Introduction

This article introduces the reader to Lebanon and to this theme issue of Agora.

Sites Visited on the Excursion and a Little Something about Them

There are many places to visit in Lebanon, but only a handful will be investigated further in the articles below. This is a short overview of all the different sites that were visited by students and scholars on a study trip in the spring of 2011.

Cultural Background

Four articles concerning general topics help to gain a wider understanding of a part of Lebanon's cultural background. Read about burial practices through the ages, Hellenistic and Roman sarcophagi production as well as Hellenistic cities and the monk Maron.

The Bekaa Valley

The umayyad city of ʿAnjar, the sanctuary site of Hosn Niha and the history and temples of Baalbek will be examined further in this section.

The Lebanon Mountains

The mountains of Lebanon hides various archaeological sites. Two articles are concerned with two of these sites, namely Qalaat Faqra and Deir el-Qalaa.

The Mediterranean Coast

On the coast, Tyre played an important role throughout the history of Lebanon. Tyre's history, monuments and necropoleis are in this section subjected to scrutiny.

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Φοινικη

By Ditte Maria D. Hiort & Signe Krag

In the spring of 2011, students and professors from Aarhus University (AU – classical archaeologists), Ruhr -University, Bochum (RUB – primarily classical archaeologists) and Central European University, Budapest (CEU – primarily late antique historians) went on an excursion to Lebanon. The length of the excursion was 14 days and it included a two day seminar followed by on-site presentations on different historical and archaeological sites by the students and professors. The excursion gave students and professors from different countries, environments, and interests the possibility to meet in a historical and archaeological forum. The main purposes were to explore and experience the sites, to participate in discussions, obtain new knowledge, and to create new contacts in a professional and friendly environment.

This issue of *Agora* will include abstracts prepared by the students on their chosen topics given either at the seminar or on-site. The abstracts cover the history from the Bronze Age to the Middle Ages. The purpose of this introduction is to give a general overview of Lebanon in a topographical and archaeological sense.

General Historical Overview

The modern country of Lebanon, a narrow coastal strip, also called Phoenicia by the Greeks from the late Bronze Age onwards, originally stretched from the Lebanon Mountains to the Mediterranean Sea and from northern Palestine to southern Syria. Other than consisting of many larger and smaller dependent city states, never united in one nation, Phoenicia was also part of a greater area known as the Canaan. Lebanon has a very long and complex history, which includes great eras such as the Bronze Age settlements, the Phoenician trade and commerce people, the Hellenistic Period, and the annexation into the Roman Province of *Syria*.

Not a lot of archaeological evidence exist from the Early and Middle Bronze Age, but a few cultic structures have been found in Byblos, and settlement structures have been found all over Lebanon.

Fig. 1: Overview of the ruins of Byblos.

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From the Late Bronze Age we have the El-Armana Tablets, some of our earliest dated evidence of the contact and trade between Egypt and the big harbour cities of Phoenicia. The tablets are dated to 1417-1362 BC. These tablets confirm the importance of Beirut, Tyre, and Sidon as large, rich, and politically important centres, but Byblos and Arwad were also known to be important cities.

The Phoenician colonization of the whole Mediterranean began in the early Iron Age, mainly in Spain, northern Africa, Sardinia, Sicily, and Malta. The need for expansion could be explained as the growing domination by the Assyrian-Babylonian Empire or the fact that Lebanon was in need of access to resources such as metals because of the Phoenicians' abilities as great tradesmen and artists. This period was characterized by the constant rivalry between Tyre and Sidon, and in the larger parts of the period Tyre was the dominant city.

The Assyrian-Babylonian domination increased during the sixth century and culminated in the siege of Tyre by Nebuchadnezzar II's armies in 572 BC. The city states kept their independence during the whole period while paying tributes to the kings of the Empire.

Fig. 2: The Obelisk temple at Byblos, erected in the 20th century BC

The arrival of Alexander the Great marked the beginning of the Hellenistic Empire and the increasing Hellenization of the eastern Mediterranean. A very visible piece of archaeological evidence of Alexander's

time in Lebanon is the huge causeway built from mainland Tyre to the island fortress of the city. After Alexander's death in 323 BC, Phoenicia passed back and forth between the Ptolemies and the Seleucids before finally passing into the possession of the Seleucids in 198 BC. The next century was a more or less peaceful one, but the gradual weakness of the Seleucid Empire and the final annexation into the Roman Province of *Syria* in 64 BC marks the end of the Hellenistic Period. Very few archaeological remains derive from this period, and Beirut is one of the few cities presenting monuments from this time.

The Roman Period of Lebanon was characterized by the dominance of many different Emperors and Governors, politics, and monumentalization. The wealth was steadily increasing and the trade with metals, linen, glass, and purple dyed products made the Phoenicians prosperous. During the reign of Septimius Severus, Tyre became the chief city of *Syria Phoenice* and from the fourth century *Phoenice Paralia* or *Prima*. The archaeological remains show a variety of different local and roman styles, preferences, and individuality.

The Late Antique Period officially began in AD 395 and ended in AD 636 when Damascus fell to the Arabs. The Islamic Period marked the next large era of Lebanon and lasted roughly until the arrival of the Crusaders in the 11th century. This period was marked by religious differences and stylistic changes as seen in the reign of the Umayyads. The archaeological remains from the time of the Crusaders in Lebanon are vast and extensive, and it is possible to see several different kinds of castles and churches. The period marked the last great era in ancient Lebanese history.

Geography and Topography

Lebanon is characterized by various and often dramatic landscapes, from the deepest valleys to the highest mountains, from the Oceanside to the fertile hinterland, and from the dry, desert-like landscape to the stony impassable hills.

The archaeological remains of Lebanon are primarily Roman due to the continuation of a great portion of the cities and the monumentalization of the Roman architecture. Even though there is excavated and preserved material from other periods, the Roman Period is the one most visible and vast.

The geographical and topographical overview will follow the listing of the handed in abstracts into geographical areas divided into areas from the northern to the southern part of Lebanon.

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The most northern site reached on the trip was the tower of Hermel situated in the Bekaa Valley. This puzzling and much discussed monument is placed in a very distinct and desolate location.

Reaching the Kadisha Valley, one of the deepest valleys in Lebanon, many monasteries and hermit's caves are to be seen. The whole valley is still used today by various faiths as a place of worship, seclusion, and asceticism. The area is very fertile, and many waterfalls and springs can be seen passing through the valley.

The first large harbour city visited in the northern part was Byblos, the oldest continuously populated city in the world. It was founded around 5000 BC as it can be seen in the archaeological material. The so-called royal tombs of Byblos from the Bronze Age show a close connection with Egypt due to the extensive burial gifts imported from there. Several crusader remains can be seen here as well.

Fig. 3: Sarcophagus from the royal tombs of Byblos.

Baalbek is situated as the largest centre of the Bekaa Valley. It was a very important religious centre from early on, and large Roman temples can be seen here, some very well preserved.

Qalaat Faqra is placed on the hills of Mount Lebanon at a height of 1500 meters. The striking feature of the area is the creation of a huge labyrinth by the natural rock formations.

Beirut, the main capital, is another large harbour city in Lebanon. During the civil war, many archaeological remains were re-discovered in Beirut due to the extensive bombing of the city. Unfortunately, many of the sites have been built over, and the ones recently excavated are not easy to gain access to. Fortunately there is material covering the time from the Bronze Age to at least the Roman Period.

Niha and Hosn Niha are also sites located in the Bekaa Valley, northeast of Zahle. These two temple complexes are situated within two kilometres from each other. Quarries have also been found in this area. Hosn Niha is placed on a higher level than Niha and represents the different heights of the area well.

The Umayyad city of Anjar is located southeast of Zahle in a very marshy terrain. The city is extremely well preserved due to the early abandonment. The city is laid out in a square grid and is altogether very Roman, also including many spolia from Kamid el-Loz.

Fig. 4: The crusader Sea Castle at Sidon.

The second largest harbour city of Lebanon was Sidon. The city is situated 33 kilometres north of Tyre in the southern part of Lebanon. Not a lot of material from the early periods is visible today. The famous Alexander Sarcophagus was discovered in one of the Sidonian necropoleis, today well hidden. Sidon was also a large centre during the Crusader Period and many remains are seen today. The Eshmun sanctuary is located three kilometres from Sidon. This place of cultic practice is situated in beautiful and hilly nature.

Fig. 5: The Eshmun sanctuary at Sidon.

