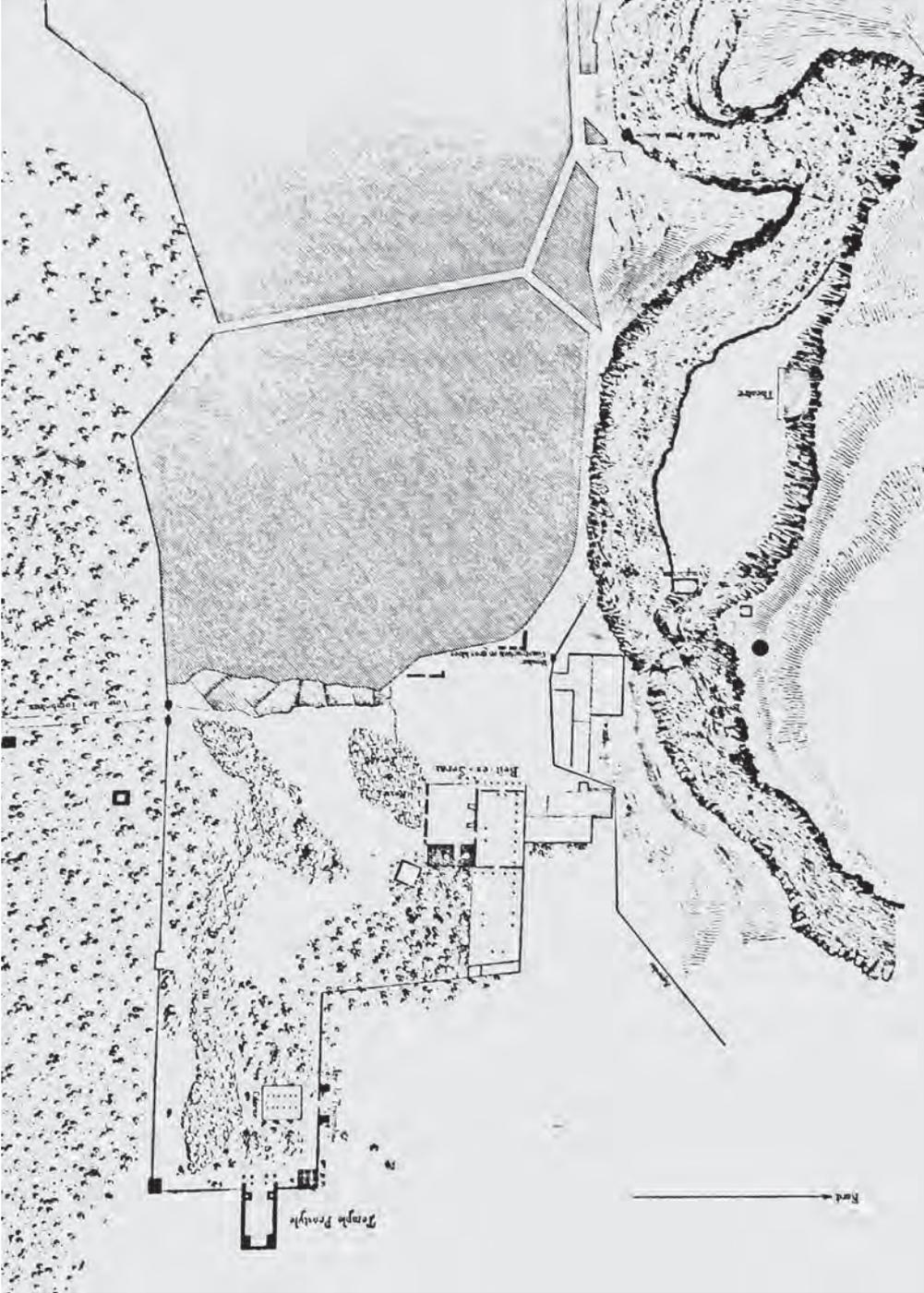


Fig. 2. Kanata, plan (after Butler 1915: pl. XXI, after Rey 1861). The north is up, and not as marked

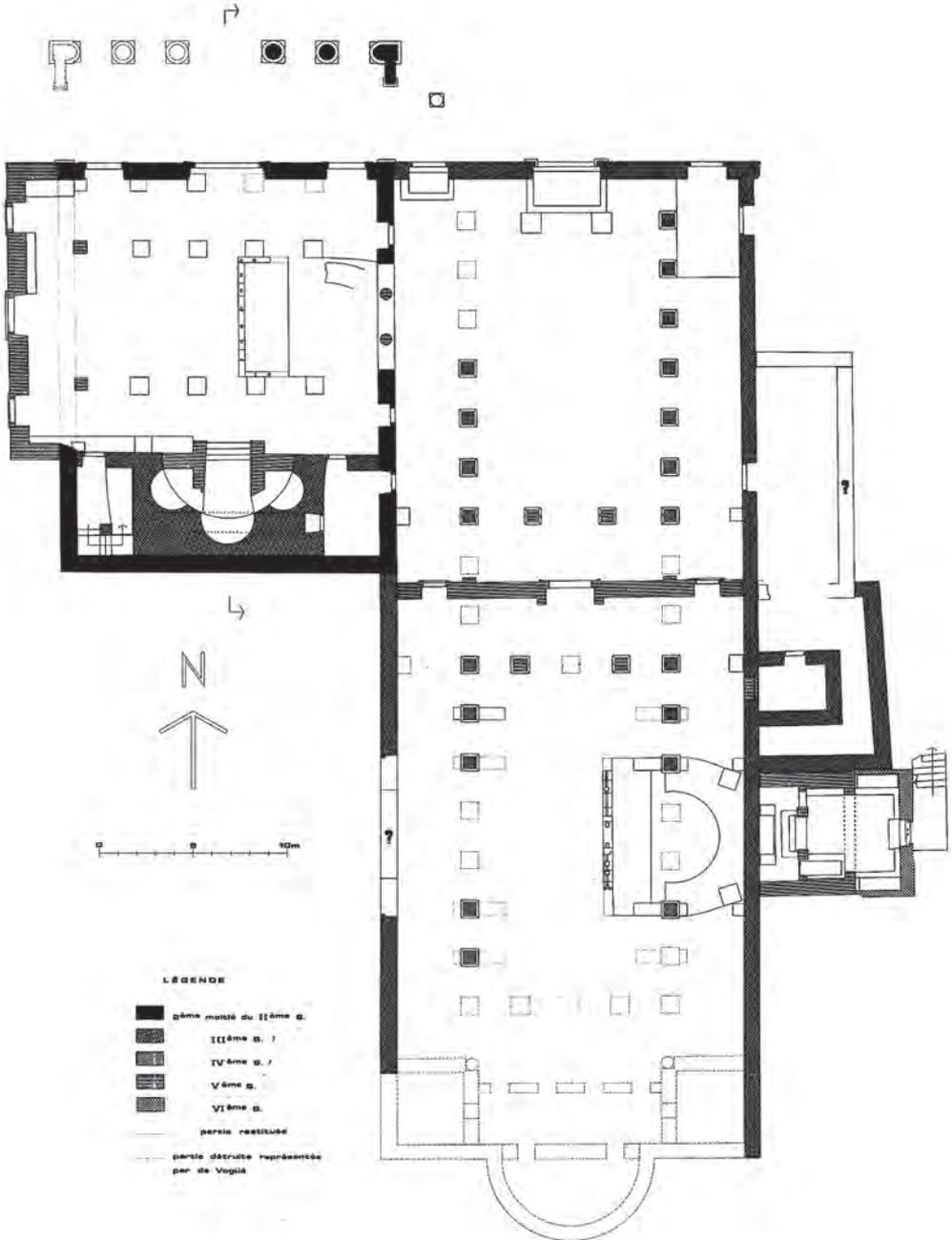


Fig. 3. Kanata, the "serail" compound: the temple (left) and the basilica (Amer et al. 1982: 282, pl. 2)

by the main decumanus. It is flanked by 3 porticos from north, east and south and by a kalibe temple from west. From north the forum is bordered by the temenos with the prostyle temple and by the late 1<sup>st</sup> century AD basilica, which is turned to it with its short southern wall; the western wall of the basilica was reportedly built over the foundation courses of the temenos (figs. 4–5). Such a location was dictated by spatial and topography constraints (Segal 2013b: 79; Segal 2013c: 167). Since the floor level in the basilica is 1 m. higher than the forum and the decumanus, the access to the structure was facilitated by the paved plaza and steps leading from the decumanus. The structure measures 30×55<sup>4</sup> m. Three currently known portals are located symmetrically in the southern wall, with only the western portal facing the forum — the central and the eastern ones are facing the decumanus. The central portal is 5.70<sup>5</sup> m. wide; the width of the side portals is 3 m each. The central portal leads to the short southern aisle and to the nave, and the side portals lead to the western and eastern aisles. The floors were coated with plaster, and this simplicity contrasts with the wealth of the interior decoration. The walls rest on built foundations, with their lower courses built in finely dressed basalt, and upper — limestone ashlars. Inner faces of the walls were plastered and lavishly decorated with painted geometrical and anthropomorphic stucco reliefs, separated with stucco pilasters; the figurative reliefs are not common in the region and may indicate several repair phases during the 1<sup>st</sup>–3<sup>rd</sup> centuries. The inner space is divided by 4 colonnades, with 14 columns in long eastern and western colonnades and 4 in the

<sup>4</sup> As given by Segal (Segal 2013c: 168). In the latest report the length is 56 m. (Eisenberg 2017: 12).

<sup>5</sup> As given by Segal (Segal 2013c: 169). In the latest report the width is 3.50 m. (Eisenberg 2017: 14).

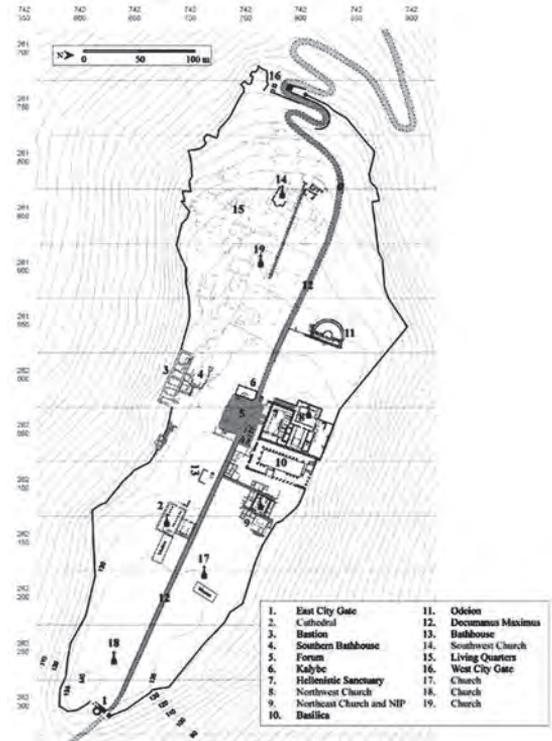


Fig. 4. Hippos-Susita, plan (Schuler 2017: 18\*, fig. 1). The basilica is marked by number 10

short ones. The spacing between the columns of the southern colonnade in front of the central doorway was widened, in order to allow the entrant an unobstructed view of the interior, and of the forum and the decumanus — for those inside. The juncture points of the colonnades are marked by pillars with heart-shaped section. The columns stood on ca. 0.40 m. high attic bases, placed over 1 m. high built pedestals, adorned with cyma recta mouldings. In the intercolumniations of the long colonnades a number of smaller pedestals or podia survived, possibly for setting up statuary. The shafts are composed of 7 to 9 drums of varying height and diameter, they have entasis and are crowned with bipartite Corinthian capitals; total height of a column was

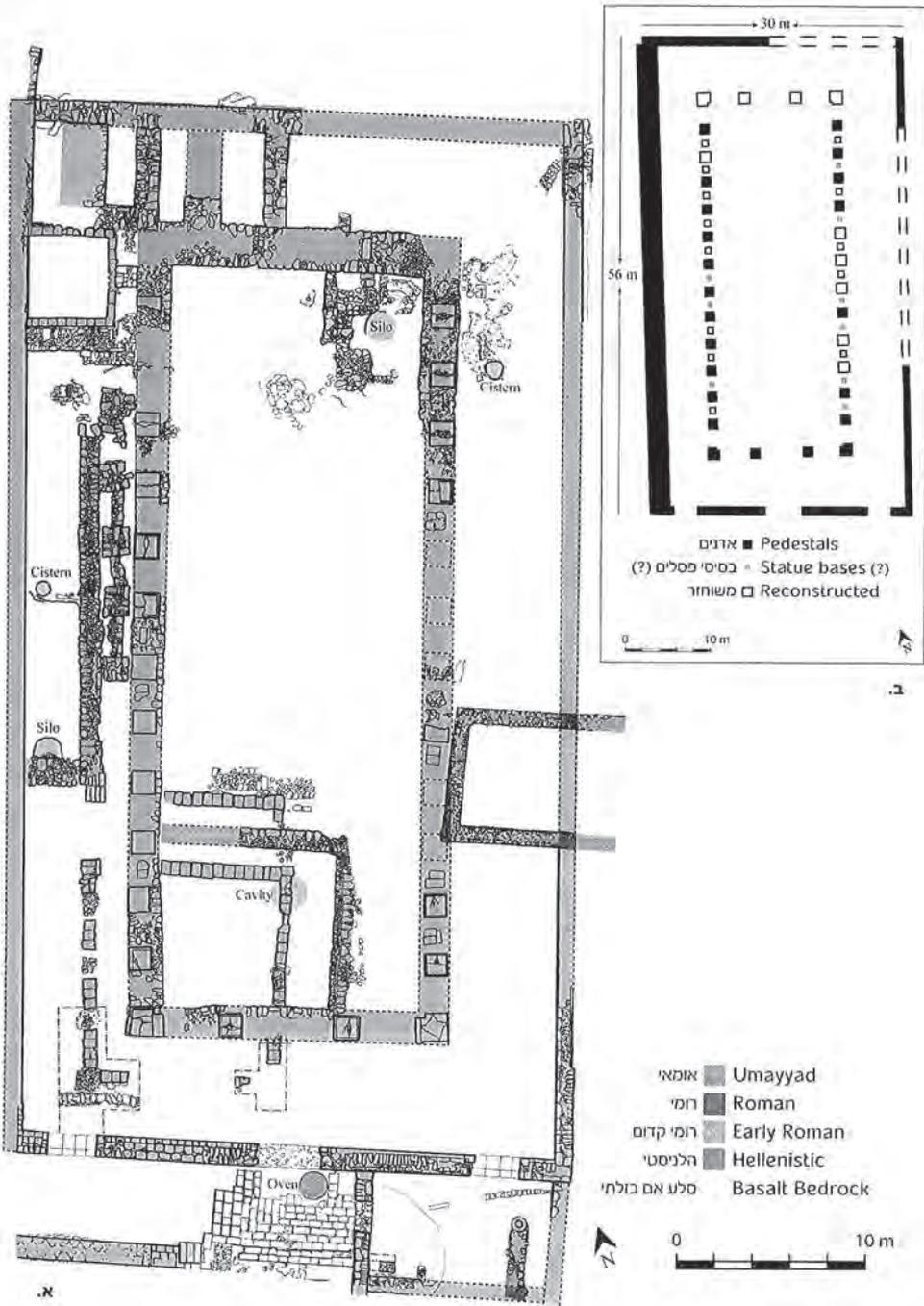


Fig. 5. Hippo-Susita, the basilica (Eisenberg 2017: 15, fig. 10)

ca. 9 m. Traces of white plaster survived on all the elements of the columns; the shafts were coated with stucco designed to appear as vertical and spiral fluting. No entablement elements were found, and in view of somewhat problematic span of ca. 3 m. between the columns it was suggested that wooden entablement was used in the structure. Several marble elements,, later than the construction of the basilica, were found; they may indicate, together with some of the stucco reliefs, repairs during late 2<sup>nd</sup> or early 3<sup>rd</sup> centuries, possibly simultaneously with the massive reconstructions of basilicas in Sebaste and Ascalon. Numerous fragments of white mosaic floor in the debris may suggest the existence of galleries; the evidence for roof is provided by large quantities of roof tiles and nails. The basilica collapsed during the earthquake of 363 and was not rebuilt (*Segal* 2013c: 165–181; *Eisenberg* 2017: 12–16; *Rozenberg* 2018: 335–344).

### Nysa-Scythopolis

The challenging topography dictated the city's complex yet meticulously delineated plan. Towards the end of the 2<sup>nd</sup> century its pomerium was marked by five free-standing gates, colonnaded streets directed the public towards the city's center with its temples (including a caesareum with its basilica), thermae, balnea, two theatres and an amphitheater, bouleterion and also to agora with associated basilica, which formed the nucleus of the Roman city already in the 1<sup>st</sup> century AD. Large-scaled excavations were conducted by two expeditions simultaneously, in 1986–2002. The Hebrew University expedition, headed by Foerster and Tsafirir, exposed the Northern, the Silvanus, the Valley and the Monuments streets with their associated structures, and also the amphitheater and the Agora basilica. The IAA expedition, direct-

ed by Mazor and Bar-Natan, excavated the second theatre (the first one was exposed in 1962), the agora with two temples, the Paladius street, the crusader fortress and the caesareum with its odeum and basilica.