Fig. 6: A throne at the Eshmun sanctuary

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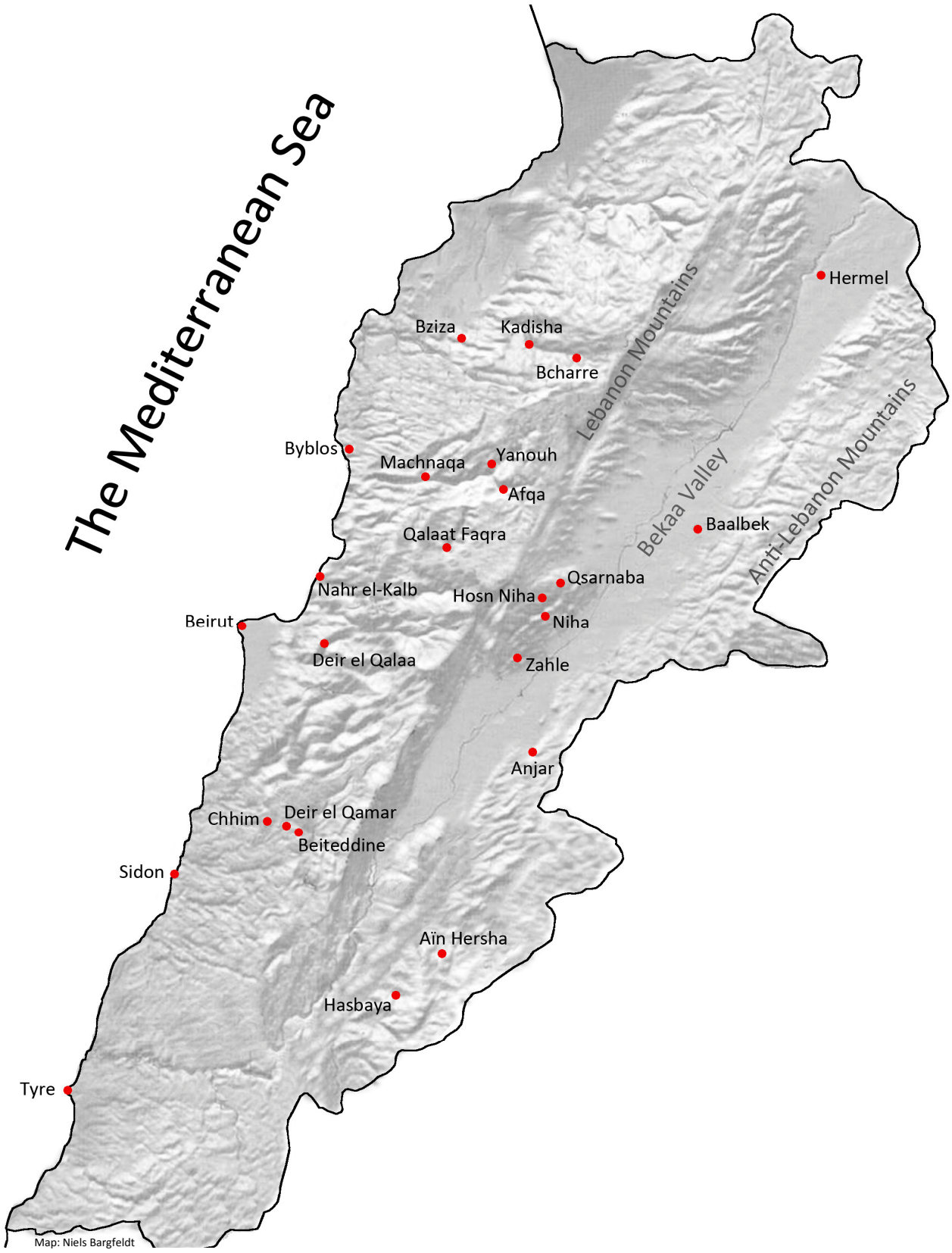
Tyre is the southernmost harbour city of Lebanon and also the largest ancient city of Phoenicia. The city consisted of both a mainland - and an island city, where most of the ancient monuments are situated. It is the most complete city preserved, primarily showing Roman monuments. The city was a great centre in the time of the Crusaders and a large church has been located.

In the aftermath of the excursion, we find ourselves enriched with an enormous amount of new knowledge concerning the archaeology and history of Lebanon. Also, new cultures have been explored and new friendships have been established across borders. It is of absolute importance for people in our field to participate in arrangements like this because it offers a unique opportunity to become a part of foreign research environments.

The Sites Visited on the Excursion and a Little Something about Them



The Sites Visited on the Excursion and a Little Something about Them

The Bekaa Valley

Anjar See "'Anjar and Early Islamic Lebanon – Continuity or Change?", by *Mihail Mitrea.*

Baalbek See "The History of Baalbek/Heliopolis and its 'Acropolis'", by *Krishna Maria Olsen* and "Baalbek: The Sanctuaries of 'Bacchus' and 'Venus'", by *Signe Børsen Koch.*

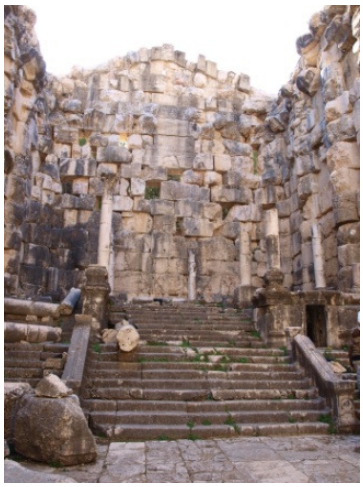
Niha A sanctuary site situated downstream from Hosn Niha. There are two Roman temples situated on each side of the river, and these were presumably dedicated to Hadranes and Atargatis. A priest is represented on the southernmost ante of temple A. Moreover, decorated altars and cippi have been found here.

Hosn Niha See "The Sanctuary Site of Hosn Niha", by *Eva Mortensen.*

Qsarnaba The site of a Roman temple. On the reconstructed pediment is the depiction of a priest and an inscription naming him NONIANUS. In front of the temple is a colonnaded monument, which probably served as an altar.

Hermel The tower of Hermel with its pyramidal roof and reliefs depicting hunted animals, dogs and hunting equipment stands alone on the northern fringe of the Bekaa Valley. Date and function of the monument are debated but one suggestion is that it served as a tomb or cenotaph for an Ituraean tetrarch.

Mar Maroun See "Maron and the Maronites", by *Niels Bargfeldt*.



Niha

Qsarnaba

Hermel

The Sites Visited on the Excursion and a Little Something about Them

The Lebanon Mountains

Kadisha Valley "The Holy Valley", possessing deep gorges and numerous caves, has been given its name because of its usage by various faiths as a place of worship, seclusion and asceticism. Many monasteries are placed in the valley, among others the Maronite Deir Qannubin.

Bziza Monolith columns, a small extra door and niches in the cella wall are some of the things this little Roman temple has to offer. In the Byzantine period the temple was converted into a Christian church, which the two apses in the northern wall give witness to.

Qalaat Faqra See "Qalaat Faqra: Tower and Altars", by *Niels Bargfeldt.*

Machnaqa At Machnaqa are the remains of a structure around 8 m tall. It looks like a bigger version of the small altar at Qalaat Faqra, and in the interior it is possible to discern the remains of earlier different orientated phases of the structure. By the road north of the sanctuary is a necropolis with bas-reliefs cut into the rock.

Yanouh A sanctuary site with two Roman temples from the 2nd century AD. The greater temple was later transformed into a church, and the blue limestone used as building material has given it the name Saint George the Blue. There are also the remains of a small Hellenistic temple from the 2nd century BC dated by an Aramaic inscription.

Afqa The myth of Adonis is connected to the grotto at Afqa. Wounded on a hunt, Adonis died in the arms of Aphrodite, and his blood coloured the water red. Each year when the water starts gushing out of the grotto, earth and iron colours the water red. Near the grotto is an Astarte temple with the peculiar feature of an arched tunnel, also depicted on coins.

The Sites Visited on the Excursion and a Little Something about Them

Bziza

Machnaqa

Yanouh

Afqa

Chhim Chhim has many things to offer. Besides a Roman temple and a Byzantine basilica, much of the village has been preserved. Here it is possible to see olive oil workshops and the various remains of installations make it easy to understand the different stages of the olive oil production.