#### *The Agora basilica*

The structure is among the first to be built in the Roman city during the 1<sup>st</sup> century AD (figs. 6–7). It was located south to the Pre-Monuments street and west to the Agora Temples street, and it occupies north-eastern portion of the area Mazor believes to be the agora; he tends to see in such a location an influence of the Republican city of Rome (*Mazor* 2007a: 6–9, plan 1.3). Tsafirir and Foerster suggested that the forum is yet to be found to the west of the basilica, under the Byzantine agora (*Tsafirir, Foerster* 1997: 96).

The exposed remains suggest that the structure measured ca. 30×70 m. According to the excavators, portals might have been installed in the long walls. The walls were raised above built foundations, with the lower courses built of basalt and the upper — of soft Nari stone. Lime flagstone pavement survived in the north-eastern corner, near the portal, some parts of the structure might have been paved with marble during the later phase. The eastern aisle is built over a line of rooms open towards the street, which apparently served as shops. Since no evidence for vaults or arches was found, the excavators suggested that wooden beams might have served as the ceiling of the shops and, at the same time, as aisle's floor. One complete short and beginnings of two long colonnades were unearthed in the northern half of the building, allowing to reconstruct a central nave surrounded by an ambulatory. The northern colonnade consists of four columns, the juncture point of the colonnades is marked by pillars with heart-shaped section. Massive reconstruction during the

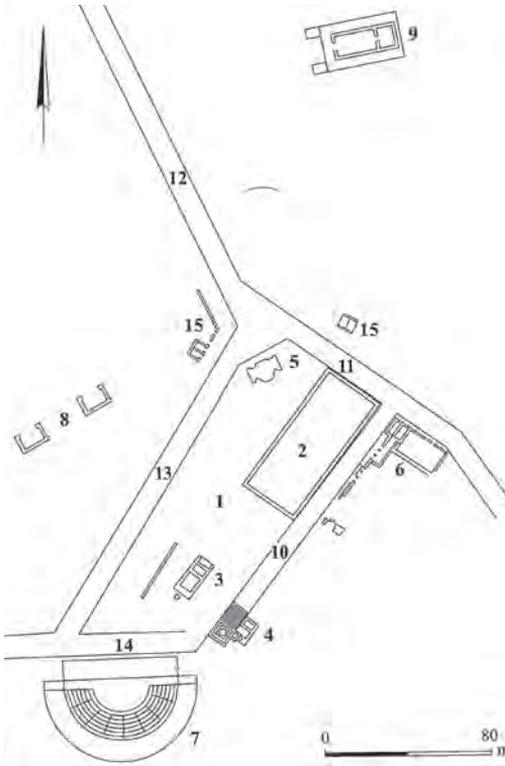


Fig. 6. Nysa-Scythopolis, the city during the 1<sup>st</sup> century AD (Mazor 2007a: 8, plan 1.3). The Agora basilica is marked by number 2

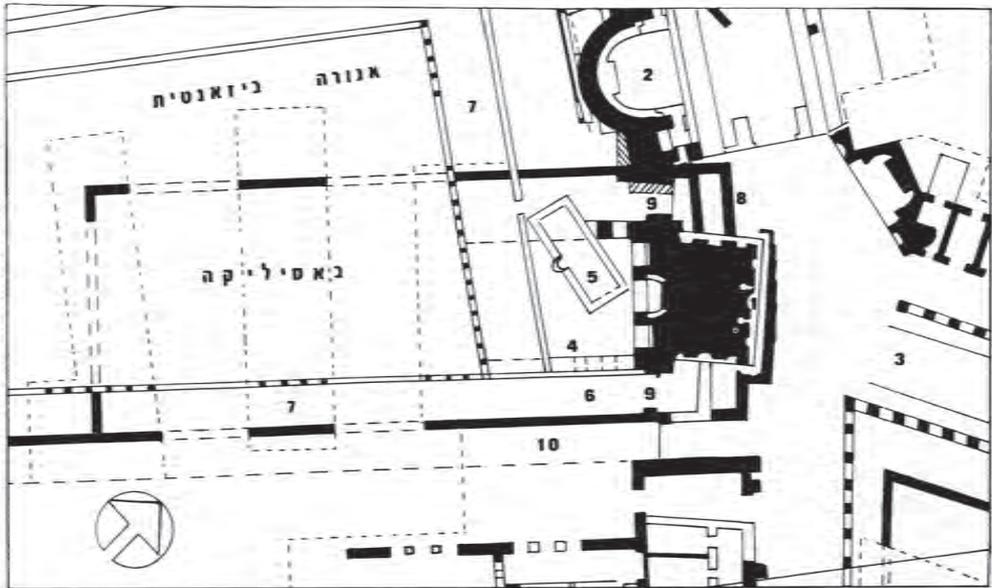


Fig. 7. Nysa-Scythopolis, the Agora basilica (Di Segni et al 1996: 337, fig. 1). Note the apse in the rear wall of the Central Monument (1) flanked by doorways (9)

2<sup>nd</sup> century resulted in the area north to basilica being transformed into a piazza created by the meeting of the Monuments, the Valley and the Western Thermae streets; a mysterious Central monument was built into the basilica, blocking its northern aisle and shortening it by some 5 meters. The rear wall of the Monument serves now as the northern wall of the basilica, flanked by two monumental portals leading directly to the aisles; the western portal was narrowed at some point. The portals were constructed of white limestone, and the door leaves were generously decorated with bronze fixtures. The northern colonnade became engaged. The masonry of the second phase was built using a limestone of better quality than the Nari in the first phase. The walls were coated with plaster from inside and adorned with painted and stucco decorations, and also with opus sectile. The colonnades were constructed over built stylobates and bases, both executed in basalt. The column shafts were composed of half-drums (possibly due to the poor quality of the Nari stone), coated with stucco imitating fluting and topped with Ionic capitals. The debris contained various fragments of the entablature and architectural members in a smaller scale, possibly indicating the existence of galleries. The tribunal consists of an apse, 5.30 m. in diameter, flanked by the 2<sup>nd</sup> and the 3<sup>rd</sup> columns of the northern, now engaged, colonnade, and of a raised bema, measuring 0.80 × 2.40 m. The apse is decorated with colorful marble revetment. In front of the bema a hexagonal marble altar to Dionysos with a dedicatory inscription dating it to 141/2 AD was found. It is possible that the altar was used for offerings in front of an imperial statue that stood once on the bema. However, the upper part of the altar, its “working surface”, was deliberately removed at some point, and the altar in this state might have reflected the sympathy of the Christian citi-

zens to the mythical founder and patron of the city, without necessarily being used for actual Pagan worship (Foerster, Tsafirir 1992: 3–7; Tsafirir, Foerster 1997: 95–96, 115–116, fig. 27; Tsafirir 2008: 119–129; Di Segni et al. 1996: 336–340).

The basilica was destroyed by the 363 earthquake and was not rebuilt, contrary to a number of other monuments. Tsafirir and Foerster suggested that the city authorities gave up its reconstruction since by that time the commercial role of the structure was significantly reduced by a large number of new shops, and the social meetings began to take place in churches<sup>6</sup> (Tsafirir, Foerster 1997: 115–116). The area turned into a quarry for building materials and the ruins were built over by the Byzantine agora.

#### *The Caesareum basilica*

During the 2<sup>nd</sup> century the city, similarly to other cities in the region, experienced a strong momentum in construction activity. Its center was expanded significantly: the streets were now adorned with colonnades and propilei; new nymphaea, thermae and a new theatre were built. Alongside the cult of the founding gods (Dionysos, Zeus, Nysa/Tyche) and Demeter-Persephone (to this dyad was dedicated the eastern agora temple), the imperial cult was also common in the city; Mazor and Najjar suggested that the monuments erected on the central crossroads served for this purpose, while the Central monument was identified as a monumental altar and the structure at the meeting point of the Paladius, the Northern and the Monuments streets — as a kalibe temple. In addition to those, between 130–150 (possibly, in the north-west of the city, on

<sup>6</sup> It is undeniable that the churches were used for social gatherings, but it is impossible to ignore the fact that only two churches and a monastery were found in the outskirts, while no churches were unearthed in the city center.

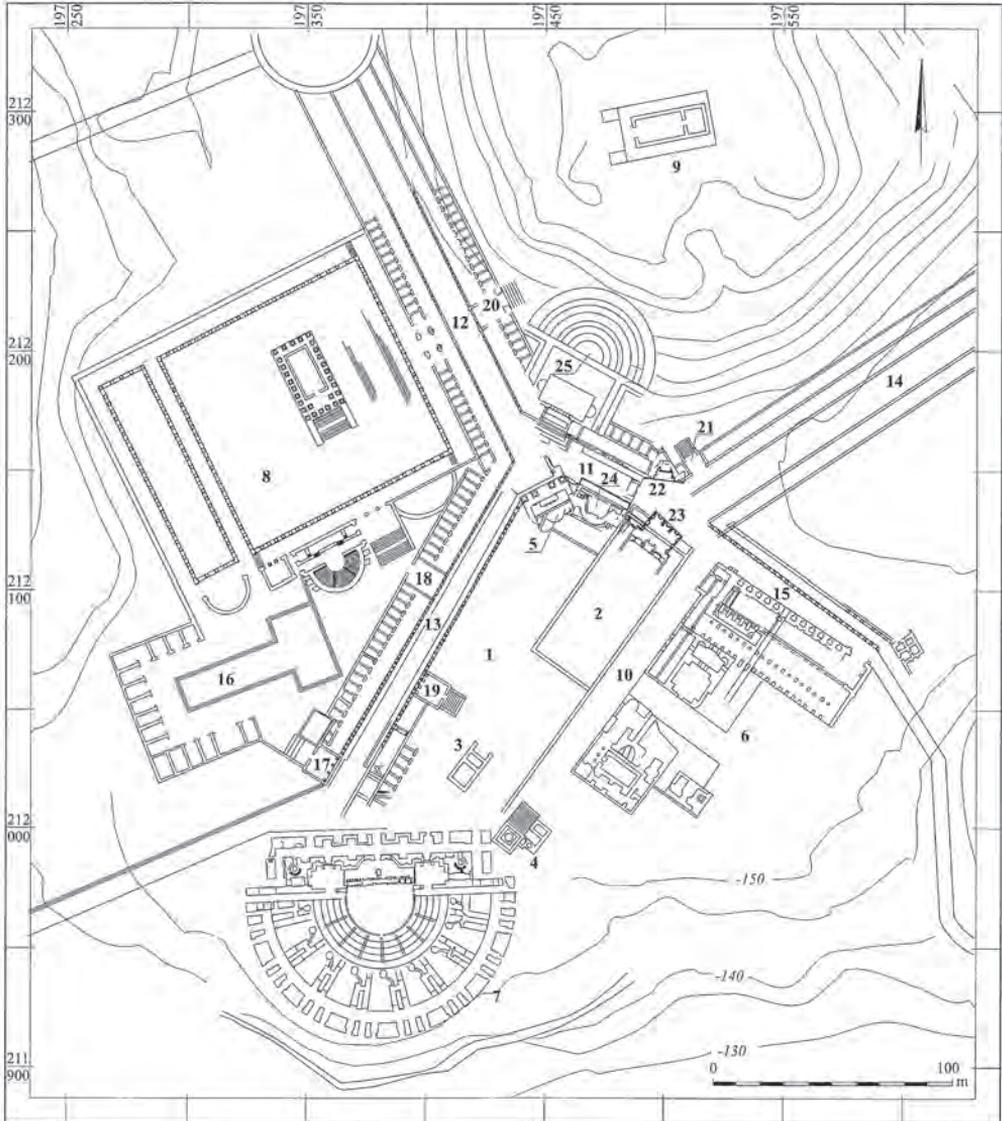


Fig. 8. Nysa-Scythopolis, the city during the 2<sup>nd</sup> century AD (Mazor 2007a: 10, plan 1.4). The Agora basilica is marked by number 2; the Caesareum by number 8

top of a plateau overlooking its center, the caesareum complex was built (figs. 8–9). It was a large quadriporticus<sup>7</sup> with a peripter-

<sup>7</sup> The term used by the excavators. It should be noted, however, that the western porticus belongs,

in fact, to the basilica, being its eastern aisle; its colonnade is 2 m. higher and decorated in Corinthian order, while the other colonnades of the temenos are topped with Ionic capitals. Nevertheless, at the meeting point of the western and the southern colonnades a heart-shaped pillar base was discovered, with a pedestal and a base engaged at their respec-

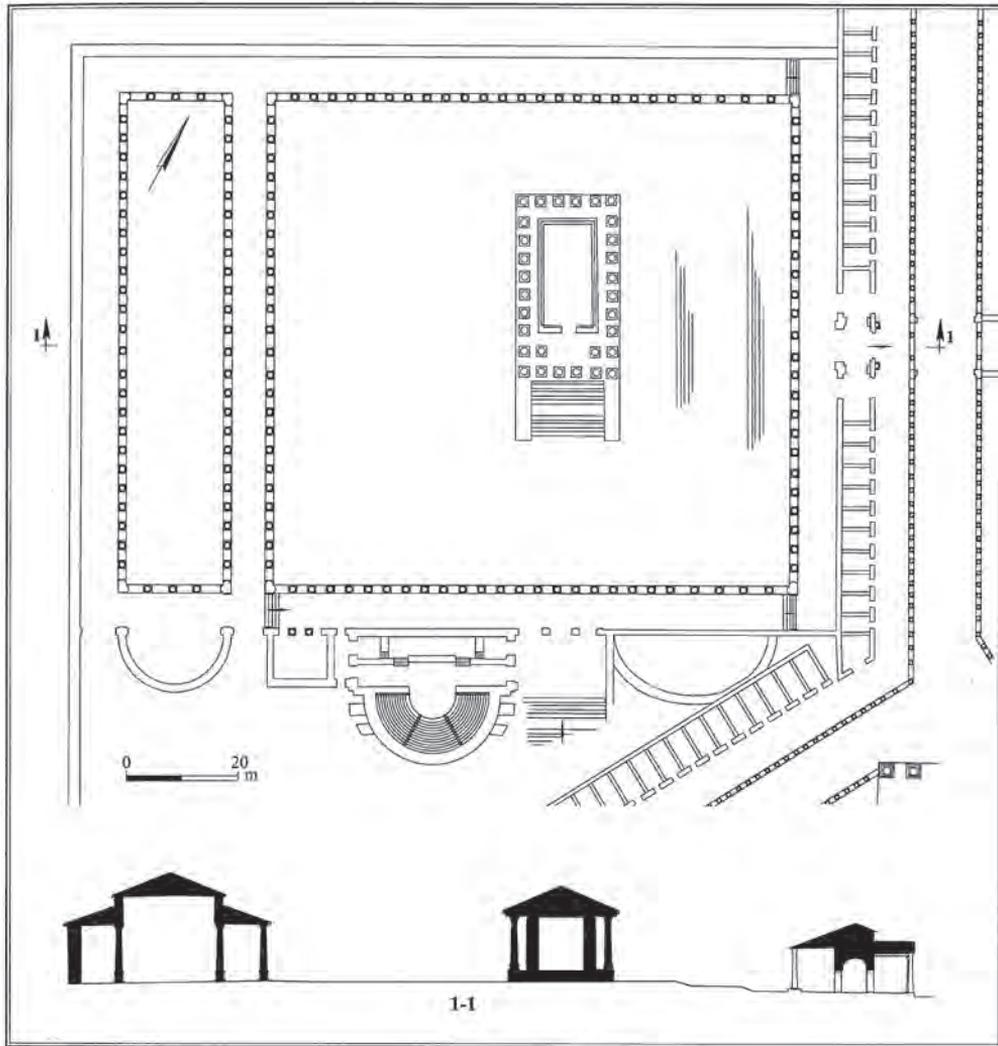


Fig. 9. Nysa-Scythopolis, the Caesareum (Mazor 2007a: 13, plan 1.6)

al temple, flanked by the odeum from the south and by the basilica from the west (Mazor, Najjar 2007: 21; Mazor 2007c: 186–187; Mazor 2016: 368).

The identification of the complex as caesareum was based also on the proximity of

entertainment buildings (odeum and bath house south to the basilica) (Mazor 2016: 367); however, Belayche doubted the identification of the whole compound as a caesareum and suggested, after Arubas, Foerster and Tsafirir, to recognize it as a “state agora” containing a smaller temenos with its temple (Belayche 2017: 11, footnote 95 and reference there).

tive levels (Mazor, Najjar 2007: 50–51, figs. 3.35–3.36; Mazor 2007c: 183, fig. 12.4).