Beiteddine The impressive late 18th-early 19th century palace in Beiteddine is worth a visit – both to see the lavishly decorated palace itself and to see the large collection of Byzantine mosaics housed here. There is also a collection of ethnographical and archaeological artifacts including among other things lead sarcophagi.

Beit Mary &Deir el-Qalaa

See “Beit Mary, Deir el-Qalaa”, by *Mariana Bodnaruk.*

The Sites Visited on the Excursion and a Little Something about Them

Chhim

Beiteddine

The Mediterranean Coast

Byblos See "Φοινικη", *by Ditte Maria D. Hiort & Signe Krag.*

Nahr el-Kalb The rock formations at the mouth of the river Nahr el-Kalb are adorned with inscriptions commemorating different military actions. They span a wide period of time with the oldest inscriptions from the time of Ramses II (13th century BC), and the latest addition is an Arabic inscription from the 21st century.

Tyre See "Tyre: A Historical and Architectural Overview", by *Ditte Maria D. Hiort* and "The Necropoleis at Tyre", by *Signe Krag.*

Sidon

See "Φοινικη", *by Ditte Maria D. Hiort & Signe Krag.*

Nahr el-Kalb

Aïn Hersha

Hasbaya

The Sites Visited on the Excursion and a Little Something about Them

Southern Lebanon

Hasbaya The Hasbaya citadel was built as a crusader castle in the 12th century BC. Now it is in the hands of the Chehabi family, who has owned the citadel uninterruptedly since 1170, when they drove off the crusaders.

Aïn Hersha High in the mountains – and not the easiest place to find – is a Roman sanctuary with the remains of a well-preserved temple. Selene is depicted in the pediment, and close to the temple lies the relief of Helios, which used to decorate the other end. In the sanctuary are also a long banquet hall and the remains of a possible altar.

All photos: Niels Bargfeldt & Eva Mortensen

Cultural Background

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Funerary Patterns in Lebanon—From the Bronze Age to the Roman Period

By Signe Krag

Fig. 1: The sarcophagus of Ahiram depicting mourning women.

During the Bronze Age inhumation burials were the common practice in Lebanon. The evidence is very limited, but it suggests that several types of burials were used at the same time, namely jar burials (with inhumed infants and small children), rock-cut tombs, pit graves, cist graves and hypogea with chambers and possible sarcophagi. The burial gifts seem to have been placed in the graves according to the sex of the deceased, as men are often buried with weapons and women are buried with domestic objects and jewellery. Furthermore, luxury items are placed in some of the graves, a fact which suggests the existence of a society with marked social differences. At Sidon we find evidence for the practice of animal sacrifice, and ovens that are placed at the graves suggest a belief in the afterlife of the deceased. On the sarcophagus of Ahiram from Byblos are depictions of mourning women which could tell us how the deceased was mourned. The evidence comes mainly from Beirut, Sidon and Byblos.

During the Iron Age both inhumation and cremation burials were in use. The burial types from the Bronze Age were largely still employed in this period, but new types also occured and these were cist and chamber tombs, shaft graves and cremations in amphorae. At the same time, the well-known pit grave became more complex. Again the burial gifts often seem to be placed in the graves according to the sex of the deceased, and stelae are sometimes found marking the graves. The amount of gifts increases in this period and luxury items are placed in some of the graves. In Achziv the chamber tombs have a hole cut in the ceiling, which indicates liquid offerings and an emphasis on the afterlife of the deceased. The cremation graves, which appear for the first time during the Iron Age, consist of urns deposited directly into an area of coastal sand, and at Tambourit they were deposited in a cave. The burning of incense is attested and the pottery suggests an emphasis on libations. Also talismen and magical items appear such as terracotta masks and figurines. The evidence comes mainly from Achziv, Khalde, Tyre and Tambourit.

Funerary Patterns in Lebanon

By Signe Krag

Fig. 2: A sarcophagus in a chamber of a hypogeum in Byblos.

Fig. 3: A stelae from Tyre depicting a human face.

During the Bronze Age as well as the Iron Age there was a strong influence from Egypt especially seen in the sarcophagi and burial gifts from Byblos. In general the Phoenicians always placed their deceased far away from their settlements. One settlement could often have more than one cemetery, but in each of them both inhumation and cremation could be used at the same time and even in the same grave. Most of the burials were individual, but several dead could sometimes be placed in the same burial vaults or chambers. The multiple burials suggest an emphasis on groups, whereas single burials suggest an emphasis on individuals.

During the Persian period many of the earlier burial types from the Bronze Age and Iron Age continued to be in use, but a strong influence from Greece was also present. The sarcophagi were largely imported from Egypt, Greece and Asia Minor. These were anthropoid sarcophagi, which were a mixture of Greek and Egyptian style, and sarchophagi with reliefs. From the archaeological evidence we know that color was applied to some of these sarcophagi. These would have been placed in hypogea or shaft graves. Again, the burial gifts seem to be placed in graves according to the sex of the deceased, and luxury items are only placed in some of the graves. Also the sarcophagi must have been available to only some people in the society. On the sarcophagus of weepers from Sidon we see mourning women, and the depiction could tell us how the deceased was mourned. At the sarcophagus of Tabnit from Sidon an inscription tells about the food and libation offerings to the dead, which suggest an emphasis on the afterlife of the deceased. There have been found traces after the practice of mummification, which show a strong connec-

tion to Egypt. The burning of incense is attested, and the pottery suggests an emphasis on libations. Also talismen and magical items appear. The evidence comes mainly from Sidon, Ram Az-Zahab, Sarepta and Amrit.

The evidence from the Hellenistic period is very limited. The types of burials in use were single pit graves, cist graves, shaft graves, communal, rock-cut chamber tombs with possible loculi, sarcophagi with decoration in painted relief and tower tombs. The reuse of graves became very frequent in this period, as fewer resources were used on the construction of graves and decoration. The burial gifts often seem to be placed in the graves according to the sex of the deceased and stelae are found marking the graves. The amount of burial gifts decreases in this period, luxury items are not very common and the sarcophagi must only have been available to few in the society. Talismen appear, and the pottery suggests an emphasis on libations. The evidence comes mainly from Beirut, Sidon and Hermel.

When the Roman culture began to influence the burial rites of Lebanon it had several results. There was the direct influence of Roman culture, the mixture of Roman and indigenous cultures, the continuation of older traditions and the influence by non-Romen foreigners. The types of burials in use were

Fig. 4: A funerary enclosure at Tyre with loculi and a sarcophagus placed at the second floor.

vaulted chambers with side loculi or burial pits, large burial cambers with decorated plastered walls, caves in the bedrock with chambers – possibly with coffins –, rectangular tomb buildings, funerary enclosures with loculus graves and possibly sarcophagi, freestanding sarcophagi, pit graves and also extensive reuse. Inhumation was mainly used through this period. Multiple burials now became more widespread, possibly because of Roman influence. Like the burial types the burial gifts were inspired from different areas and could be coins, glass and masks made to resemble faces. There is also a frequent appearance of talismen such as figurines, coins placed in the mouth of the deceased and other magical items. The burial gifts often seem to be placed in the graves according to the sex of the deceased, and the pottery suggests an emphasis on libations. Monumentalized necropoleis were located outside the citywalls along the main thoroughfares. The change in urban development affected the layout of the necropoleis and the construction of the graves as well. Overall there was a strong continuation of the older, indigenous culture with some Roman influences that varied in each area of Lebanon. The evidence comes mainly from Sidon, Beirut and Tyre.

Fig. 5: Greek sarcophagi placed along the main throughfare at Tyre.

Funerary Patterns in Lebanon

By Signe Krag

From the Hellenistic to the Roman period the influence from outside Lebanon became very strong. The influence came from Asia Minor, Greece, Rome, Mesopotamia, Syria and many other areas. The Phoenicians exercised extensive seatrade so already in the early periods Lebanon was influenced by different cultures. During the Persian and Hellenistic periods the Greek culture came to Lebanon. During the Roman period Lebanon became a part of the Roman province of Syria and was subject to Roman influence as well as influence from other parts of the province.

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Hellenistic Cities in the Levant

By Eva Mortensen

The Hellenistic period in the Levant was a time, where the power balance shifted back and forth between foreign empires and local rulers. After Alexander's death the diadochoi fought over the area for different reasons. The Ptolemies in Egypt considered it a defence line preventing invasions from the north, while those diadochoi aspiring to take over all of Alexander's empire saw Syria as the connecting link between the Mediterranean and Mesopotamia/Central Asia. In the ca 300 years, that passed, until the Romans took over, the area was primarily under alternating Ptolemaic and Seleucid control. Besides these hegemonies smaller powers gained footing, among others the Hasmoneans and the Nabataeans (timeline).