Floor level of the basilica is higher by some 0.74 m. than the temenos' floor; 4 steps were discovered in the southern porticus leading into the eastern and southern aisles of the basilica. It is possible that similar arrangement existed once in the northern porticus, too. The structure could also have been accessed from the south, through two monumental portals ca. 5 m. wide, flanking the exedra and separating the basilica from the bath house. The portal antae were decorated in the Corinthian order. The basilica's dimensions: 35.50 × 112 m. (124 m. including the exedra). Its solid northern wall is a continuation of the northern porticus' wall and it is met by the solid western wall, which continues beyond the exedra into the bath house. The aisles were paved with large lime flagstones (0.40 × 1.50 m.); in the southern aisle the pavers were laid along north-south axis, and east-west — in the eastern. The inner space was divided into a nave and four aisles by four colonnades, with 26 columns in the long eastern and western colonnades and 5 in the short ones. The juncture points were marked by pillars with heart-shaped section. The stylobates are built of basalt gravel, bound with mortar; their slabs protrude above the floor level by 3–5 cm. 0.53 m. high Corinthian bases (upper diameter — 0.96 m.) were placed on top of 0.89 m. high pedestals ornamented with cyma recta mouldings. The shafts of the inner colonnades were likely monolithic, while those of the eastern outer colonnade were composed of drums with lower diameter of 0.96 m. and upper of 0.82 m.; their reconstructed height was ca. 7.10 m. The columns were crowned with Corinthian capitals 1.05 m. high. The total column height was ca. 10.67–10.82. m. The eastern outer colonnade, connected with the northern and southern colonnades of the temenos by pillars with heart-shaped section (see above, footnote 7), was similar to the inner long colonnades in all but the shafts construction. All

the elements were executed in hard limestone originating in Gilboa mountains. No entablement, galleries or roof details were found; the excavators reconstructed a clerestory above the nave. The exedra — an apsidal wall, 17.35 m. wide and 8.50 m. deep, flanked with antae. The floor in exedra is higher than the floor in the aisle by 0.30 m.; this difference was bridged by two steps. The stone pavers were arranged in concentric half-circles, similarly to the orchestra floor in the odeum. According to the excavators, a statue of Dea Roma and of the emperor might have stood in the exedra (cf. *Divus Augustus* 52), while the entire complex was possibly erected in relation to Hadrian's visit in the spring of 130.

The basilica's fate after the earthquake of 363 is unclear. On the one hand, the numerous fallen architectural members on the floors may indicate destruction, on the other — one of the portals leading to the bath house may have been used during the 5<sup>th</sup> century, according to the excavators. The Pagan character of the complex was forgotten, and by the end of the 5<sup>th</sup> century it was stripped of all the Pagan elements; the temple was dismantled to the ground and the ruins of the basilica were, most likely, used as a source of building materials (*Mazor, Najjar* 2007: 52–55; *Mazor, Amos* 2007: 138–165; *Mazor* 2007b: 172–174; *Mazor* 2007c: 181–188).

### Beth She'arim

The town was an important center of Jewish learning. The main occupation phase belongs to the 2<sup>nd</sup>–4<sup>th</sup> centuries AD. Systematic excavations were undertaken by Mazar (1936–1940) and Avigad (1953–1959). Since 2014 a Haifa University expedition, headed by Erlich and Evyasaf, has been exploring the site. The works exposed 22 catacombs, streets, private and public structures, including two basilica-

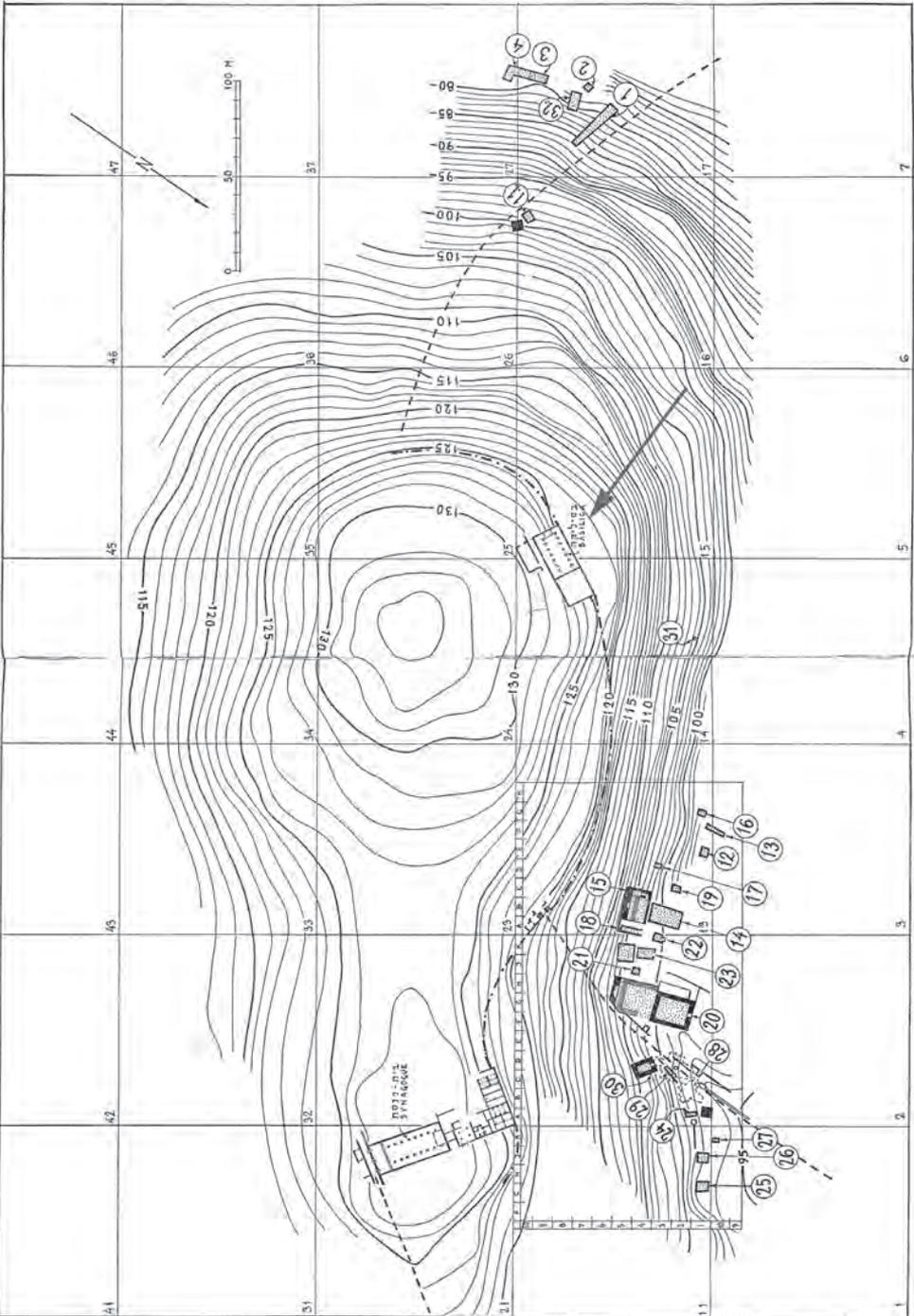


Fig. 10. Beth She'arim, plan (after Avigad 1972: fig. 2). Arrow points to the basilica

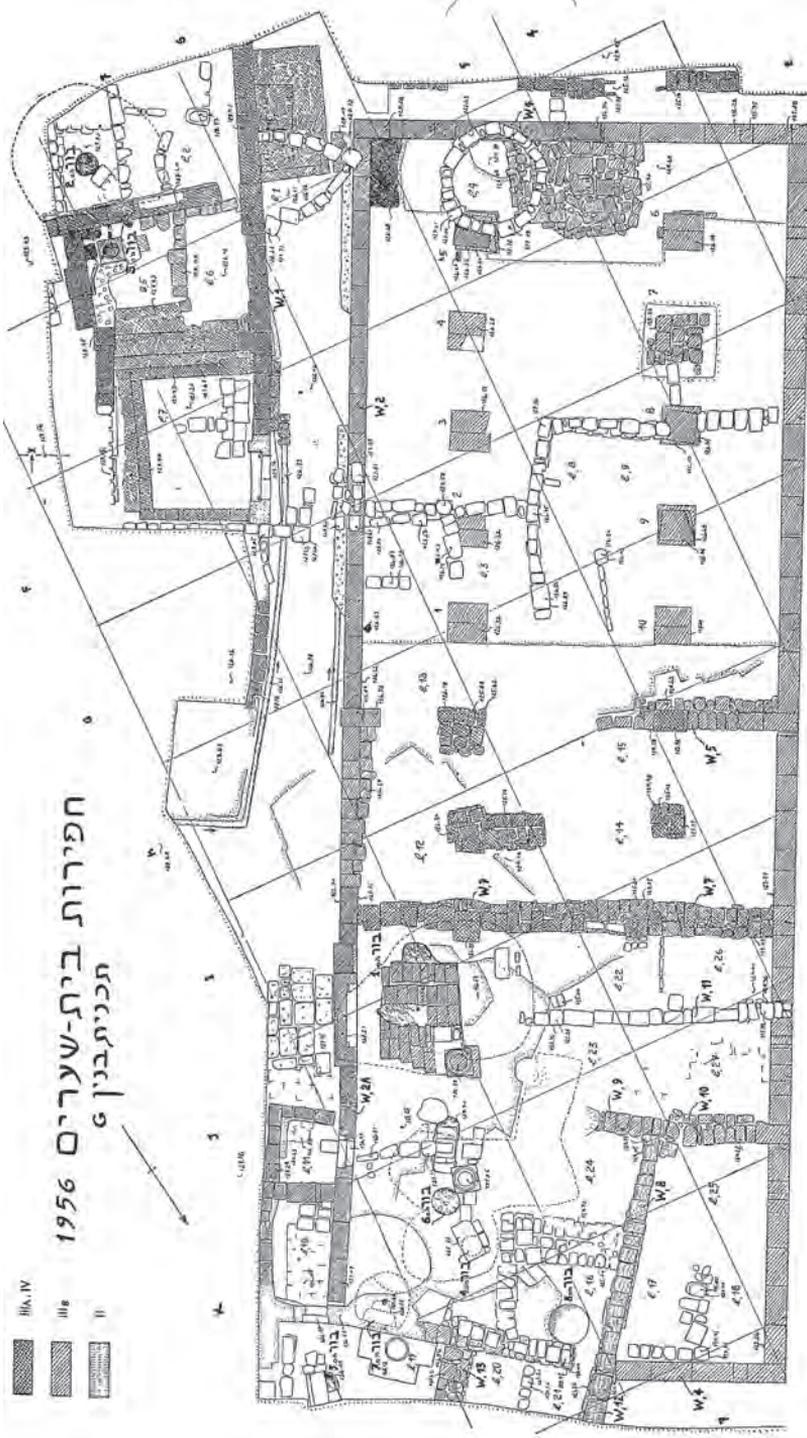


Fig. 11. Beth Shearim, the basilica (Mazar 1957: 155, fig. 1)

cal buildings, one of which was identified as a 3<sup>rd</sup> century synagogue, and the other as a 2<sup>nd</sup> century civic basilica<sup>8</sup>, allegedly constructed in the lifetime of Judah ha-Nasi. The basilica is located on the south-western slopes of the hill, with its longitudinal axis running north-east to south-west (figs. 10–11).

It measures 15×25 m. (40 — including the court) and it is built along a paved street, with a single opening leading to court with a number of cisterns. Turning left, the visitor enters a narrow antechamber and from it — into the main hall. Two fragments of the floor mosaic with geometric patterns survived. The walls were built over rock-hewn foundations, using large finely cut blocks with marginal drafting and flat boss. Their inner surfaces were coated with plaster and decorated with marble opus sectile; traces of plaster on the outer surface of the eastern wall were interpreted as a waterproofing (Tepper, Tepper 2004: 139). The inner space was divided by two parallel rows of 5 columns into a nave and two side aisles. The columns stood on simple square pedestals, laid on foundations built of two large blocks with leveling material underneath. The building has undergone several reconstructions, resulting in elimination of the narthex and enlarging the basilica by adding two columns to each colonnade. Of the architectural members mentioned are only “column fragments” and a Corinthian capital, without specifying the material. At the far end of the central nave an elevated bema, built of crude ashlar, is found (2×4 m, ca 1.20 m. high). The basilica was in use until the Gallus

revolt (351–352); it might have served as a civic basilica or a seat of the Synedrion (Mazar 1957: 154–159; Vilnai 1978: 894; Tepper, Tepper 2004: 129–141; NEAEHL: 236–248; Tepper, Tepper 2004: 147–150).

## Sebaste

Sebaste — a Herodian incarnation of the ancient city of Samaria. It was dedicated to Augustus, and included a stadium, a theater, temples, fortifications, colonnaded streets, a forum and a basilica (figs. 12–13). The city was destroyed during the Great Revolt (66–70 AD) and rebuilt as a colony in the days of Septimius Severus. Large-scale excavations were carried out by Schumacher, Reisner and Fisher on behalf of the Harvard University (1908–1910) and by the Joint Expedition, directed by Crowfoot, Sukenik and Kenyon (1931–1935). The basilica was excavated by the Harvard expedition, and re-examined by the Joint Expedition.

The forum is flanked by four roofed colonnades. The basilica measures 32.60×74 m., it is bordered by the western porticus of the forum; Segal specially noted the meticulous planning and execution of the complex (Segal 2017: 419). The only currently known portal, 3 m. wide, is located in the middle of its long eastern wall. The spacing between the columns of the western porticus was widened in front of the portal, in order to visually highlight the entrance and to allow unobstructed movement. An ascending flight of steps bridges a 1-meter elevation gap between the floors of the porticus and the basilica. The walls are founded on the bedrock. They are built of large ashlar cut from local stone. The early western wall was dismantled and replaced with a line of massive piers so as to allow the flow of large public masses. The floor of the nave is paved with lime flagstones, under which along the stylobates two drainages with southward

<sup>8</sup> The structure's identification as a synagogue relies on its location, decoration and small finds, however, see Tarkhanova 2016: 97–98, 103, 106, 175 for recent discussion of orientation problem. Its plan and dimensions are most closely resembling the structure in question (antechamber, two colonnades, bema at the far end), and the further study should take into consideration both buildings.

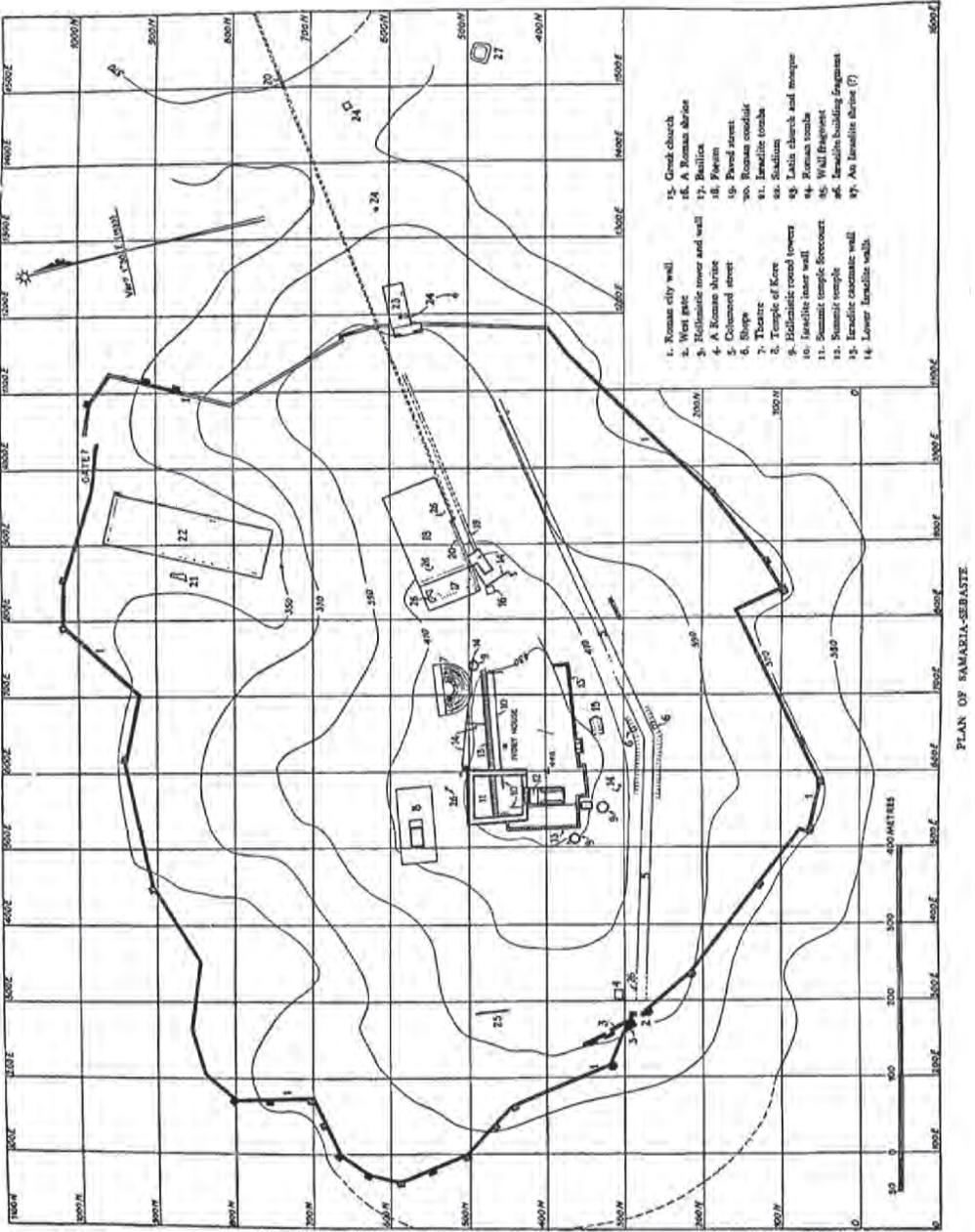


Fig. 12. Sebaste, plan (Crowfoot et al. 1942:pl. I)

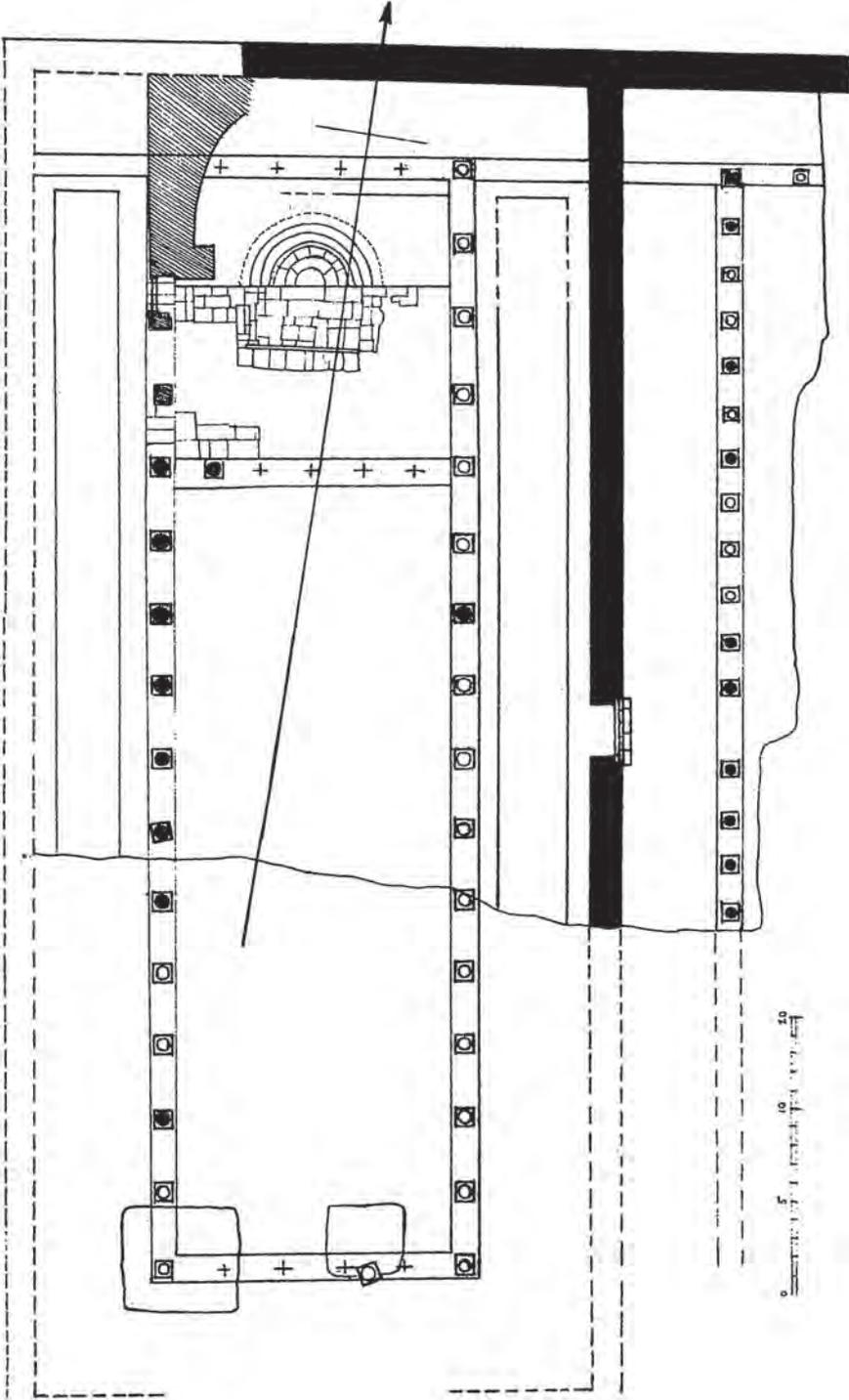


Fig. 13. Sebaste, the basilica (after Watzinger 1935: pl. 14, fig. 36).

flow direction were exposed<sup>9</sup>. The long aisles are paved with undecorated (except for simple black frame and a red and black geometrical figure in front of the western entrance to the tribunal; the figure was not documented visually, and its location can only be estimated) white mosaic. The mosaic belongs to one of the later phases as it clearly doesn't reach the northern aisle. The inner space was divided by 4 colonnades into a central nave and four aisles, with 16 columns in the long colonnade and 6 or 5 in the short. The short northern colonnade with its 7 columns is evidently late, and it belongs to one of the reconstructions; the stylobate of the original colonnade is covered by the tribunal masonry, but it can clearly be seen on the plans and photos<sup>10</sup>. The stylobates are constructed of large blocks laid over the bedrock. Attic bases were placed on top of monolithic pedestals decorated with cyma recta mouldings. The shafts are monolithic with clear entasis, their bottoms are decorated with torus-fillet-cavetto, and tops — with torus. The lower diameter of the column is 0.735 m., the upper — 0.665 m. The columns were topped with Corinthian capitals of which 2 were found (the first one is 0.90 m. high and the second, belonging to a pilaster, is 0.57 m. high). The heights of the different elements slightly vary (ca.

0.70 m. for the pedestals, ca. 0.45 m. for the bases and ca. 6 m. for the shafts), and the difference might have been compensated with varying height of the capitals. The difference in the capitals' measurements can also indicate the existence of galleries. Various fragments of cornices, friezes and architraves were found in the debris, one bears a fragmental monumental inscription which mentions Annius Rufus (see below). All the members are executed in local stone<sup>11</sup>. The tribunal is occupying the northern part of the nave and eliminates the northern aisle. It comprises of a room (ca. 14×9 m.) with semicircular tiered seating arrangement, which capacity at a yet later phase was increased by including it within a larger apse accompanied by shortening the long colonnades from 16 to 12 and by fixing the doorways in the aisles. There were four or more levels, at least two of which belong to the first stage of the tribunal. The late apse and some related elements were dismantled without proper documenting: a monumental ascending staircase is seen on a photography taken before the dismantling; this element only appears as unstratified on the general plan (fig. 14). The diameter of the apse at the floor level is 4.40 m. Its floor is paved with local limestone slabs arranged in concentric semicircles; the center piece was marked by an iron staple with a ring. The floor of the room is paved with rectangular limestone flagstones; its level is 1.48 m. lower than the floors in the nave and in the aisles. It is unclear how the late northern colonnade is related to the room (whether it allowed access or observation, or whether it stood in front of a solid wall)<sup>12</sup>. Boehm et al. identify this part of the

<sup>9</sup> Hamilton suggested that the drainages might point that the central part of the structure was not roofed and called to use the term «basilica» with caution (*Hamilton* 1961: 44).

<sup>10</sup> In the Harvard expedition plan the stylobate is unstratified and its foundations are marked as belonging to the initial Roman phase, while in the section C–D the entire stylobate is correctly ascribed to the initial Roman phase (*Reisner et al.* 1924: vol 2, plan 12); the short unstratified north-south wall between the stylobate and the basilica's northern wall serves as a buttress — a solution also observed in the basilica of Hippos-Susita, which's northern aisle was built over a sloping cliff (fig. 5a). The most accurate, therefore, is the restored plan given by Watzinger (*Watzinger* 1935: pl. 14, fig. 36).

<sup>11</sup> Some additional, including marble, details can be seen in the basilica today, but they were likely transferred from other areas during the last decades by the villagers or exposed by illicit excavations.

<sup>12</sup> We therefore suggest that during the 1<sup>st</sup> phase there was no tribunal below the floor levels

building as curia or bouleuterion, point at its fundamental similarity to the basilica of Ascalon and note the overall complicated phasing and dating of the structure (Boehm *et al* 2016: 292, footnote 90).

The Harvard expedition detected two main phases — Herodian and Severan, while the latter takes place when the forum and the basilica lie in ruins. The Joint Expedition suggested that the basilica was erected (together with the forum and other structures) between 180–230 AD and not necessarily in the days of Septimius Severus, while the late phase (the apse and the mosaics) occurs during the Byzantine period, when the structure turns into a cathedral (Crowfoot *et al.* 1942: 37; Bagatti 2002: 77; Hamilton 1961: 43). The Late Roman dating for the basilica was based on the style of architectural decoration and on the paleography of the monumental inscription, which mentions merely a member of the magistrate, and not a Roman praefect of the 1<sup>st</sup> century, as was suggested by the Harvard expedition (Crowfoot *et al.* 1942: 35–36). Balty suggests the dating of the structure to the Severan period (Balty 1991: 507); Netzer also did not include it among the Herodian edifices (Netzer 2007: 73).

of the structure. The western stylobate can clearly be seen under the masonry of the later apse (fig. 15); it continues till the alleged point of its meeting with the northern stylobate, which did not continue farther westward (see above, footnote 10; Reisner *et al.* 1924; vol 2, pl. 50a), allowing us to reconstruct a regular plan with 4 colonnades. The 2<sup>nd</sup> phase included installing the small-apsed tribunal with a new colonnade south to it and possibly dismantling the original northern colonnade with complete or partial blocking of the northern aisle. During the 3<sup>rd</sup> phase, possibly following the collapse of the structure, the long colonnades were shortened to 12 columns, a larger apsidal construction with side staircase(s) was built around the original apse and over the northern stylobate and aisle. The mosaic floors and the alterations in the western wall belong to the 2<sup>nd</sup> or the 3<sup>rd</sup> phases (fig. 19: 6).



Fig. 14. Sebaste, the basilica. Arrow points to the monumental staircase before its dismantling. The year is unknown. Matson (G. Eric and Edith) Photograph Collection, The Library of Congress <https://www.loc.gov/resource/matpc.09057/> (accessed 20.10.19)

## Ascalon

The city's advantageous location as a major port along the Via Maris and the rich aquifer secured its prosperity through the millennia; Marcellinus puts it in the list of the most famous cities of Palestine (*Re- rum* XIV 8.11). The existence of some colonnaded or peristyle structures in the Early Roman city is hinted in Flavius' account on Herod's construction there (*Bell. Jud.* I 21.11), but it reached the peak of its glory under the Severans — similarly to other cities in the Roman east. Theophanes, a high Roman official from Egypt, who travelled in the region between 317–323 AD, mentions seeing a theater, an odeum, a temple and the “Golden basilica” (Roberts, Turner 1952:



Fig. 15. Sebaste, the basilica. The western stylobate continues clearly below the larger apse masonry; the arrow points to the termination of the stylobate at its alleged meeting point with the northern short stylobate. Photo by the Author

no. 627, 213–220). An alternative reading has been offered by Boehm et al. (Boehm et al. 2016: 312, footnote 159). In the Talmudic literature there are references to some basilicas in the city, in which wheat was once sold (*Tosefta Ohalot* 18, 10). *SIRKI* (סִרְקִיָּא), mentioned in *Jer. Shviit* 6, 1, also in the context of wheat trade, is said to be a corrupted form of *BSILKI* (בִּסְיִלְקִי) — “basilica” (Gordon 1931: 366). Both mentionings are given in the name of rabbi Pinchas ben Yair, who lived in the city in the 2<sup>nd</sup> century and had likely seen the basilica(s).

The first excavation attempt was undertaken in 1815 by lady Hester Stanhope — an adventurer who was looking for a treasure. The works resulted in the exposure of a large colonnaded building, apparently Roman and possibly a basilica, in which she was able to distinguish between the

“Pagan, Christian and Muslim” phases, and a statue of a Severan emperor, which was shattered following the discovery by the order of lady Stanhope. The structure’s masonry was looted and reused in a newly built fortress in 1832–1840, but it appears on an 1839 painting by Roberts; the remains were covered completely by an intensive agricultural activity and could not be seen anymore. The approximate location is in Grid 31 or 32 of the Leon Levy Expedition (Silberman 1984: 68–75; Schloen 2008: 143–148).

The first scientific excavation of the site was undertaken by Garstang and Phythian-Adams in 1920–1922, resulting in exposure of the “Herod’s peristyle” and theater-like “Senate house” adjoining it. Garstang suggested that the structure he excavated might be the one mentioned by Flavius

(see above), and possibly the same one depicted on the Roberts' painting (*The Fund's Excavation of Askalon* 1921; *The Excavation of Askalon* 1921; *Garstang* 1922; *Garstang* 1924). Garstang's peristyle reconstruction was further developed by Diplock (*Diplock* 1971: 13–14, pls. IX–X) and by Stager and Wapnish, who preferred the Severan date (*Stager and Wapnish* 1991: 40). The date to the Herodian era was supported by two inscriptions found in the vicinity of the monuments<sup>13</sup> (*Hogarth* 1922: 22–23). Watzinger was the first to identify the structures as a basilica and a bouleuterion or an odeum; he suggested basilica's possible use for the imperial cult and offered a Severan date for the structure (*Watzinger* 1935: 97–98).

Since 1985 the site has been excavated by the American expedition headed by Stager (till his death in 2017) and currently by Master, which continued the works in the basilica (2008–2012). As a result, the sequence of 7 phases was discerned in the complex, of which two belong to the construction of the basilica and its reconstruction:

- Phase 6 (early Roman) — 1<sup>st</sup> century BC–65 AD: construction of the basilica and bouleuterion;
- Phase 5: (Severan) — 193–235 AD: transformation of the bouleuterion into an odeum and wide reconstruction of the basilica (*Boehm et al.* 2016: 280).

The structure is located in the center of the city, south-east to the intersection of the *cardo* with the *decumanus*, along the north-south axis. (figs. 16–18). The location of the forum is not clear. Dimensions of the basilica (including the theater-like structure on the southern end): 110×39 m. Locations of the portals are unclear; different suggestions were offered (*Garstang* 1924: pl. II; *Diplock* 1971: pl. IX; *Fischer* 1995: fig. 23). The inner ambulatory around the nave

was created by four colonnades, with 24 and 6 columns in the long and short colonnades, respectively, and pillars with heart-shaped section marking their juncture points. The data on the early phase's construction methods, materials and decoration are not available. The theatre-like structure consists of an apsidal wall (15.66 m. in diameter) built of local *Kurkar* stone ashlar bonded with mortar and containing tiered seats. The apse was flanked by two rectangular chambers (5.68×5.82 m.). A portion of the plaster floor survived in the eastern chamber. The chambers might have housed the staircases leading to the galleries of the basilica (*Boehm et al.* 2016: 285–287, fig. 12). During the Severan reconstruction the plan of the basilica was preserved, except for the eliminated southern aisle, and the whole complex was monumentalized and sumptuously decorated. The colonnades (both columns and pillars with heart-shaped section) stood on white marble monolithic pedestals (0.80 m. high) with white marble Attic-Ionic bases (0.45 m. high). The shafts of the columns and the pillars were monolithic, made of brecciated marble; lower diameter of a column shaft was 0.80 m. They were topped with white marble Corinthian capitals. Entablement is represented by a single architrave block. Smaller marble Corinthian capitals probably belonged to the galleries, and in various reconstructions the existence of a clerestory is proposed, too (*Boehm et al.* 2016: 306–307). Fischer continued Garstang's calculations and reconstructed 8.35 m. height for the main colonnades, 6 m. for the galleries and 4 m. for the clerestory, making total of 21.15 m. for the structure (*Fischer* 1995: 143)<sup>14</sup>. The “bouleuterion” received all the

<sup>13</sup> The debate was summarized by Boehm et al. (*Boehm et al.* 2016: 313–314).