The struggle for power between these different kingdoms and empires of course had its impact on the cities. The settling Macedonians and Greeks also had a say in the changes that took place in the cities during the Hellenistic period. These changes, which the old Phoenician cities and other indigenous cities as well as the new- and re-founded cities were exposed to, originated to a large extent in the Greek *polis* model. The changes could for example involve an orthogonal lay-out of the city with buildings such as gymnasiums and stadiums as well as the introduction of Greek institutions as *boule* and *demos* and their associated buildings. Generally, though, it seems that the public buildings of the cities were modest in comparison with their later monumental Roman counterparts.

The cities of course responded differently to this transformation. Some cities, as the old Phoenician cities, adopted parts of the Greek culture (e.g. the coin tradition, Greek art) while maintaining aspects of their own culture (e.g. keeping their old city names, using Phoenician along with Greek in inscriptions and on coins). The Seleucid city foundations, especially in the north, adopted the Hellenistic orthogonal street grid and carried it to the Roman period. These "Hellenisation" trends were not welcomed everywhere, and in Jerusalem they caused a revolt and thereby a change in the power relations in southern Syria.

By far the most of what we know about the cities in this period comes from the written sources – often combined with numismatic evidence – whereas archaeological discoveries of the Hellenistic layers of the cities are scarce. This fact has primarily to do with the overlying Roman and Byzantine remains. From ancient writers and epigraphy we may learn about the physical appearance of a city, while numismatic on the other hand gives us valuable information about the political affiliations of the cities through the troubled period.

Hellenistic cities in the Levant

By Eva Mortensen

Beirut

As far as the Hellenistic architectural remains are concerned, excavations in Beirut have shown some interesting results in the recent decades. In pre-Hellenistic times the Phoenician city grew around the citadel and was confined to the area around the harbour. Beirut was a dependency of Sidon with a client dynast ruling on Persia's behalf. In the early to mid 4th century BC the city saw a big phase of urban expansion – the street grid was orthogonal; that is a planned grid not respecting the topography of the Late Bronze Age. Therefore it might be that Beirut was a site for a Sidonian colony, a re-foundation. Unfortunately this is not attested in any of the written sources, so this can be no more than an educated guess. In the early 3rd century BC the city gained independency from Sidon, and there is only a minimum of building activity. We have remains of two semicircular towers, which were a part of the Hellenistic fortifications. One tower was added to the corner of the citadel (fig. 1), while the other tower was in the south-eastern corner of the occupied area (fig. 2). They might have been built at the time of the independency, or they might have been from the next phase of urbanisation, namely around 200 BC, when the city started growing again. This was part of the Seleucid urbanisation policy and for a while in the 2nd century BC the city was named Laodicea.

Fig. 1: The northernmost Hellenistic tower. Today it can be seen from Waygand street, where it is bridged over George Haddad street.

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By Eva Mortensen

Regarding the archaeological remains from this period we have some from the souk. The souk is the area on the western side of the citadel. It has now been built over by a shopping centre, but remains of the Hellenistic houses are still visible and open to the public. Before the end of the 6th century BC this area was open land. In the first phase of building activity between 600 and 350 BC only the eastern part was occupied by buildings, but with the Seleucid expansion of the city the built-up area spread to the western part of the souk, again according to a grid lay-out. The excavations have shown that the area was a domestic and a shop- and workshop-area (fig. 3). The streets and the buildings of the souk were in use from the Hellenistic period and all the way through Roman and Byzantine times until the earthquake in 551 AD.

Fig. 2: The southernmost Hellenistic tower. Today it can be seen in the courtyard of the café Paul on George Haddad street near the intersection with Gouraud street.

Fig. 3: Remains of Hellenistic houses, shops and workshops, as preserved under the modern mall.

As for remains of Hellenistic public buildings we are rather shorthanded. From the epigraphy we know that Hellenistic Beirut had an agora and a temple to Astarte. Neither has been identified, but it seems possible that the later Roman forum was placed on the same spot as the old agora. One thing that the excavations have shown, though, is that Hellenistic Beirut lacked monumental public spaces and buildings before the 1st century BC. Here, as we know from Josephus (*BJ* 1.422), the city received halls, colonnades, temples and market-places from Herod the Great, who was generous to cities outside of his realm. This continued into Roman times, where the city was further embellished by other Herodian dynasts.

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Strabo (16.2.19) tells us that the city was destroyed because of the Seleucid civil wars and that it was first restored when it became a Roman colony. This fits well with the hiatus in archaeological remains in the period from the middle of the 2nd century to the middle of the 1st century BC. On the other hand, coins tell us a different story – because the city starts minting already in the 120's, which must mean that the city was back on its feet.

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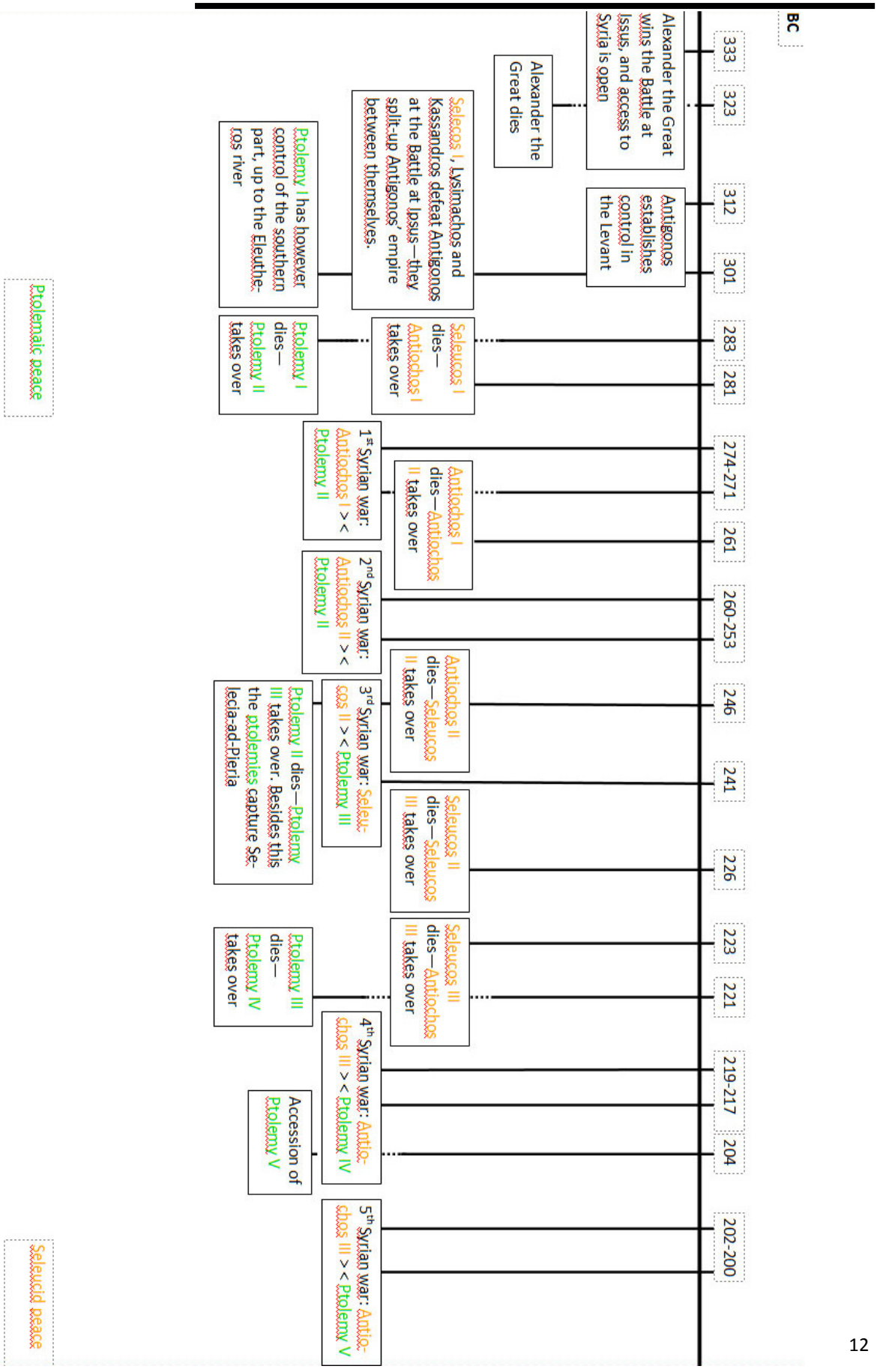