<sup>14</sup> Boehm et al. suggested, based on scale and morphology, that some of the details attributed by Fischer to the galleries might have belonged to the

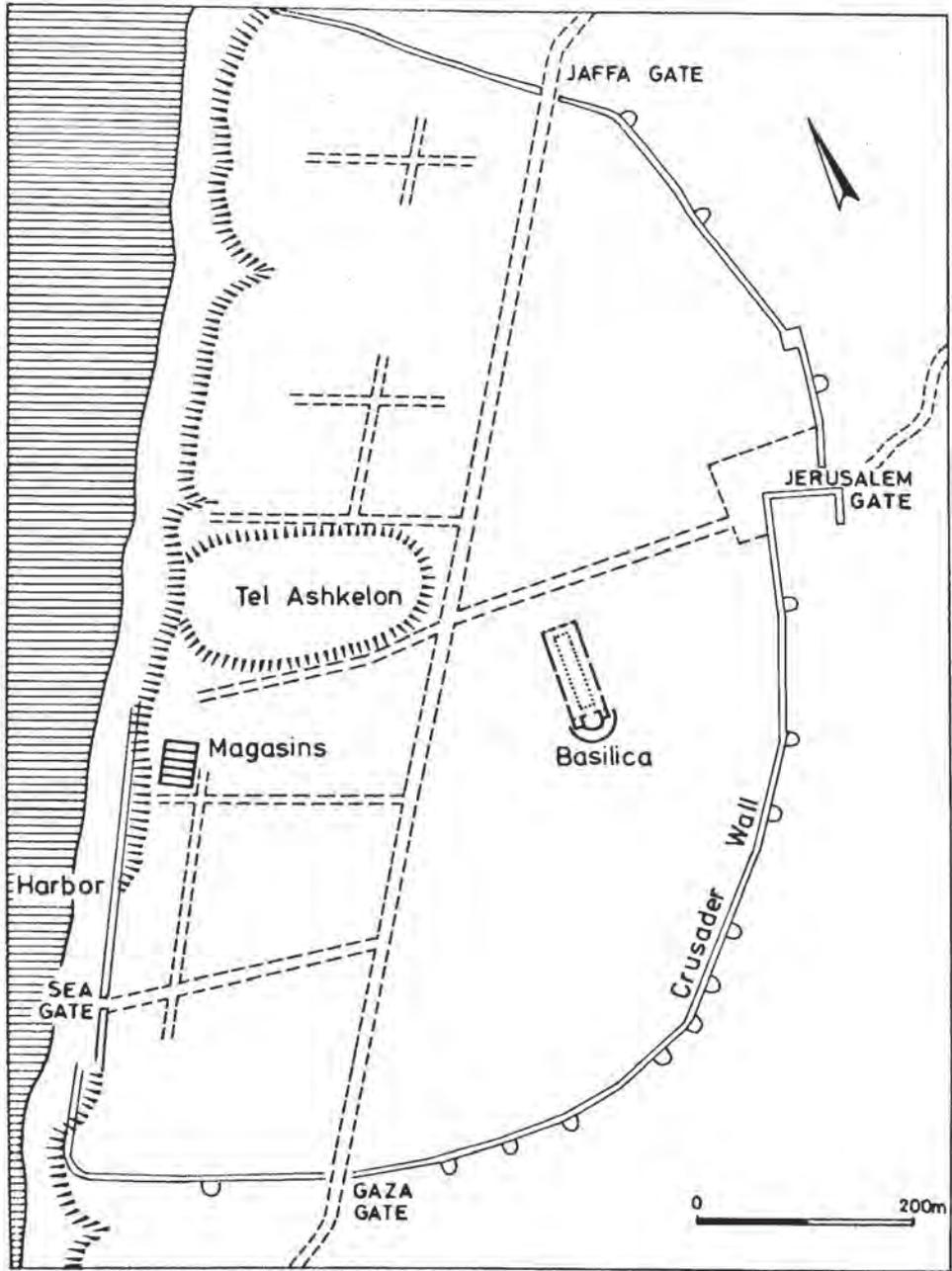


Fig. 16. Ascalon, plan (Fischer 1995: XX fig. 2)

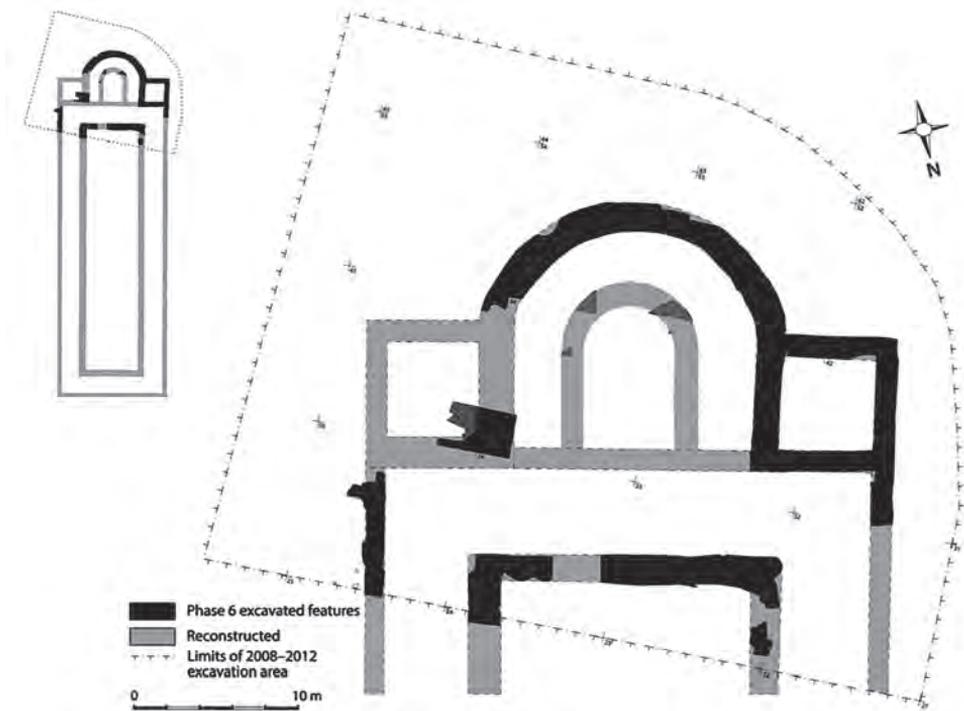


Fig. 17. Ascalon, the Early Roman basilica (Boehm et al. 2016: 286, fig. 12)

elements of a theatre-like structure, with cavea built over three concentric walls around orchestra that replaced the initial seating tiers, *aditi maximi*, *scaenae frons* and *pulpitum* flanked by *versurae*, which probably continued to serve as stairwells. Two vaulted passages in the outer wall, from its western and eastern sides, led into the building. Additional doorways in the *scaenae* wall were probably connecting the structure with the basilica. The orchestra was paved with marble *opus sectile*. The walls of the structure were adorned with marble, porphyry and

columnatio of the *scaenae frons*. Smaller capitals of type and material similar to the main order capitals may tentatively (due to unclear provenance) be attributed to the galleries, with restored height of a colonnade ca. 6.30 m. (Boehm et al. 2016: 303–307).

other stones, as well as with stucco and painted decorations. Tiles and nails provide evidence for roof (See Boehm et al. 2016: 292–306). Four figurative pilasters adorned with mythological figures have been found in the theatre-like structure; their analysis and discussion were undertaken by Fisher and Belayche (Fisher 1995: 130–139; Fisher 2008: 494–498; Belayche 2001: 222–225). Fisher suggested, based on place of the discovery, that the pilasters adorned the façade of the theater-like structure at the clerestory level, and could have been seen from the basilica (Fisher 1995: 145–146, fig. 25). Boehm et al. noted that the pilasters could either be placed on the façade of the structure, as Fisher suggested, but at the galleries level, or incorporated in the *scaenae frons* (Boehm et al. 2016: 311).

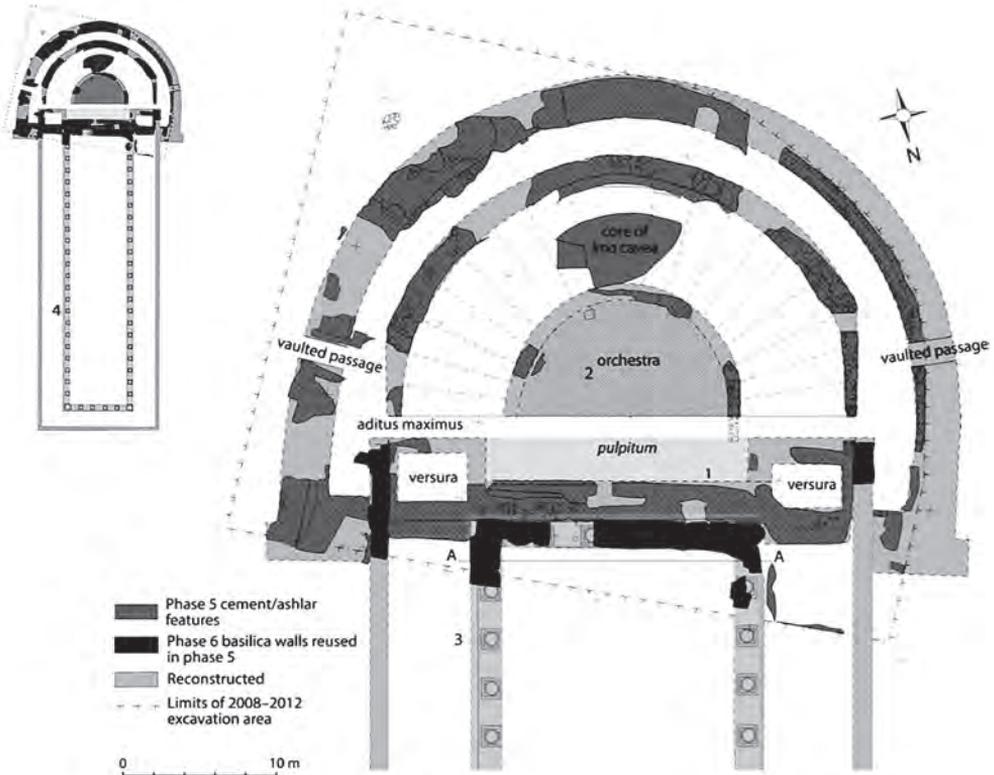


Fig. 18. Ascalon, the Severan basilica (Boehm et al. 2016: 293, fig. 16)

An important feature was described by Garstang in the eastern aisle of the basilica: a room with doorways to north and south, decorated with alabaster and marble. A colossal foot and a human-size nude statue, both from marble, led the excavator to identify the structure as a shrine to Apollo<sup>15</sup> (Garstang 1924: 28–29, pl. II). However, several additional sculptures, depicting deities and a Severan emperor (destroyed by lady Stanhope), were found in the vicinity of the basilica (Fischer 1995: 139–140; Boehm et al. 2016: 311–312).

<sup>15</sup> The statue lacks the divine attributes and it might depict a city patron, while the foot may represent Zeus or a personification of the demos of Ascalon (Boehm et al. 2016: 287, footnote 59, 311).

The foot and the emperor statue may indicate the imperial cult that was practiced in the structure (Fischer 1995: 146–148). A stone altar decorated with a thunderbolt or sheath of grain was reported to be found in the late fills behind scenae frons (Le Blanc 2010: 59).

The theatre-like structure was in use into at least the 5<sup>th</sup> century, up to its dismantling and building over with dense domestic architecture, and it is possible that the basilica shared the same destiny.

## Discussion and conclusions

The basilicas were constructed in the civic centers — Hippos-Susita, Nysa-Scythopolis (agora), Sebaste and

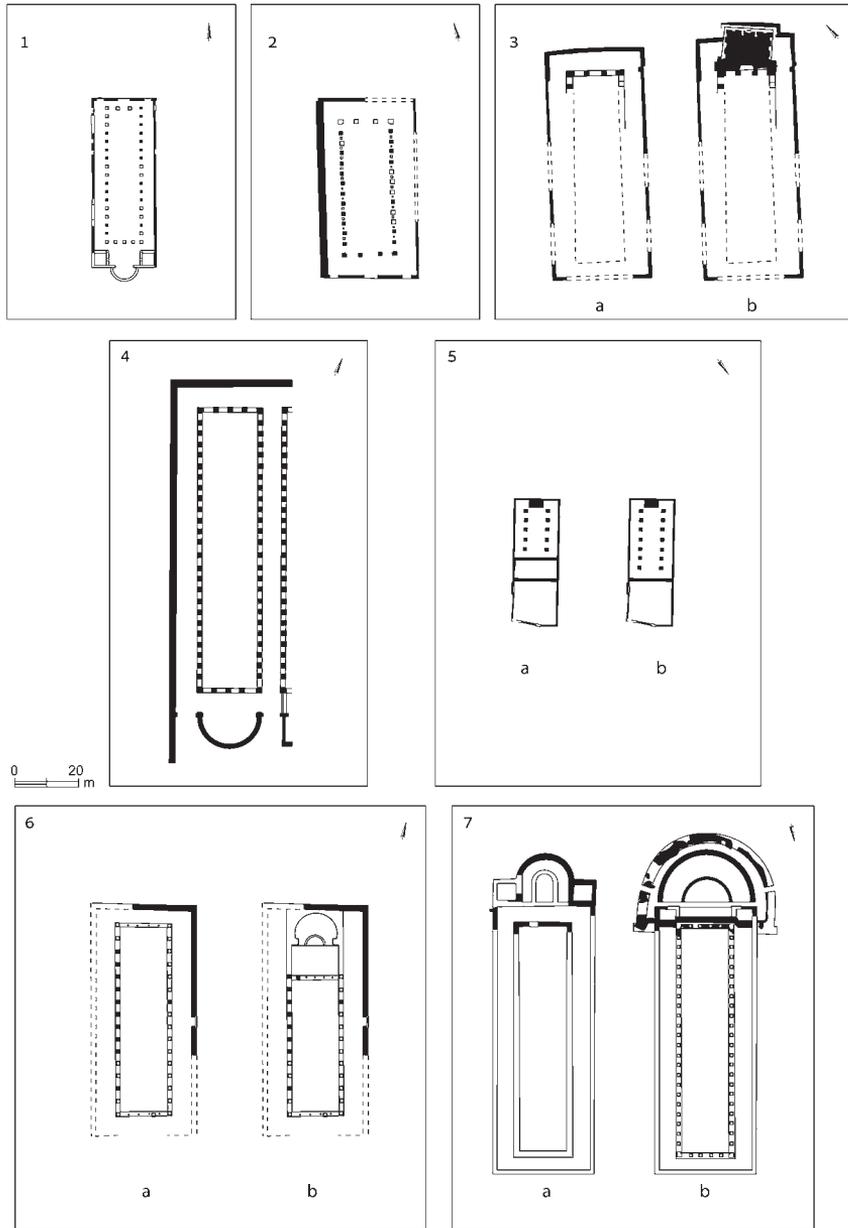


Fig. 19. Comparative plans of the edifices. **1. Kanata** (after Amer et al. 1982: 282, pl 2). **2. Hippos-Susita** (after Eisenberg 2017: 15, fig. 10b). **3. Nysa-Scythopolis, the Agora basilica**: a — 1<sup>st</sup> century, b — 2<sup>nd</sup> century (after Di Segni et al. 1996: 337, fig. 1). **4. Nysa-Scythopolis, the Caesareum basilica** (after Mazar 2007a: 13, plan 1.6). **5. Beth She'arim**: a — 2<sup>nd</sup> century, b — 2<sup>nd</sup>–4<sup>th</sup> centuries (after Mazar 1957: 155, fig. 1). **6. Sebaste**: a — 1<sup>st</sup> phase, b — 2<sup>nd</sup>–3<sup>rd</sup> phases (after Watzinger 1935: pl. 14, fig 36). **7. Ascalon**: a — 1<sup>st</sup> century BC–65 AD, b — 193–235 (after Boehm et al. 2016: 286, fig 12; 293, fig. 16). Drawn and arranged by Anna Harel

Ascalon — or in relation to the temples and sanctuaries — Kanata, Nysa-Scythopolis (caesareum) (see Table 1 and fig. 19 for comparative descriptions and depictions). Transversal orientation is clear in Nysa-Scythopolis (caesareum, towards the temenos) and in Sebaste (towards the forum). The basilica of Hippos-Susita is oriented longitudinally towards the forum and transversally towards the temenos. Spatial orientation of the rest is unclear, but the preference of north-south axis is apparent; regardless to the surrounding elements all the basilicas (except for Ascalon and Sebaste) have known portals in short walls. The so called “ambulatory type” (Müller 1937: 258), with four aisles around a central nave, was clearly the preferred one: only Beth She'arim basilica has a different plan. In all except Hippos-Susita basilicas specially designated areas which can conventionally be called “tribunals” (apse, bema, room or attached structure with tiered seats) at one of the short walls are known. It is possible that the “tribunals” in the basilicas of Nysa-Scythopolis (agora) and Sebaste did not exist in the first construction phase; in Sebaste and Ascalon the existing “tribunals” were significantly extended in the Severan period. The massive renovations in the cities and (re) construction of “tribunals” were likely related to the imperial visits: Hadrian's visit had possibly caused the construction of the caesareum complex and the remodelling of the agora basilica; Septimius' travels in the region might have caused the massive reconstructions in the basilicas of Sebaste and Ascalon, and possibly in Hippos-Susita. The construction of the basilica in Kanata was likely related to Septimius' activity too (re-establishing the city as a colony). It can also be surmised that these changes were forced by the growing importance of the imperial cult. Thus, a study on sculpture retrieved from public spaces (fora, basilicas and curiae, in particular) in the Roman west

and Africa showed the citizens' great interest in the emperors and their family members, to whom the vast majority of statuary was dedicated, while the basilica of Timgad did not contain non-imperial images at all (Laurence *et al.* 2011: 197–200). Explicitly cultic finds were unearthed in the basilicas of Nysa-Scythopolis (agora) and Ascalon — statues and altars, a possible evidence for statuary in the intercolumniations had been reported from Hippos-Susita; the basilicas of the caesareum in Nysa-Scythopolis and Kanata were clearly intended to serve as a part of reportedly cultic complexes.

The town and the basilica of Beth She'arim were planned, executed and used by a Jewish population and not necessarily in accordance with the norms accepted among their Pagan neighbors. It may be suggested with all due caution that the basilica's plan (as well as the plan of the other structure, identified as a synagogue) was inspired rather by the spectacular Royal Portico of Jerusalem than by the Gentile structures. The identification of the structure as the seat of the Synedrion lends further support to this suggestion.

The decision not to reconstruct the edifices ruined by the 363 earthquake (Nysa-Scythopolis, Hippos-Susita) seems to reflect a new policy that develops in the cities, despite the evidence for erection and maintenance of public buildings. It was an adjustment to the new political, economic and social climate, a transition “from Polis to Madina” as it was coined by Kennedy (Kennedy 1985; Avni 2011; Avni 2014; Liebeschuetz 2001). However, Avni's claim that the process which started in the Roman period with a transition called by Segal “from function to monument” (Segal 1997) ended with a full return “from monument to function” (Avni 2011: 329) is correct only in part. Despite the obsolescence of certain architectural forms, including basilica, numerous truly inspiring monuments

Table 1.

«Tribunal»	Order	Galleries	Purpose	End of use	Reconstruction	Construction	Axis	Location and spatial orientation	Dimensions (m.)	Structure
Apse flanked by rooms at the S short aisle	Corinthian		Cult?	Conversion into a church		3 <sup>rd</sup> AD	NS	Abuts temple from E, doorways in short N wall	18.50 × 57	Kanata
	Corinthian	+	Trade? Cult?	363 earthquake	Late 2 <sup>nd</sup> — 3 <sup>rd</sup>	Late 1 <sup>st</sup> AD	NS	NE of forum, doorways in short S wall, abuts temenos from E	30X × 56	Hipposusita
Apse with bema blocking the N short aisle	Ionic	+	Trade, cult (?)	363 earthquake	2 <sup>nd</sup>	1 <sup>st</sup> AD	NE-SW	W to agora (?), short N wall with doorways to a street	Ca. 30 × 70	Nysa-Scythopolis, agora
Exedra at the S short aisle	Corinthian		Cult	363 earthquake (?)		130–150 AD	NW-SE	Flanking the temenos from W, access from S porticus, doorways to bath house in short S wall	35.50 × 124	Nysa-Scythopolis, caesareum
Bema at the SW short wall	Corinthian		Civic? Seat of Synedion?	Gallus revolt (351–352)	2 <sup>nd</sup> /pre-351	2 <sup>nd</sup> AD	NE-SW	Along paved street, doorway to court in long SW wall	15 × 25(40)	Beth She'arim
Apse with tiered seats, theatre-like room blocking the N short aisle	Corinthian		Civic?	Conversion into a church?	Severan/-	1 <sup>st</sup> BC/180–230 AD	NS	Flanking the forum from W, doorway in E long wall	32.60 × 74	Sebaste
Apse with tiered seats flanked by two chambers at the S short aisle, theatre-like structure blocking the S short aisle; room with statuary in the E long aisle	Corinthian	+	Civic, cult (?)		193–235	1 <sup>st</sup> BC — 65 AD	NS	SE to cardo-decumanus intersection	32 × 102/39 × 110	Ascalon

were erected during the Byzantine period. The Roman basilica's function as a place for social meeting was taken by the churches, as it is well illustrated by the numerous churches in Hippos-Susita (Schuler 2017, fig. 1); the basilicas of Kanata and (possibly) Sebaste were turned in to churches themselves<sup>16</sup>. The civic basilica was not needed anymore, and its ashlar and members were reused in new structures.

## BIBLIOGRAPHY

### Primary sources

- Ab Urbe* — Titus Livius Patavinus, *Ab Urbe Condita Libri* ("History of Rome, Volume VII: Books 26–27"), tr. F. Gardner Moore. Loeb Classical Library 367. Cambridge: Harvard University Press, 1943.
- Ant. Jud.* — Titus Flavius Josephus, *Antiquitates Judaicae* ("Jewish Antiquities, Volume V: Books 12–13"), tr. R. Marcus. Loeb Classical Library 365. Cambridge: Harvard University Press, 1947;  
— Titus Flavius Josephus, *Antiquitates Judaicae* ("Jewish Antiquities, Volume VI: Books 14–15"), tr. R. Marcus and A. Wikgren. Loeb Classical Library 489. Cambridge: Harvard University Press, 1943.
- Bell. Jud.* — Titus Flavius Josephus, *Bellum Judaicum* ("The Jewish War, Vol. I–II"), tr. H. St. J. Thackeray. Loeb Classical Library 203 and 487. Cambridge: Harvard University Press, 1927.
- Capt.* — Titus Maccius Plautus, *Captivi* (in: "Amphytrion. The Comedy of Asses. The Pot of Gold. The Two Bacchises. The Captives"), ed. and tr. W. de Melo. Loeb Classical Library 60. Cambridge: Harvard University Press, 2011.
- Cic. ad Att.* — Marcus Tullius Cicero, *Ad Atticum* ("Letters to Atticus, Volume I"), ed. and tr. D. R. Shackleton Bailey. Loeb Classical Library 7. Cambridge: Harvard University Press, 1999.
- Cic. Verr.* — Marcus Tullius Cicero, *In Verrem* ("The Verrine Orations, Volume II: Against Verres, Part 2, Books 3–5"), tr. L. H. G. Greenwood. Loeb Classical Library 293. Cambridge: Harvard University Press, 1935.
- Curc.* — Titus Maccius Plautus, *Curculio* (in: "Casina. The Casket Comedy. Curculio. Epidicus. The Two Menaechmuses"), ed. and tr. W. de Melo. Loeb Classical Library 61. Cambridge: Harvard University Press, 2011.
- CIL* — Corpus Inscriptionum Latinarum, ed. Mommsen. Berlin.
- De architectura* — Marcus Vitruvius Pollio, *De Architectura Libri Decem*, ("Vitruvius on Architecture"), ed. T. G. Smith. New York: Monacelli Press, 2003.
- Divus Augustus* — Gaius Suetonius Tranquillus, *Divus Augustus*, ed. J. M. Carter. Bristol: Bristol Classical Press, 1982.
- Geographica* — Strabo, *Geographica* ("Geography, Volume II: Books 3–5"), tr. H. L. Jones. Loeb Classical Library 50. Cambridge: Harvard University Press, 1923.
- Rerum* — Ammianus Marcellinus, *Rerum Gestarum Libri XXXI* ("History, Volume I: Books 14–19"), tr. J. C. Rolfe. Loeb Classical Library 300. Cambridge: Harvard University Press, 1950.
- Vita* — Titus Flavius Josephus, *Josephi Vita* (in: "The Life. Against Apion"), tr. H. St. J. Thackeray. Loeb Classical Library 186. Cambridge: Harvard University Press, 1926.

### Secondary sources

- Agusta-Boularot, Seigne 2005* — *Agusta-Boularot S., Seigne J.* La Fonction des Odéons dans les Provinces Orientales de l'Empire: l'Exemple de Gerasa de la Décapole (Jordanie) // Théorie et Pratique de l'Architecture Romaine; Études Offertes à Pierre Gros / eds. Lafon, X., Sauron, G. Aix-en-Provence: Publications de l'Université de Provence, 2005. P. 297–310.
- Amer et al. 1982* — *Amer Gh., Biscop J.-L., Dentzer-Feydy J., Sodini J.-P.* L'ensemble Basilical de Qanawât // Syria. No. 59 (3–4), 1982. P. 78–102.
- Anderson, Spiers 1902* — *Anderson W. J., Spiers R. P.* Architecture of Greece and Rome. London: B. T. Batsford, 1902.
- Avigad 1972* — אביגד, נ'. בית שערים, כרך ג: החפירות הארכיאולוגיות בשנים תשי"ג–תשי"ח. (*Avigad N. Beth She'arim*, Volume 3: The

<sup>16</sup> There additional examples for such conversion from surrounding regions, too. However, it is impossible to ignore the lack of a decent replacement in Nysa-Scythopolis, see footnote 6.

- Archaeological Excavations in the Years 1953–1958). Jerusalem: The Israel Exploration Society, 1972.
- Avni 2011 — Avni G. “From Polis to Madina” Revisited — Urban Change in Byzantine and Early Islamic Palestine // *JRAS*. No. 21 (3), 2011. P. 301–329.
- Avni 2014 — Avni G. *The Byzantine-Islamic Transition in Palestine*. Oxford: Oxford University Press, 2014.
- Bablitz 2015 — Bablitz L. Bringing the Law Home: The Roman House as Courtroom // Public and Private in the Roman House and Society; *JRA Supplementary Series 102* / eds. Tuori, K., Nissin, I. Portsmouth: JRA, 2015. P. 63–76.
- Bagatti 2002 — Bagatti B. *Ancient Christian Villages of Samaria*. Jerusalem: Franciscan Printing Press, 2002.
- Balty 1991 — Balty J.-C. *Curia Ordinis: Recherches d'Architecture et d'Urbanisme Antiques sur les Curies Provinciales du Monde Romain*. Brussels: Académie Royale de Belgique, 1991.
- Bar-Nathan, Mazor 1993 — Bar-Nathan R., Mazor G. *The Bet Shean Excavation Project (1989–1991); City Center (South) and Tel Iztabba Area: Excavations of the Antiquities Authority Expedition* // *ESI*. No. 11, 1993. P. 33–51.
- Belayche 2001 — Belayche N. *Judaea-Palaestina: The Pagan Cults in Roman Palestine (Second to Fourth Century)*. Tübingen: Mohr Siebeck, 2001.
- Belayche 2017 — Belayche N. *Cults in Contexts in the Hellenistic and Roman Southern Levant: The Challenge of Cult Places // Expressions of Cult in the Southern Levant in the Greco-Roman Period (Contextualizing the sacred 6)* / eds. Tal, O., Weiss, Z. Turnhout: Brepols, 2017. P. 3–21.
- Boehm et al. 2016 — Boehm R., Master D. M., Le Blanc R. *The Basilica, Bouleuterion and Civic Center of Ashkelon* // *AJA*. No. 120 (2), 2016. P. 271–324.
- Brünnow, Domaszewski 1909 — Brünnow R. E., Domaszewski A. *Die Provincia Arabia, Vol. 3: Auf Grund Zweier in Den Jahren 1897 Und 1898 Unternommenen Reisen Und Der Berichte Früherer Reisender; Der Westliche Hauran von Bosra bis Es-Suhba und die Gegend um die Damaskener Weisenseen bis ed-Dumêr, nebst einem Anhang über die Römischen Befestigungen von Masada*. Strassburg: Karl J. Trübner, 1909.
- Butler 1903 — Butler H. C. *Architecture and Other Arts*. New York: The Century Co, 1903.
- Butler 1904 — Butler H. C. *Architecture and Other Arts*. New York: The Century Co, 1904.
- Butler 1915 — Butler H. C. *Publications of the Princeton University Archaeological Expeditions to Syria in 1904–1905 and 1909; Division II: Architecture, Section A: Southern Syria, Part 5*. Leyden: Brill, 1915.
- Carter 1995 — Carter J. *Civic and Other Buildings // Roman Public Buildings* / ed. Barton, I. M. Exeter: Liverpool University Press, 1995. P. 31–65.
- Coüasnon 1974 — Coüasnon C. *The Church of Holy Sepulchre*. London: Oxford University Press, 1974.
- Crowfoot et al. 1942 — Crowfoot, J. W., Kenyon K. M., Sukenik E. L. *The Buildings at Samaria (Samaria-Sebaste I)*. London: Palestine Exploration Fund, 1942.
- Diplock 1971 — Diplock R. P. *The Date of Askalon's Sculptured Panels and an Identification of the Caesarea Statues* // *PEQ*. No. 103 (1), 1971. P. 13–16, pls. V–X.
- Di Segni et al. 1996 — די סגני, ל', פרסטר, ג', צפירי, י'. *מזבח לכבוד דיוניסוס שנחשף בבית שאן. (Di Segni L., Foerster G., Tsafirir Y. A Decorated Altar Dedicated to Dionysos, the “Founder”, from Beth-Shean (Nysa-Scythopolis))* // *ארץ ישראל (Eretz-Israel)*. No. 25, 1996. P. 336–350.
- Drucks 1964 — טבריה א'. *דרוקס, א' טבריה (Drucks A. Tiberias) // חדשות ארכיאולוגיות (Hadashot Arkheologiyot)*. No. 12, 1964. P. 16.
- Durant 1944 — Durant W. *Caesar and Christ — a History of Roman Civilization and of Christianity from their Beginnings to A.D. 325*. New York: Simon and Schuster, 1944.
- Eisenberg 2017 — אייזנברג, מ'. *סוסיטא בתום 18. (Eisenberg M. The Current State of Research of Antiochia Hippos)* // *Michmanim*. No. 27 (special issue), 2017. P. 7–24.
- Fischer 1995 — Fischer M. *The Basilica of Ascalon: Marble, Imperial Art and Architecture in Roman Palestine // The Roman and Byzantine Near East: Some Recent Archaeological Research*. *JRA Supplementary Series 14* / ed. Humphrey, J. H. Ann Arbor: JRA, 1995. P. 121–150.

- Fischer* 2008 — *Fischer M.* Sculpture in Roman Palestine and its Architectural and Social Milieu: Adaptability, Imitation, Originality? The Ascalon Basilica as an example // *The Sculptural Environment of the Roman Near East; Reflections on Culture, Ideology, and Power* / eds. Eliav, Z. Y., Friedland, E. A., Herbert, S. Leuven: Peeters, 2008. P. 483–508.
- Foerster, Tsafrir* 1992 — מרכז העיר, י. צפריר, ג. צפון; חפירות צוות האוניברסיטה העברית. (Foerster G., Tsafrir Y. City Center (North); Excavations of the Hebrew University Expedition) // *חדשות ארכיאולוגיות* (Hadashot Arkheologiyot). No. 98, 1992. P. 3–7.
- Freyberger* 2000 — *Freyberger, K. S.* The Roman Kanatha: Results of the Campaigns in 1997/1998 // *Bulletin d'Etudes Orientales*. No. 52, 2000. P. 143–156.
- Gaggiotti* 1985 — *Gaggiotti, M.* Atrium Regium, Basilica Aemilia: una Insospettata Continuità Storica e una Chiave Ideologica per la Soluzione del Problema dell' Origine della Basilica // *AnalRom*. No. 14, 1985. P. 53–80.
- Garstang* 1922 — *Garstang J.* The Excavations at Askalon // *PEQ*. No. 54 (3), 1922. P. 112–119.
- Garstang* 1924 — *Garstang J.* Askalon // *PEQ*. No. 56(1), 1924. P. 24–35.
- Gordon* 1931 — *Gordon H. L.* The Basilica and the Stoa in Early Rabbinical Literature: A Study in Near Eastern Architecture // *The Art Bulletin*. No. 13(3), 1931. P. 352–375.
- Hamilton* 1961 — *Hamilton R. W.* Guide to Samaria-Sebaste. Amman: Department of Antiquities, 1961.
- Hirschfeld* 1997 — *Hirschfeld Y.* Tiberias // *ESI*. No. 16, 1997. P. 35–42.
- Hirschfeld, Meir* 2006 — *Hirschfeld Y., Meir E.* Tiberias-2004 // *HA-ESI*. No. 118, 2006 (online edition, accessed 20.10.19): [http://www.hadashot-esi.org.il/report\\_detail\\_eng.aspx?id=337&mag\\_id=111](http://www.hadashot-esi.org.il/report_detail_eng.aspx?id=337&mag_id=111)
- Hirschfeld, Galor* 2007 — *Hirschfeld Y., Galor K.* New Excavations in the Roman, Byzantine and Islamic Tiberias // *Religion, Ethnicity and Identity in Ancient Galilee: A Region in Transition* / eds. Zangenberg J., Attridge H. W., Martin D. B. Tübingen: Mohr Siebeck, 2007. P. 207–229.
- Hogarth* 1922 — *Hogarth D. G.* Greek Inscriptions from Askalon // *PEFQS*. No. 54, 1922. P. 22–23.
- Holum* 2008 — *Holum K.* Caesarea's Fortune: Ancient Statuary and the Beholder in a Late Antique City // *The Sculptural Environment of the Roman Near East; Reflections on Culture, Ideology, and Power* / eds. Eliav Z. Y., Friedland E. A., Herbert S. Leuven: Peeters, 2008. P. 539–558.
- Kennedy* 1985 — *Kennedy H.* From Polis to Madina — Urban Change in Late Antique and Early Islamic Syria // *Past and Present*. No. 106, 1985. P. 3–27.
- Laborde de 1837* — *Laborde de, L.* Voyage de la Syrie. Paris: Institut de France, 1837.
- Lackner* 2008 — *Lackner E. M.* Republikanische Fora. Munich: Biering & Brinkmann, 2008.
- Laurence et al* 2011 — *Laurence R., Cleary S. E., Sears G.* The City in the Roman West: c. 250 BC — c. AD 250. Cambridge: Cambridge University Press, 2011.
- Le Blanc* 2010 — *Le Blanc R.* The Roman Bouleuterion and Odeon at Ashkelon. Unpublished MA thesis. University of North Carolina, Chapel Hill, 2010.
- Leroux* 1913 — *Leroux G.* Les Origines de l'édifice hypostyle en Grèce, en Orient et chez le Romains. BÉFAR 108. Paris: BÉFAR, 1913.
- Lichtenberger, Raja* 2015 — *Lichtenberger A., Raja R.* New Archaeological Research in the Northwest Quarter of Jerash and Its Implications for the Urban Development of Roman Gerasa // *AJA*. No. 119 (4), 2015. P. 483–500.
- Liebeschuetz* 2001 — *Liebeschuetz J. H. W. G.* Decline and Fall of the Roman City. New York: Oxford University Press, 2001.
- Mazar* 1957 — מזר, ב'. עונת החפירות השמינית בבית שערים (תשט"ז) (סקירה ראשונה). (Mazar B. The Eighth Season of Excavations in Beth She'arim (1957). First Review) // *ידעות* (Yediot). No. 21(3–4), 1957. P. 153–164.
- Mazor* 2007a — *Mazor G.* Introduction // *Nysa-Scythopolis: the Caesareum and the Odeum*. IAA reports 33 / eds. Mazor G., Najjar A. Jerusalem: IAA, 2007. P. 1–14.
- Mazor* 2007b — *Mazor G.* The Architectural Order Compositions // *Nysa-Scythopolis: the Caesareum and the Odeum*. IAA reports 33 / eds. Mazor G., Najjar A. Jerusalem: IAA, 2007. P. 169–175.