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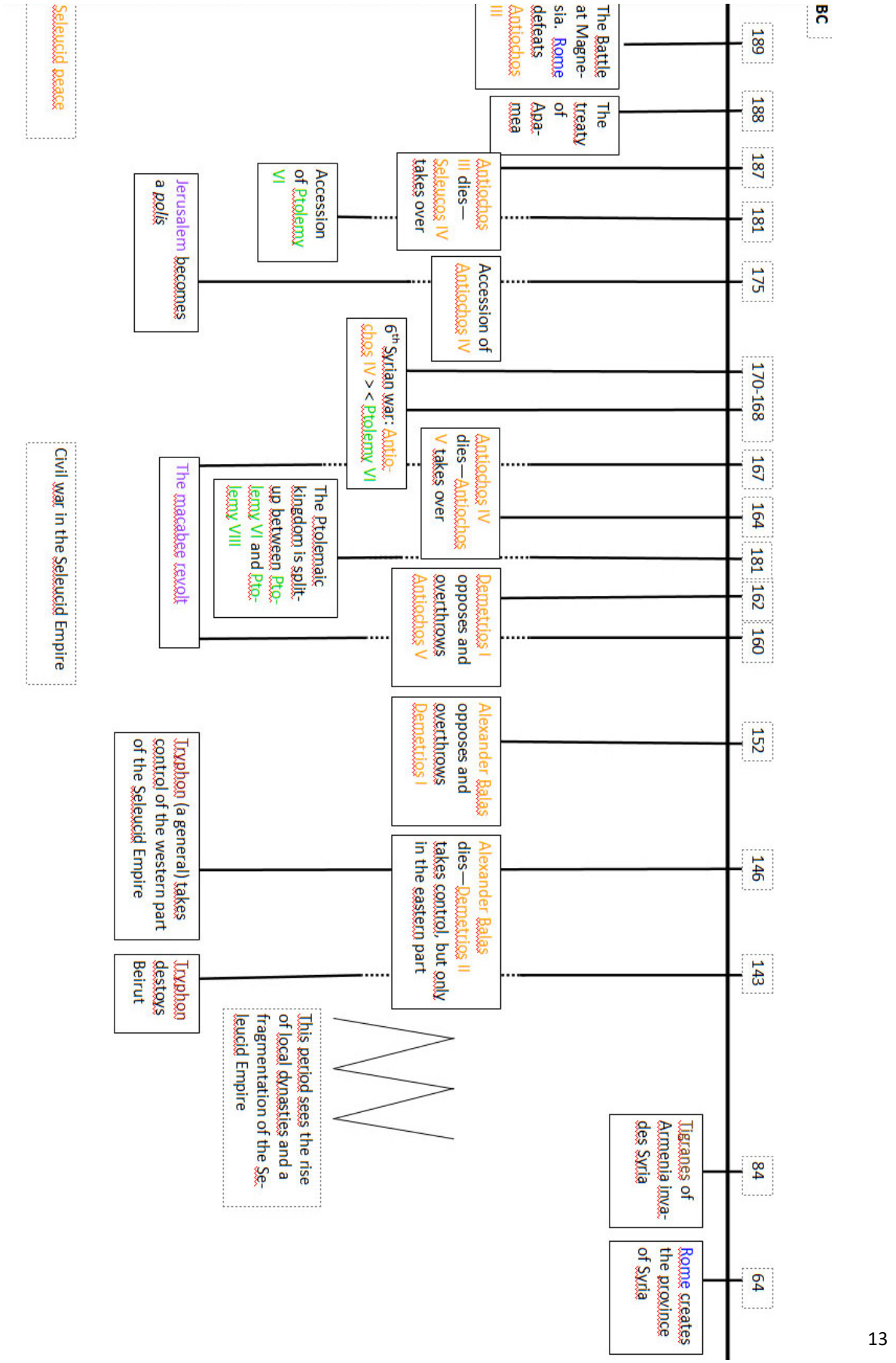

Hellenistic and Roman Sarcophagi in the Levant

By Philip Ebeling

Introduction

„Sarcophagus“ is a word Plinius used for a special kind of stone (lapis) from Assos (southern Troad/Asia Minor) and means „flesh eating“ from the Greek σαρκοφαγός. It is said about this stone that it eats bodies in 40 days and it doesn't leave anything but the teeth (Plinius, Naturalis Historia, 36. 27).
The change in sepulchral culture from cremation burial to inhumation (under the Caesars Trajan and Hadrian, around AD 120) people started using sarcophagi for burials. That caused a sarcophagus production in the Roman Empire. The highest production of Hellenistic/Roman sarcophagi seems to have been about AD 150 – AD 250 in the Roman imperial times. But there have been sarcophagi before: in Greece, Asia Minor, Etruria, Phoenicia, and of cause in Egypt, where their development probably started. When they came to ancient Rome, their shapes and usage had already changed, and the artisans of Rome, Athens, and Asia Minor crafted numerous new shapes and decorations.

Basics

Introduction to Sarcophagi

Materials for sarcophagi were wood, clay, terracotta, stone and lead. Every sarcophagus consists of two pieces: the box and the lid. There were three big centres of sarcophagus production in roman times: Rome, Athens, and Asia Minor (especially Dokimeion in Phrygia, which exported the most and had the highest influence on the other sarcophagus production sites in Anatolia). Each centre used different shapes, styles and motives. So there are three types of sarcophagi that can be distinguished easily: Municipal Roman, Attic and Asia Minorian. The placements of sarcophagi were different: inside of buildings or outside on cemeteries. The dimensions of sarcophagi are defined by their purpose (→ small person = small sarcophagus).

Sarcophagi in the Levant

Introduction to the Sarcophagi Found in the Levant

Sarcophagi have a long history in the Levant and the earliest Hellenistic/Roman sarcophagus found in the Levant is dated to the middle of the 5th century BC (the “Satrap Sarcophagus”), the latest is perhaps from the 4th century AD. But a lot of Roman sarcophagi were still re-used in the Crusader Period.

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Most of the 300 remaining sarcophagi (as of 1977) were made between AD 150 and 250. Around half of them were imported from Attica, Rome, or Asia Minor, the other half were made locally. These are easily distinguished: marble sarcophagi are imported, because there is no marble in the Levant (this includes the sarcophagi from Assos as well. They are not marble, but they were exported, i.e. to the Levant). Limestone sarcophagi have produced locally. But there is a third group: the semi-finished goods (fig. 1). These sarcophagi were half-done in the quarries, exported and finished at their destination, where they could be fully carved by the local craftsmen to fulfil the clients' desires. But the majority of those semi-finished sarcophagi were not finished and just used as they came, which resulted in a lot of limestone copies being made of semi-finished marble ones.

Fig. 1: Four semi-finished sarcophagi in situ at the cemetery, excavated in 1964/65. The second sarcophagus from the left is one of four Assos-Stone sarcophagi on this cemetery. The other three are in Proconnesian marble.

This fact led to the discussion if it is still appropriate to call them semi-finished. There are many possible reasons why they have not been carved out as elaborately as the Municipal Roman, Attic or Asia Minorian examples: the tradition to bury a corpse as soon as possible, poverty, or just the simple option that the masses liked the quarry-state shapes. In the end, there is not enough archaeological or textual evidence to prove either one of those options.

The first imported, finished sarcophagi date to around AD 150, were mainly used in the coastal towns, and most of them were Attic. Soon after AD 150, import of Dokimeion sarcophagi starts, but there are just two examples from the 3rd century. When the sarcophagus production ends in Athens and Dokimeion (around AD 300), a small group of Municipal Roman sarcophagi can be seen in the Levant. Im-

ported sarcophagi were frequently copied by local craftsmen. Attic specialties are imitated often, but the local garland-sarcophagi are mainly influenced by Asia Minor. The semi-finished sarcophagi were mainly marble. They came from Caria and Ephesos, but the majority were imports of Proconnesos, a small island in the Propontis/Marmara Sea. But one can't easily generalise the sarcophagi in the Levant made through local production: The limestone copies or the marble ones that are finished show different, local stylistics from city to city. So one can see if a sarcophagus is made in Tripolis, Heliopolis, or Tyre, even when the motives and compositions are copied from Asia Minor (as is the case in the majority of Garland-sarcophagi). A unique style of sarcophagus decoration from the Roman province of *Syria*, used in the Levant too, is the so-called North Syrian style. This style is easily identified by the characteristic bull and ram heads or lion heads with a ring in their mouth holding the garlands on garland-sarcophagi instead of putti, nikes or gorgo heads, and the accentuation of the Hercules/Reef knots above them. Another specialty of Levantine sepulchral culture are the leaden sarcophagi. Lead was taken for sarcophagi in other parts of the Roman Empire as well, but the only productive fabrication was located in the Levant, but even here there were different centres (Berytus, Sidon, Tyre, Jerusalem). Their sarcophagus production started in the 2nd century AD, ended in the 4th AD, and their decorations show that they were made for pagans, Jews and Christians.