- Mazor* 2007c — *Mazor G.* The Caesareum // Nysa-Scythopolis: the Caesareum and the Odeum. IAA reports 33 / eds. Mazor G., Najjar A. Jerusalem: IAA, 2007. P. 181–189.
- Mazor, Najjar* 2007 — *Mazor G., Najjar A.* The Caesareum and Odeum Complex // Nysa-Scythopolis: the Caesareum and the Odeum. IAA reports 33 / eds. Mazor, G., Najjar, A. Jerusalem: IAA, 2007. P. 21–70.
- Mazor, Amos* 2007 — *Mazor G., Amos E.* The Architectural Elements. // Nysa-Scythopolis: the Caesareum and the Odeum. IAA reports 33 / eds. Mazor G., Najjar A. Jerusalem: IAA, 2007. P. 129–168.
- Mazor* 2016 — *Mazor, G.* Imperial Cult in the Decapolis: Nysa-Scythopolis as a Test Case // Viewing Ancient Art and Archaeology: Vehinnei Rachel — Essays in Honor of Rachel Hachlili / Eds. Killebrew A.E., Faßbeck G. Leiden: Brill, 2016. P. 355–383.
- Miller* 2015 — מילר, ש'. פסיפסי טבריה בשלהי העת התיקה: סגנון אמנות ומרחב אדריכלי. (Miller, S. The Mosaics of Tiberias in the Late Antiquity: Style, Art and the Architectural Space) // ארץ ישראל – מחקרים בידיעת הארץ ועתיקותיה, כרך 31 (ספר אהוד נצר). (Eretz-Israel — Archaeological, Historical and Geographical Studies, 31: Ehud Netzer volume) / eds. Aviram J., Oren E., Gutfeld O., Foerster, G., Shatzman, I. Jerusalem: Israel Exploration Society, 2015. P. 247–255.
- Müller* 1937 — *Müller V.* The Roman Basilica // AJA. No. 41 (2), 1937. P. 250–261.
- NEAEHL* — The New Encyclopedia of the Archaeological Excavations in the Holy Land, Volume 1 / ed. Stern, E. Jerusalem: Carta, 1993.
- Netzer* 2007 — *Netzer E.* The Ideal City in the Eyes of Herod the Great // The World of the Herods; Volume 1 of the International Conference: The World of the Herods and the Nabataeans held at the British Museum, 17–19 April 2001 / ed. Kokkinos, N. Stuttgart: Franz Steiner Verlag, 2007. P. 71–92.
- Nielsen* 1990 — *Nielsen I.* Thermae et Balnea: The Architecture and Cultural History of Roman Public Baths, Vol. 1–2. Aarhus: Aarhus University Press, 1990.
- Nünnerich-Asmus* 1994 — *Nünnerich-Asmus A.* Basilika und Portikus: Die Architektur der Säulenhallen als Ausdruck gewandelter Urbanität in später Republik und früher Kaiserzeit. Köln: Böhlau Verlag, 1994.
- Peleg-Barkat* 2017 — *Peleg-Barkat O.* The Temple Mount Excavations in Jerusalem, 1968–1978, Directed by Benjamin Mazar, Final Reports Vol. 5: Herodian Architectural Decoration and King Herod's Royal Portico (Qedem 57). Jerusalem: Institute of Archaeology, the Hebrew University of Jerusalem, 2017.
- Raja* 2012 — *Raja R.* Urban Development and Regional Identity in the Eastern Provinces, 50 BC–250 AD: Aphrodisias, Ephesos, Athens, Gerasa. Copenhagen: Museum Tusulanum Press, 2012.
- Reisner et al* 1924 — *Reisner G.A., Fisher C.S., Lyon D.G.* Harvard Excavations at Samaria (1908–1910), Vol. I–II. Cambridge: Harvard University Press, 1924.
- Rey* 1861 — *Rey E.-G.* Voyage dans le Haouran et aux Bords de la Mer Morte Executé Pendant les Années 1857 et 1858. Paris: A. Bertrand, 1861.
- Robathan* 1934 — *Robathan, D.M.* The Basilica Argentina // AJP. No. 55 (1), 1934. P. 74–76.
- Roberts, Turner* 1952 — *Roberts C.H., Turner E.G.* Catalogue of the Greek and Latin papyri in the John Rylands Library 4. Manchester: Manchester University Press, 1952.
- Rozenberg* 2018 — *Rozenberg S.* Wall Painting and Stucco Fragments // Hippos-Sussita of the Decapolis — the First Twelve Seasons of Excavations 2000–2011, Volume II / ed. Eisenberg M. Haifa: The Zinman Institute of Archaeology, University of Haifa, 2018. P. 328–369.
- Russel* 2015 — *Russell A.* Domestic and Civic Basilicas: Between Public and Private Space // Public and Private in the Roman House and Society. JRA Supplementary Series 102 / eds. Tuori K., Nissin I. Portsmouth: JRA, 2015. P. 49–61.
- Schloen* 2008 — *Schloen J.D.* Early Explorations // Ashkelon 1: Introduction and Overview (1985–2006) / eds. Stager L.E., Schloen J.D., Master, D.M. Winona Lake: Eisenbrauns, 2008. P. 143–152.
- Schneider* 1950 — *Schneider A.M.* Basilica Discoperta // Antiquity. No. XXIV, 1950. P. 131–139.
- Schuler* 2017 — *Schuler M.* The Northeast Insula and Late Antique Christianity in Hippos

- Palaistinès // Michmanim. No. 27 (special issue), 2017. P. 18\*–28\*.
- Sear 1982 — Sear F. Roman Architecture. London: Batsford, 1982.
- Segal 1997 — Segal A. From Function to Monument: Urban Landscapes of Roman Palestine, Syria and Provincia Arabia. Oxford: Oxbow Books, 1997.
- Segal 2013a — Segal A. Temples and Sanctuaries in Roman East. Oxford: Oxbow Books, 2013.
- Segal 2013b — Segal A. Urban Plan and City Landscape // Hippos-Sussita of the Decapolis — the First Twelve Seasons of Excavations 2000–2011. Volume I / eds. Segal A., Eisenberg M., Młynarczyk J., Burdajewicz M., Schuler M. Haifa: The Zinman Institute of Archaeology, University of Haifa, 2013. P. 64–85.
- Segal 2013c — Segal A. Basilica // Hippos-Sussita of the Decapolis — The First Twelve Seasons of Excavations 2000–2011. Volume I / eds. Segal A., Eisenberg M., Młynarczyk J., Burdajewicz M., Schuler M. Haifa: The Zinman Institute of Archaeology, University of Haifa, 2013. P. 164–181.
- Segal 2017 — Segal A. Samaria-Sebaste. Portrait of a Polis in the Heart of amaria // Études et Travaux. No. XXX, 2013. P. 409–430.
- Silberman 1984 — Silberman N. A. Restoring the Reputation of Lady Hester Lucy Stanhope: A Little-Known Episode in the Beginnings of Archaeology in the Holy Land // BAR 10 (4), 1984. P. 68–75.
- Sperber 1998 — Sperber D. The City in Roman Palestine. Oxford: Oxford University Press, 1998.
- Stager, Wapnish 1991 — Stager L., Wapnish P. Ashkelon Discovered: From Canaanites and Philistines to Romans and Moslems. Washington: Biblical Archaeology Society, 1991.
- Stern, Sharon 1993 — Stern E., Sharon I. Tel Dor, 1992: Preliminary Report // IEJ. No. 43(2–3), 1993. P. 126–150.
- Tarkhanova 2016 — Tarkhanova S. Architecture of the Late Antique Synagogues (3rd–7th centuries CE) at the Territory of Northern Palestine: Typology, Compositions, Decoration. Unpublished PhD thesis. Scientific Research Institute of Theory and History of Architecture and Urban Planning, Moscow, 2016 (in Russian).
- Tepper 1999 — Tepper Y. A Basilica at Beth Yerah? Beth Yerah Revisited // Tel Aviv. No. 26, 1999. P. 271–282.
- Tepper, Tepper 2004 — טפר, י', טפר, י'. בית שערים: הישוב והקבורה לצדו (Beth She'arim: The Village and nearby Burials). Tel Aviv-Yagur: Hakibbutz Hameuchad, Israel Exploration Society, 2004.
- The Fund's Excavation of Askalon 1921 — The Fund's Excavation of Askalon // PEQ. No. 53(1), 1921. P. 12–16.
- The Excavation of Askalon 1921 — The Excavation of Askalon, 1920–1921 // PEQ. No. 53 (2), 1921. P. 73–75.
- Tsaferis 2008 — Tsaferis V. The Site: Stratigraphy and Architectural Remains // Paneas, Volume I: The Roman to Early Islamic Periods. Excavations in Areas A, B, E, F, G and H. IAA reports 37 / eds. Tsaferis V., Israeli S. Jerusalem: IAA, 2008. P. 15–53.
- Tsaferis, Israeli 1993 — צפריס, ו', ישראלי, ש'. 1993. בניאס (Tsaferis V., Israeli I. Banias-1991) // חדשות ארכיאולוגיות (Hadoshot Arkheologiyot). No. 99, 1993. P. 1–2.
- Tsafir 1988 — צפריר, י'. ארץ ישראל מחורבן בית שני ועד הכיבוש המוסלמי, בי. (Tsafir, Y. Eretz-Israel from the Destruction of the Second Temple to the Muslim Conquest, vol. 2). Jerusalem: Yad Izhak Ben-Zvi, 1988.
- Tsafir, Foerster 1997 — Tsafir Y., Foerster, G. Urbanism at Scythopolis-Bet Shean in the Fourth to Seventh Centuries // DOP. No. 51, 1997. P. 85–146.
- Tsafir 2008 — Tsafir Y. The Classical Heritage in Late Antique Palestine; The Fate of Free-standing Sculpture // The Sculptural Environment of the Roman Near East; Reflections on Culture, Ideology, and Power / eds. Eliav Z. Y., Friedland E. A., Herbert S. Leuven: Peeters, 2008. P. 117–142.
- Vilnai 1978 — וילנאי, ז'. אריאל — אנציקלופדיה — א.ב. לידיעת ארץ ישראל, א.ב. (Vilnai Z. Ariel — Encyclopaedia for the Knowledge of Eretz Israel, A-B). Jerusalem: Am Oved — Tarbut Vechinuch, 1978.
- Vogüé de 1865–1877 — Vogüé de. M. Syrie Centrale: Architecture Civile et Religieuse du Ler au VII-e siècle. Paris: J. Baudry, 1865–1877.

- Ward Perkins 1954 — Ward Perkins J. B. Constantine and the Origins of the Christian Basilica // *PBSR*. No. 22, 1954. P. 69–90.
- Watzinger 1935 — Watzinger C. Denkmäler Palästinas II. Leipzig: J. C. Hinrichs, 1935.
- Weiss 2016 — וייס, ז'. 2016. בתי אמידים בטבריה. בתקופה הרומית ובשלהי העת העתיקה. *Weiss Z. Houses of the Wealthy in Roman and Late Antique Tiberias* // *Arise, Walk Through Land — Studies in the Archaeology and History of the Land of Israel in Memory of Yizhar Hirschfeld on the Tenth Anniversary of his Demise* / eds. Patrich J., Peleg-Barkat O., Ben-Yosef E. Jerusalem: Israel Exploration Society, 2016. P. 211–220.
- Welch 2003 — Welch K. A New View of the Origins of the Basilica: The Atrium Regium, Graecostasis and Roman Diplomacy // *JRA*. No. 16, 2003. P. 5–34.
- Zevi 1991 — Zevi, F. Atrium Regium // *ArchCl*. No. 43, 1991. P. 475–478.
- Agusta-Boularot S., Seigne J. La Fonction des Odéons dans les Provinces Orientales de l'Empire: l'Exemple de Gerasa de la Décapole (Jordanie). *Théorie et Pratique de l'Architecture Romaine; Études Offertes à Pierre Gros*. Eds. X. Lafon, G. Sauron. Aix-en-Provence: Publications de l'Université de Provence Publ., 2005, pp. 297–310.
- Amer Gh., Biscop J.-L., Dentzer-Feydy J., Sodini J.-P. L'ensemble Basilical de Qanawât. *Syria*, no. 59 (3–4), 1982, pp. 78–102.
- Anderson W. J., Spiers R. P. *Architecture of Greece and Rome*. London: B. T. Batsford Publ., 1902.
- Avigad N. *Beit She'arim kerach gimmel: ha-hafiroth ha-arheologiyot bashanim tashyag-tashyah (Beth She'arim, Volume 3: The Archaeological Excavations in the Years 1953–1958)*. Jerusalem: The Israel Exploration Society Publ., 1972 (in Hebrew).
- Avni G. "From Polis to Madina" Revisited — Urban Change in Byzantine and Early Islamic Palestine. *JRAS*, no. 21(3), 2011, pp. 301–329.
- Avni G. *The Byzantine-Islamic Transition in Palestine*. Oxford: Oxford University Press Publ., 2014.
- Bablitz L. Bringing the Law Home: The Roman House as Courtroom. *Public and Private in the Roman House and Society; JRA Supplementary Series 102*. Eds. K. Tuori, I. Nissin. Portsmouth: JRA Publ., 2015, pp. 63–76.
- Bagatti B. *Ancient Christian Villages of Samaria*. Jerusalem: Franciscan Printing Press Publ., 2002.
- Balty J.-C. *Curia Ordinis: Recherches d'Architecture et d'Urbanisme Antiques sur les Curies Provinciales du Monde Romain*. Brussels: Académie Royale de Belgique Publ., 1991.
- Bar-Nathan R., Mazor G. The Bet Shean Excavation Project (1989–1991); City Center (South) and Tel Iztabba Area: Excavations of the Antiquities Authority Expedition. *ESI*, no. 11, 1993, pp. 33–51.
- Belayche N. *Judea-Palaestina: The Pagan Cults in Roman Palestine (Second to Fourth Century)*. Tübingen: Mohr Siebeck Publ., 2001.
- Belayche N. Cults in Contexts in the Hellenistic and Roman Southern Levant: The Challenge of Cult Places. *Expressions of Cult in the Southern Levant in the Greco-Roman Period (Contextualizing the Sacred 6)*. Eds. O. Tal, Z. Weiss. Turnhout: Brepols Publ., 2017, pp. 3–21.
- Boehm R., Master D. M., Le Blanc R. The Basilica, Bouleuterion and Civic Center of Ashkelon. *AJA*, no. 120 (2), 2016, pp. 271–324.
- Brünnow R. E., Domaszewski A. *Die Provincia Arabia, Vol. 3: Auf Grund Zweier in Den Jahren 1897 Und 1898 Ünternommenen Reisen Und Der Berichte Früherer Reisender; Der Westliche Hauran von Bosra bis Es-Suhba und die Gegend um die Damaskener Weisenseen bis ed-Dumêr, nebst einem Anhang über die Römischen befestigungen von Masada*. Strassburg: Karl J. Trübner Publ., 1909.
- Butler H. C. *Architecture and Other Arts*. New York: The Century Co Publ., 1903.
- Butler H. C. *Architecture and Other Arts*. New York: The Century Co Publ., 1904.
- Butler H. C. *Publications of the Princeton University Archaeological Expeditions to Syria in 1904–1905 and 1909; Division II: Architecture, Section A: Southern Syria, Part 5*. Leyden: Brill Publ., 1915.
- Carter J. Civic and Other Buildings. *Roman Public Buildings*. Ed. I. M. Barton. Exeter: Liverpool University Press Publ., 1995, pp. 31–65.
- Coüasnon C. *The Church of Holy Sepulchre*. London: Oxford University Press Publ., 1974.

- Crowfoot J.W., Kenyon K.M., Sukenik E.L. *The Buildings at Samaria (Samaria-Sebaste I)*. London: Palestine Exploration Fund Publ., 1942.
- Diplock R.P. The Date of Askalon's Sculptured Panels and an Identification of the Caesarea Statues. *PEQ*, no. 103 (1), 1971, pp. 13–16, pls.V–X.
- Di Segni L., Foerster G., Tsafirir Y. Mizbeah lihvod Dionisus shenehsaf beveit shean (A Decorated Altar Dedicated to Dionysos, the "Founder", from Beth-Shean (Nysa-Scythopolis)). *Eretz-Israel*, no. 25, 1996, pp. 336–350 (in Hebrew).
- Drucks A. Tveriyah (Tiberias). *Hadashot Arkheologiyot*, no. 12, 1964, p. 16 (in Hebrew).
- Durant W. *Caesar and Christ — a History of Roman Civilization and of Christianity from their Beginnings to A.D. 325*. New York: Simon and Schuster Publ., 1944.
- Eisenberg M. Susita betom 18 shnot hafira (The Current State of Research of Antiochia Hippos). *Michmanim*, no. 27 (special issue), 2017, pp. 7–24 (in Hebrew).
- Fischer M. The Basilica of Ascalon: Marble, Imperial Art and Architecture in Roman Palestine. *The Roman and Byzantine Near East: Some Recent Archaeological Research. JRA Supplementary Series 14*. Ed. J.H. Humphrey. Ann Arbor: JRA Publ., 1995, pp. 121–150.
- Fischer M. Sculpture in Roman Palestine and its Architectural and Social Milieu: Adaptability, Imitation, Originality? The Ascalon Basilica as an example. *The Sculptural Environment of the Roman Near East; Reflections on Culture, Ideology, and Power*. Eds. Z.Y. Eliav, E.A. Friedland, S. Herbert. Leuven: Peeters Publ., 2008. P. 483–508.
- Foerster G., Tsafirir Y. Merkaz hair (tzafon); hafrot tzevet hauniversita haivrit (City Center (North)); Excavations of the Hebrew University Expedition. *Hadashot Arkheologiyot*, no. 98, 1992, pp. 3–7 (in Hebrew).
- Freyberger K.S. The Roman Kanatha: Results of the Campaigns in 1997/1998. *Bulletin d'Etudes Orientales*, no. 52, 2000, pp. 143–156.
- Gaggiotti, M. Atrium Regium, Basilica Aemilia: una Insospettata Continuità Storica e una Chiave Ideologica per la Soluzione del Problema dell' Origine della Basilica. *Anal-Rom*, no. 14, 1985, pp. 53–80.
- Garstang J. The Excavations at Askalon. *PEQ*, no. 54 (3), 1922, pp. 112–119.
- Garstang J. Askalon. *PEQ*, no. 56(1), 1924, pp. 24–35.
- Gordon H.L. The Basilica and the Stoa in Early Rabbinical Literature: A Study in Near Eastern Architecture. *The Art Bulletin*, no. 13 (3), 1931, pp. 352–375.
- Hamilton R.W. *Guide to Samaria-Sebaste*. Amman: Department of Antiquities Publ., 1961.
- Hirschfeld Y. Tiberias. *ESI*, no. 16, 1997, pp. 35–42.
- Hirschfeld Y., Meir E. Tiberias — 2004. *HA-ESI*, no. 118, 2006 (online edition, accessed 20.10.19): [http://www.hadashot-esi.org.il/report\\_detail\\_eng.aspx?id=337&mag\\_id=111](http://www.hadashot-esi.org.il/report_detail_eng.aspx?id=337&mag_id=111)
- Hirschfeld Y., Galor K. New Excavations in the Roman, Byzantine and Islamic Tiberias. *Religion, Ethnicity and Identity in Ancient Galilee: A Region in Transition*. Eds. J. Zangenberg, H.W. Attridge, D.B. Martin. Tübingen: Mohr Siebeck Publ., 2007, pp. 207–229.
- Hogarth D.G. Greek Inscriptions from Askalon. *PEFQS*, no. 54, 1922, pp. 22–23.
- Holum K. Caesarea's Fortune: Ancient Statuary and the Beholder in a Late Antique City. *The Sculptural Environment of the Roman Near East; Reflections on Culture, Ideology, and Power*. Eds. Z.Y. Eliav, E.A. Friedland, S. Herbert. Leuven: Peeters Publ., 2008, pp. 539–558.
- Kennedy H. From Polis to Madina — Urban Change in Late Antique and Early Islamic Syria. *Past and Present*, no. 106, 1985, pp. 3–27.
- Laborde de L. *Voyage de la Syrie*. Paris: Institut de France Publ., 1837.
- Lackner E.M. *Republikanische Fora*. Munich: Biering & Brinkmann Publ., 2008.
- Laurence R., Cleary S.E., Sears G. *The City in the Roman West: c. 250 BC — c. AD 250*. Cambridge: Cambridge University Press Publ., 2011.
- Le Blanc R. *The Roman Bouleuterion and Odeon at Ashkelon*. Unpublished MA thesis. University of North Carolina, Chapel Hill, 2010.
- Leroux, G. *Les Origines de l'édifice hypostyle en Grèce, en Orient et chez les Romains*. BÉFAR 108. Paris: BÉFAR Publ., 1913.

- Lichtenberger A., Raja R. New Archaeological Research in the Northwest Quarter of Jerash and Its Implications for the Urban Development of Roman Gerasa. *AJA*, no. 119 (4), 2015, pp. 483–500.
- Liebeschuetz J. H. W. G. *Decline and Fall of the Roman City*. New York: Oxford University Press Publ., 2001.
- Mazar B. Onat hahafrot hashminit beveit shearim (tashtaz)(skira rishona) (The Eighth Season of Excavations in Beth She'arim (1957). First Review). *Yediot*, no. 21 (3–4), 1957, pp. 153–164 (in Hebrew).
- Mazor G. Introduction. *Nysa-Scythopolis: the Caesareum and the Odeum*. *IAA reports 33*. Eds. G. Mazor, A. Najjar. Jerusalem: IAA Publ., 2007, pp. 1–14.
- Mazor G. The Architectural Order Compositions. *Nysa-Scythopolis: the Caesareum and the Odeum*. *IAA reports 33*. Eds. G. Mazor, A. Najjar. Jerusalem: IAA, Publ. 2007, pp. 169–175.
- Mazor G. The Caesareum. *Nysa-Scythopolis: the Caesareum and the Odeum*. *IAA reports 33*. Eds. G. Mazor, A. Najjar. Jerusalem: IAA Publ., 2007, pp. 181–189.
- Mazor G., Najjar A. The Caesareum and Odeum Complex. *Nysa-Scythopolis: the Caesareum and the Odeum*. *IAA reports 33*. Eds. G. Mazor, A. Najjar. Jerusalem: IAA Publ., 2007, pp. 21–70.
- Mazor G., Amos E. The Architectural Elements. *Nysa-Scythopolis: the Caesareum and the Odeum*. *IAA reports 33*. Eds. G. Mazor, A. Najjar. Jerusalem: IAA Publ., 2007, pp. 129–168.
- Mazor G. Imperial Cult in the Decapolis: Nysa-Scythopolis as a Test Case. *Viewing Ancient Art and Archaeology: VeHinnei Rachel — Essays in Honor of Rachel Hachlili*. Eds. A. E. Kilbrew, G. Faßbeck. Leiden: Brill Publ., 2016, pp. 355–383.
- Miller S. Psifasei Tveriyah beshalhei haet haatika: signon, omanut vemerhav adrichali (The Mosaics of Tiberias in the Late Antiquity: Style, Art and the Architectural Space). *Eretz-Israel kerech 31 (sefer Ehud Netzer) (Archaeological, Historical and Geographical Studies, 31: Ehud Netzer volume)*. Eds. J. Aviram, E. Oren, O. Gutfeld, G. Foerster, I. Shatzman. Jerusalem: Israel Exploration Society Publ., 2015, pp. 247–255 (in Hebrew).
- Müller V. The Roman Basilica. *AJA*, no. 41 (2), 1937, pp. 250–261.
- The New Encyclopedia of the Archaeological Excavations in the Holy Land*, Volume 1 / ed. Stern, E. Jerusalem: Carta, 1993.
- Netzer E. The Ideal City in the Eyes of Herod the Great. *The World of the Herods; Volume 1 of the International Conference: The World of the Herods and the Nabataeans held at the British Museum, 17–19 April 2001*. Ed. N. Kokkinos. Stuttgart: Franz Steiner Verlag Publ., 2007, pp. 71–92.
- Nielsen I. *Thermae et Balnea: The Architecture and Cultural History of Roman Public Baths*, Vol. 1–2. Aarhus: Aarhus University Press Publ., 1990.
- Nünnerich-Asmus A. *Basilika und Portikus: Die Architektur der Säulenhallen als Ausdruck gewandelter Urbanität in später Republik und früher Kaiserzeit*. Köln: Böhlau Verlag Publ., 1994.
- Peleg-Barkat O. *The Temple Mount Excavations in Jerusalem, 1968–1978, Directed by Benjamin Mazar, Final Reports Vol. 5: Herodian Architectural Decoration and King Herod's Royal Portico (Qedem 57)*. Jerusalem: Institute of Archaeology, the Hebrew University of Jerusalem Publ., 2017.
- Raja R. *Urban Development and Regional Identity in the Eastern Provinces, 50 BC–250 AD: Aphrodisias, Ephesos, Athens, Gerasa*. Copenhagen: Museum Tusulanum Press Publ., 2012.
- Reisner, G. A., Fisher, C. S., Lyon, D. G. *Harvard Excavations at Samaria (1908–1910)*, Vol. I–II. Cambridge: Harvard University Press Publ., 1924.
- Rey E.-G. *Voyage dans le Haouran et aux Bords de la Mer Morte Executé Pendant les Années 1857 et 1858*. Paris: A. Bertrand Publ., 1861.
- Robathan D. M. The Basilica Argentaria. *AJP*. No. 55(1), 1934, pp. 74–76.
- Roberts C. H., Turner E. G. *Catalogue of the Greek and Latin papyri in the John Rynalds Library 4*. Manchester: Manchester University Press Publ., 1952.
- Rozenberg S. Wall Painting and Stucco Fragments. *Hippos-Sussita of the Decapolis — the First Twelve Seasons of Excavations 2000–2011, Volume II*. Ed. M. Eisenberg. Haifa: The Zinman Institute of Archaeology, University of Haifa Publ., 2018, pp. 328–369.

- Russell A. Domestic and Civic Basilicas: Between Public and Private Space. *Public and Private in the Roman House and Society. JRA Supplementary Series 102*. Eds. K. Tuori, I. Nissin. Portsmouth: JRA Publ., 2015, pp. 49–61.
- Schloen J.D. Early Explorations. *Ashkelon 1: Introduction and Overview (1985–2006)*. Eds. L.E. Stager, J.D. Schloen, D.M. Master. Winona Lake: Eisenbrauns Publ., 2008, pp. 143–152.
- Schneider, A.M. Basilica Discoperta. *Antiquity*, no. XXIV, 1950, pp.131–139.
- Schuler M. The Northeast Insula and Late Antique Christianity in Hippos Palaistinēs. *Michmanim*, no. 27 (special issue), 2017, pp. 18\*–28\*.
- Sear F. *Roman Architecture*. London: Batsford Publ., 1982.
- Segal A. *From Function to Monument: Urban Landscapes of Roman Palestine, Syria and Provincia Arabia*. Oxford: Oxbow Books Publ., 1997.
- Segal A. Temples and Sanctuaries in Roman East. Oxford: Oxbow Books, 2013.
- Segal A. Urban Plan and City Landscape. *Hippos-Sussita of the Decapolis — the First Twelve Seasons of Excavations 2000–2011*. Volume I. Eds. A. Segal, M. Eisenberg, J. Młynarczyk, M. Burdajewicz, M. Schuler. Haifa: The Zinman Institute of Archaeology, University of Haifa Publ., 2013, pp. 64–85.
- Segal A. Basilica. *Hippos-Sussita of the Decapolis — the First Twelve Seasons of Excavations 2000–2011*. Volume I. Eds. A. Segal, M. Eisenberg, J. Młynarczyk, M. Burdajewicz, M. Schuler. Haifa: The Zinman Institute of Archaeology, University of Haifa Publ., 2013, pp. 164–181.
- Segal A. Samaria-Sebaste. Portrait of a Polis in the Heart of Samaria. *Études et Travaux*, no. XXX, 2013, pp. 409–430.
- Silberman N. A. Restoring the Reputation of Lady Hester Lucy Stanhope: A Little-Known Episode in the Beginnings of Archaeology in the Holy Land. *BAR* 10 (4), 1984, pp. 68–75.
- Sperber D. *The City in Roman Palestine*. Oxford: Oxford University Press Publ., 1998.
- Stager L., Wapnish, P. *Ashkelon Discovered: From Canaanites and Philistines to Romans and Moslems*. Washington: Biblical Archaeology Society Publ., 1991.
- Stern E., Sharon I. Tel Dor, 1992: Preliminary Report. *IEJ*, no. 43 (2–3), 1993, pp. 126–150.
- Tarkhanova S. *Architecture of the Late Antique Synagogues (3rd–7th centuries CE) at the Territory of Northern Palestine: Typology, Compositions, Decoration*. Unpublished PhD thesis. Scientific Research Institute of Theory and History of Architecture and Urban Planning, Moscow, 2016 (in Russian)..
- Tepper Y. A Basilica at Beth Yerah? Beth Yerah Revisited. *Tel Aviv*, no. 26, 1999, pp. 271–282.
- Tepper Y, Tepper Y. *Beit She'arim: hayeshuv vehakvura letsido (Beth She'arim: The Village and nearby Burials)*. Tel Aviv-Yagur: Hakibbutz Hameuchad, Israel Exploration Society Publ., 2004 (in Hebrew).
- The Fund's Excavation of Askalon. *PEQ*, no. 53 (1), 1921, pp.12–16.
- The Excavation of Askalon, 1920–1921. *PEQ*, no. 53 (2), 1921, pp. 73–75.
- Tsaferis V. The Site: Stratigraphy and Architectural Remains. *Paneas, Volume I: The Roman to Early Islamic Periods. Excavations in Areas A, B, E, F, G and H*. IAA reports 37. Eds. V. Tsafiris, S. Israeli. Jerusalem: IAA Publ., 2008, pp. 15–53.
- Tsaferis V., Israeli, I. Baniyas–1991. *Hadashot Arkheologiyot*, no. 99, 1993, pp. 1–2 (in Hebrew).
- Tsafriir, Y. *Eretz-Israel mi-hurban bayit sheni vead hakibush hamuslimi, kerach bet (Eretz-Israel from the Destruction of the Second Temple to the Muslim Conquest, vol. 2)*. Jerusalem: Yad Itzhak Ben-Zvi Publ., 1988.
- Tsafriir Y., Foerster, G. Urbanism at Scythopolis-Bet Shean in the Fourth to Seventh Centuries. *DOP*, no. 51, 1997, pp. 85–146.
- Tsafriir Y. The Classical Heritage in Late Antique Palestine; The Fate of Freestanding Sculpture. *The Sculptural Environment of the Roman Near East; Reflections on Culture, Ideology, and Power*. Eds. Z.Y. Eliav, E. A. Friedland, S. Herbert. Leuven: Peeters Publ., 2008, pp. 117–142.
- Vilnai Z. Ariel — *Enciklopediyah leyediata Eretz Israel, A-B (Encyclopaedia for the Knowledge of Eretz Israel, A-B)*. Jerusalem: Am Oved — Tarbut Vechinuch Publ., 1978 (in Hebrew).
- Vogüé de M. *Syrie Centrale: Architecture Civile et Religieuse du Ler au VII-e siècle*. Paris: J. Baudry Publ., 1865–1877.

- Ward Perkins J.B. Constantine and the Origins of the Christian Basilica. *PBSR*, no. 22, 1954, pp. 69–90.
- Watzinger C. *Denkmäler Palästinas II*. Leipzig: J. C. Hinrichs Publ., 1935.
- Weiss Z. Batei amidim bitveriyah batkufa haromit uvshalhei haet haatika. (Houses of the Wealthy in Roman and Late Antique Tiberias. *Arise, Walk Through Land — Studies in the Archaeology and History of the Land of Israel in Memory of Yizhar Hirschfeld on the Tenth Anniversary of his Demise*). Eds. J. Patrich, O. Peleg-Barkat, E. Ben-Yosef. Jerusalem: Israel Exploration Society Publ., 2016, pp. 211–220 (in Hebrew).
- Welch K. A New View of the Origins of the Basilica: The Atrium Regium, Graecostasis and Roman Diplomacy. *JRA*, no. 16, 2003, pp. 5–34.
- Zevi F. Atrium Regium. *ArchCl*, no. 43, 1991, pp. 475–478.

## ABBREVIATIONS

- AJA* — American Journal of Archaeology.  
*AJP* — The American Journal of Philology.  
*AnalRom* — Analecta Romana.  
*ArchCl* — Archaeologia Classica.  
*BAR* — Biblical Archaeology Review.  
*BÉFAR* — Bibliothèque des Ecoles Françaises d'Athènes et de Rome.  
*CIL* — Corpus Inscriptionum Latinarum.  
*DOP* — Dumbarton Oaks Papers.  
*ESI* — Excavations and Surveys in Israel.  
*HA-ESI* — Hadashot Arkheologiyot — Excavations and Surveys in Israel.  
*IAA* — Israel Antiquities Authority.  
*IEJ* — Israel Exploration Journal.  
*JRA* — Journal of Roman Archaeology.  
*JRAS* — Journal of the Royal Asiatic Society.  
*NEAEHL* — New Encyclopedia of Archaeological Excavations in the Holy Land.  
*PBSR* — Papers of the British School at Rome.  
*PEFQS* — Palestine Exploration Fund Quarterly Statement.  
*PEQ* — Palestine Exploration Quarterly.