The Cities and their Sarcophagi

1. Sarcophagi at Sidon (Saïda): Sidon has the longest tradition of inhumation and sarcophagi. When in 1887 the Royal Necropolis of Sidon was discovered, the earliest Hellenistic sarcophagi were found. Next to the anthropoid sarcophagi, which combines Greek and Egyptian style (fig. 2), the four earliest sarcophagi were discovered: the Satrap sarcophagus, made in the middle of the 5th century BC, the Lycian sarcophagus from the end of the 5th century BC, the sarcophagus of the Crying Women from the middle of the 4th century BC, and the Alexander sarcophagus from the second half of the 4th BC (all of them can be seen in the Museum of Istanbul today).The majority of the sarcophagi made in Roman times in Sidon are local limestone products. A characteristic Sidonian group is the one that imitates wooden sarcophagi with lion heads (or sometimes gorgo heads or putti). Attic influence is seen on the long sides of unique sarcophagi with eagles, holding garlands, or antithetic lions. Municipal Roman influence is seen in one limestone sarcophagus with sea creatures on the long sides. The majority of the sarcophagi found in Sidon were made between the 2nd and 3rd century AD.

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Fig. 2: Anthropoid sarcophagi combining Greek and Phoenician style, found in the Royal Necropolis of Sidon.

2. Sarcophagi in Tyre (Sour): A lot of proconnesian semi-finished sarcophagi can still be seen here in the huge necropolis (fig. 1). Often they were just glazed and reused in Christian times (some Christian crosses were chiselled in later). Finished Proconnesian sarcophagi sometimes show bull and ram heads, but also with putti and victories/nikes in the corners, which is characteristic for Asia Minor. Typical Tyrian work is identified by its thick, meaty garland leaves which stand out (comparable to pine cones) and a double bound ribbon at the upper ends of the garlands. The local limestone production copied the Syrian garland sarcophagi and the Proconnesian semi-finished goods. Fully carved imports are with some exceptions attic. Tyre imported many more finished sarcophagi from Attica than all the other Levantine cities (fig. 3).

3. Sarcophagi at Heliopolis (Baalbek): There are 58 examples left, all of them limestone. It was a local production without any export which created an independent group at Heliopolis. The decoration is often neglected on the 32 decorated examples (fig. 4), 26 of which are unadorned. All decorations are similar. But in fact, there are just two really finished sarcophagi. A finished one should have looked as described in the following: all of the four sides are decorated, but no side is accentuated. The long sides have two recessed fields with relief decoration, the short sides have one. In every case but two all long sides on a sarcophagus have the same motive. Motives for the long sides are peltae, garlands, discs, lion heads,

diamonds, and petals, for the smaller ones discs, diamonds, and petals, but crests too. Only discs can have different carvings (with two circles in them or petal-like lines); all other motives are canonised. The motives on those smaller sides are not always identical; in some cases there are two different motives on the same sarcophagus. (The so-called Adonis sarcophagus is an exception to almost all those characteristics; fig. 5).There are no hints to distinguish head and foot end. The chronology is almost impossible. There are neither relevant stylistic hints, nor inscriptions. The period from the 2nd - 4th century AD is suggested.

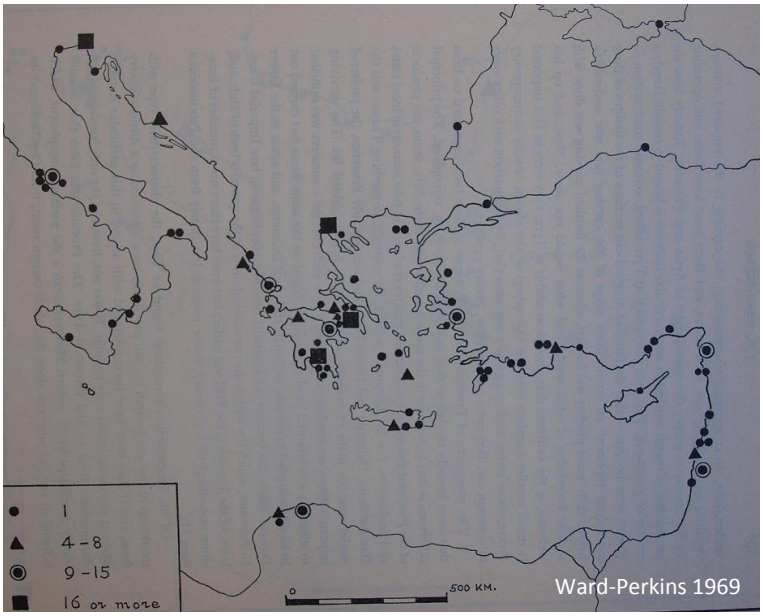

Fig. 3: Map showing the distribution of attic sarcophagi in the eastern Mediterranean sea.

4. Other Sites: Other important sites are Berytos (Beirut) or Tripolis (Tripoli), where four all-time masterpieces of sarcophagus production were found (the Hippolytos sarcophagus is in the museum of Istanbul today; fig. 6). Some scholars suggest Attic craftsmen were present in Tripolis.

Fig. 4: Sarcophagi from Baalbek. (top left) pelta decoration, (top right) petal decoration, (middle left) disc decoration, (middle right) garland decoration, (down) diamond decoration.

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Fig. 5: Adonis sarcophagus from Baalbek.

Another Levantine specialty is the big group of unique sarcophagi or groups consisting of just ten or less pieces; Laodikeia (Lattaquia), De'Baal or Aleppo. A lot of examples, found in Sarepta, Ornithopolis and Leontopolis, to mention a few, are single pieces and can't be summarized in groups, because there are just some fragments left or there is just one sarcophagus found. It's often impossible to say if they belong to a bigger group or to give determine the date of their production.

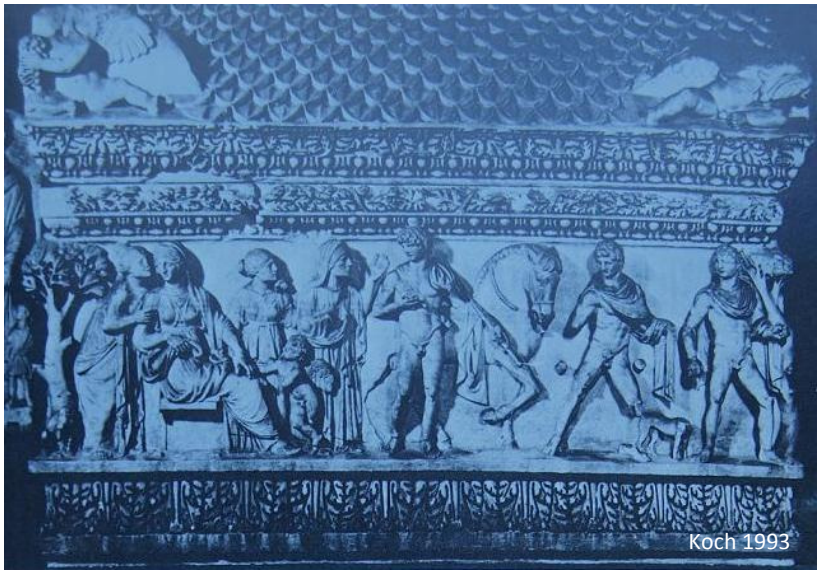

Fig. 6: Hippolytos sarcophagus from Tripolis. Scene: Hippolytos leaves to go hunting.

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Maron and the Maronites

By Niels Bargfeldt

The historic St. Maron and the early history of the Maronites are notably constructed to suit later times allegiances of the Maronite community and their own self-understanding as a distinct group within Lebanon. As a result of the on-going struggle for Lebanon and its ties to the political morass in the Middle East, even scientific publications on the Maronites and their history are never objective. This short article will try and deal first of all with the earlier history and not the conflicts and civil wars of the 20th century.

The saint that is accepted today as the eponymous farther of the Maronites is St. Maron from Cyrrhus. Cyrrhus lies in present day northern Syria on the border to Turkey. Maron, who died in 410 AD, lived as a hermit in the mountains in the vicinity of Cyrrhus, and we are told that he among other deeds consecrated an old ruined pagan shrine to God. The saint's deeds were described by his contemporary bishop Theodoret of Cyrrhus. Maron lived an ascetic life, only seldom using the tent that he had set up in the re-consecrated shrine, as he preferred to sleep under the open sky. Though he lived a solitary hermit life, he healed the souls of numerous people and attracted a number of followers. He died after a short illness that only brought him closer to God. Upon his death, a feud erupted for his body between two competing communities, but at the end his earthly remains were carried off by the larger mob that laid it to rest in a sarcophagus in a newly erected church.

The acolytes of the pious Maron founded, according to Maronite tradition, the monastery of Mar Maron. Mar is the Syriac word for lord and is used for saints – Syriac being an offshoot from Aramaic.

Theodoret gives no account of whether or not Maron was a proclaimed Miaphysiste, and during his own lifetime it was less important than it was to become after the Chalcedonian schism in 451. Miaphysism was predominant in the east and in Egypt and is the belief that the true nature of Christ is only one – divine and human in one. This was in contrast to the beliefs of Chalcedonian council. Another important outcome of the council was that bishops gained authority over monasteries within their diocese. This meant a considerable strengthening of centralisation within the power structure of Christianity.

It seems that the followers chose to side with Rome and Constantinople against the Miaphysistes. A letter of correspondence between the heads of different monasteries in Syria Secunda and the Pope Hormisdas in 517-518 narrates the attack on monks by apparently non-Chalcedonians – 350 died in the raid. The gathering of monks had been on the way to the site of Simon Stylites. The letter from the enraged monks is signed by the heads of the monasteries and at the top figures an Alexander of Mar Maron.

As Christian dominion was lost to Islam in the 7th century, Christians continued to practice their

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beliefs, but contact with the Holy See in Rome dwindled. Medieval written sources of both Christian and Muslim origin offer hints to the existence of Maron's followers and their monastery or monasteries, but no coherent historical framework presents itself.

According to Maronite tradition, the monk Johan Maron became the first Patriarch of the Maronites in the 7th-start 8th century. He had moved with his flock to Kfarhay in the mountains between Tripoli and Byblos in the aftermath of a round of persecution (see map). In some historic writing he is confused with St. Maron himself and is hailed as the farther of the Maronites, and in some way he can be understood as such – as he is the first Patriarch. This means that at some point a move had taken place from the acolyte monks of Maron to a Christian society with its own patriarch.

From these early times, no archaeological remains give testimony to St. Maron, the Maronites, or a monastery of Mar Maron, and from the literary sources it is not possible to give an exact location of the first monastery, which allegedly was destroyed towards the end of the 1st millennium. However, the monks mentioned in the letter to Pope Hormisdas were from a place in the diocese of Apamea in Syria Secunda – most likely somewhere north of Apamea. The only physical remains of a monastery that might be linked to the Maronites in this first era is a hermitage at the source of the Orontes river, south of Hermel – Deir Mar Maroun (see map "*Sites visited on the Excursion"* and fig. 1) – but this could just as well belong to any of the numerous early Christian sects.

Fig. 1: The hermitage south of Hermel – Deir Mar Maroun

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By the time the crusaders arrived on the scene, the Maronites had moved south to the Lebanon Mountains and established themselves as a clan-based pastoral-nomadic society – prone also to brigandry. For the most part the clans chose to side with the Franks, after their arrival in 1099, and offered their religious allegiance to the Pope, as opposed to the Patriarch in Constantinople (Rome and Constantinople being in schism since 1054). From then on, the Maronite patriarchs where confirmed by the Pope and provided with sigils of office from the Holy See in Rome.

This period is above all narrated by William of Tyre, archbishop of Tyre in the late 12th century. With Christian overlords the brigandry of the clans became ordered and sanctioned by God and William describes them as "a stalwart race, valiant fighters, and of great service to the Christians in difficult engagements which they so frequently had with the enemy". The chieftains – muqaddams - of the Maronite society thus became the subordinate class of feudal lords to the Franks. Though the clans we hear about are stalwart Christians, it seems that there was little unity among the Maronite clans. No doubt the statues of the pro-Frankish muqaddams fell when the Franks were expelled, but with the advent of the new Muslim regimes other muqaddams seems to have gained influence. It is apparent that even though the clans in essence remained Christian communities, some at least in periods showed secular allegiance to the Mamluk Sultanate.

One important centre of the Maronite community, which it still is today, is the Kadisha Valley – a World Heritage site (fig. 2). Here many of the notable Maronite monasteries (such as *Deir Mar Antonius*

Fig. 2: The Kadisha Valley.

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qozhaya) came to be placed as well as the summer residence of the patriarch. The seat of the Patriarch had formerly been further south at Mayfuq until 1440 when it was moved to Kannubin in the Kadisha Valley. The thriving centre also took in refugees from other Christian communities in the region, at least until they felt threatened by the rising number of newcomers.

Through history the Maronite communities seem to have suffered most when there was a change of master –this was the case again when the Ottomans took control in 1516. However, once the overall power structure was in place, they settled in to relative calm – aside from ever on-going infighting amongst the clan leaders. External threats and infighting sometimes saw Maronite chieftains siding with heterodox Muslims such as the Druze or taking up refuge among these - notably at the court of the Emir Fakhr al-Din Ma'n at his palace at Deir el Qamar (see map and fig. 3). The Emir is still hailed today as an important early unifying Lebanese nationalist.

Maronite historic identity and their understanding of themselves as a distinct group truly started to form with the writings of Bishop Jibra'il ibn al-Qila'i in the 16th century and above all with the Maronite history by Patriarch Istfan ad-Duwayhi in the 17th century. Together with the massacres of the mid 19th century against Maronites (and others) this self-understanding played an important role in the sectarian constitution of the modern Lebanese state and the civil wars that engulfed the country in the second half of the 20th century.

Fig. 3: Deir el Qamar today.

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The Bekaa Valley

ʿAnjar and Early Islamic Lebanon—Continuity or Change?

By Mihail Mitrea

The city of ʿAnjar is an unique testimony to a period of transformation and to a dynasty in quest of a style that would represent the newly-founded Islamic society. The blend of contrasting traits such as a regular layout reminiscent of the palace-cities of ancient times with the incorporation of a mosque, attest the interplay between the classic tradition and the requirements of the spread of Islam. The origins of ʿAnjar have given rise to debates. While some Syriac graffiti date it to 714, a Syriac chronicle identifies caliph al-Walid I (705–15), the sixth Caliph of the Umayyad dynasty as the patron of the town. Umayyad roots were also given to the town by Jean Sauvaget, Maurice Chehab, and other scholars. The first caliphate in the Middle East after the Arab conquest was founded by the Umayyads who ruled for 90 years, between 661 and 750, before they were overthrown by the Abbasids in 749–50.

The Umayyads placed the capital of their empire at Damascus (Dimashq). However, few resided there permanently, thus an array of settlements was established on the edges of the Syrian dessert. Their purpose seems to have been places of refuge for the Umayyad princes during some periods of the year, yet the case of ʿAnjar eludes any clear– cut statement. Its mix of traits leaves room for several interpretations. Its scale and the fortified walls would point towards a stronghold in times of adversity; its location in marshy terrain would make it a suitable hunting lodge or garrison point, whereas its layout would recommend it as an administrative, commercial and economic centre. Nevertheless, what does seem clear is that ʿAnjar had some strategic positioning, being placed at equal distances from the capital (Damascus) and the nearest port to reach (Beirut); ʿAnjar controlled the strip of the Biqa plain laying between the Lebanon and the anti-Lebanon ranges.

ʿAnjar is a classical example of Umayyad architecture and city-planning, all the more intriguing considering the fact that it was built and abandoned in a period of less than forty years. Excavations at the site were headed by Maurice Chehab from 1953 and his endeavours have revealed much of what is currently known about ʿAnjar. Previous references belong to Sauvaget, who noticed the Umayyad character of the ruins, but seeing their condition, he wrote the following: “Everything is in a state of advanced decay: the towers are so ruined that it is impossible to discern their original form; the rampart itself has lost almost all of its facing, and the doors are identifiable only by the breaches in the wall. Finally, the interior of the enclosure has been completely levelled and devastated…there is nothing left but a ploughed field.”

The sides of the enclosure span a length of 370 m from north to south, and 310 m from east to west, makes up an enclosed area of 114 000 square meters. The exterior stone walls are 2 meters thick,

with 8 semi cylindrical towers on the north and south sides and 10 on the east and west sides, all half-round, with the exception of the ones on the corners. Each of the 4 walls is broken at the middle by a 3.08 m door, flanked by two solid, nearly semicircular towers. Two colonnaded streets, Decumanus Maximus running from north to south and Cardo Maximus (Fig. 1) from west to east, both flanked by shops, link the four doors and split the enclosure into four quadrants. The considerable width of 20 meters of the two streets reveals a tendency towards spacious environments, a trait descended from Roman architecture, in contrast to the narrow streets that will become a distinctive trait of the Arab architecture. At the cross-roads of Cardo and Decumanus, there is a classical tetrapylon of four groups of four columns, another distinctive trait reminiscent of Roman style (Fig. 2). On the west side of the Cardo the number of shops was established at 32, and overall one can count at least 114 shops. This raises a series of questions as to who might have been the potential customers or whether ʿAnjar was a market town or a *caravanserai*.

Fig. 1: Cardo Maximus - View from the South Gate.

Each of the four quadrants seems to have had a different purpose: 1. the east side of the town reserved for the officials, consisted of two palaces and one mosque. 2. the west side accommodating the inhabitants, contained a lodging area, a bath complex and other two courtyard buildings. 3. two rectangular enclosures with unknown functions. Roughly, the quadrants comprised of the following: south-east: a

ʿAnjar and Early Islamic Lebanon—Continuity or Change? By Mihail Mitrea

mosque and a *dar al-imara*, which was a royal or gubernatorial palace (Fig. 3); south-west: the main area of living; north-west: a bath complex and two rectangular empty enclosures of an unknown function and north-west: a second palace and a mosque. A highly visible peculiarity of this arrangement is that the housing area and the area for the official and religious functions were restricted each into a single quadrant: south-west for accommodation and especially south-east for the mosque and largest of the two palaces.

Fig. 2: Tetrapylon

The architecture of ʿAnjar is more of a puzzle than a source of solid answers. Analyzing it raises questions as to what it could be considered (village, city or urban centre, Umayyad

Fig. 3: Arcades of the Great Palace

country residence, late Roman *colonia*) and what its designed purpose was (a hunting lodge, a place of refuge, a possible garrison). Its particular blend of classic city planning (symmetry and regularity, noticed even in the street grid of the living area, wide streets) with recognizable parts of the Islamic city (a mosque, two palaces, a bath and a bazar) speaks of Roman models tailored to Islamic requirements, with the balance tilted rather towards the former. Evidence of a period in which "the hand of Rome still lay heavily on the architecture of the Near East," ʿAnjar was not yet at the level of a classic Arab city.

Was this blend a successful experiment? Evidence shows that ʿAnjar was abandoned unfinished, the reasons advanced for this being the death of al-Walid I and a weak interest from the part of the inhabitants. Furthermore, the way in which the Islamic city later developed shows a clear departure from the classic model. But, even though short-lived, the experiment of ʿAnjar remains valuable in its rendering of a period in which classical and Islamic ideals were groping for a common solution to urban settlement.

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The Sanctuary Site of Hosn Niha

By Eva Mortensen

The Sanctuary Site of Hosn Niha

The sanctuary site of Hosn Niha (fig. 1) is situated a little northwest of Niha in a height of approximately 1.350 meters. The stream that runs from Hosn Niha to Niha some of the way flows along the modern road connecting the two sites. The sanctuary lies on a polygonal platform which is supported by retaining walls on the sloping west- and south sides, while the northern boundary of the sanctuary is limited by the steep rising rock. To the east the terrain is more obliging and the entrance to the sanctuary was probably located here. Beneath the sanctuary lies the much damaged ruins of a Roman village (fig. 2) and near this, on the opposite side of the ravine, a two-parted shrine has been identified. It consists of two rooms and in front of these are two altars.

There are three recognisable phases on the polygonal platform and ceramic shows that the place was in use from the 1st to the 7th century AD.

Fig. 1: Plan of the site. The first phase is indicated in green, the second in red and the third in purple.

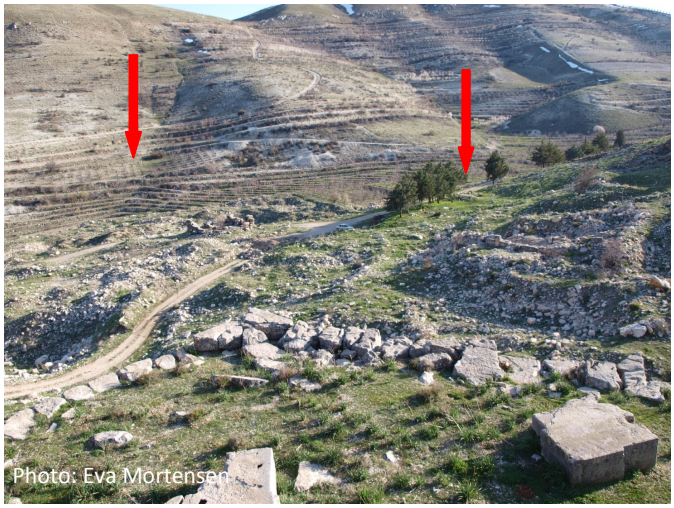

Fig. 2: Standing in the western end of the cella of the great temple A you can see the scarce remains of the Roman village.

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Phase 1

It seems that the sanctuary grew up around a spring. The first phase of the sanctuary included a "well house" (E), a little ante temple (D) and a rectangular structure (H) (fig 3). The well is covered by big stone slabs and the round hole made it possible to get water from here. The temple is oriented roughly south and has two columns *in antis* (fig. 4) and a cella with two niches – a smaller one in the east wall and a bigger one for the cult image in the back wall. The block on top of the niche is protruding and therefore indicating a half domed aedicula roof. There has not been found any fragments from the ceiling and the roof but it seems that the cella was

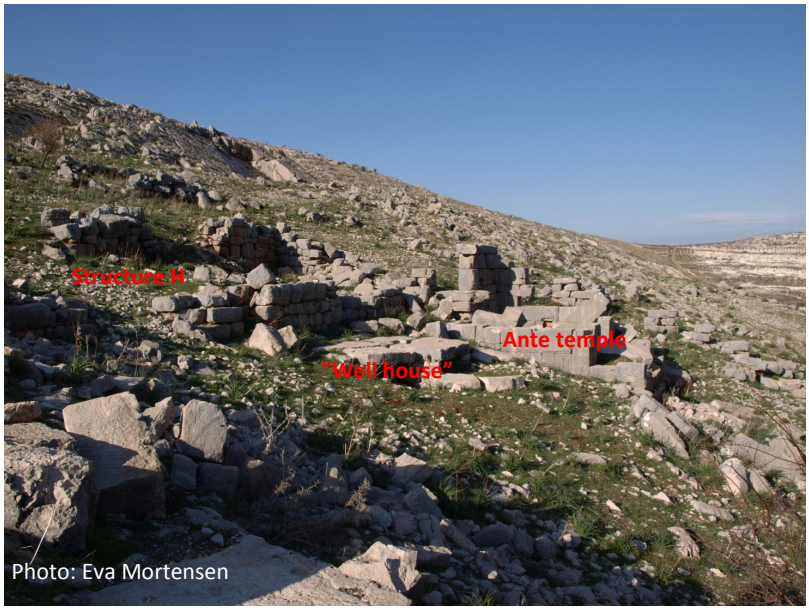

Fig. 3: Three buildings from phase 1, structure H, the "well house" and the ante temple.

Fig. 4: It is possible to see the position of the columns in the pronaos floor. The stone slabs covering the floor has a small step cut into it – in two places though the step is not cut through.

Fig. 5: The cella of the ante temple. In the back wall the big niche for the cult image is visible, and in the upper corner it is possible to see the beginning of the vault.

covered by a vault (fig. 5) – which is still visible in the north-eastern corner. Presumably there was an altar in front of the ante temple and behind the temple structure H functioned as a place of service for the cult. This first phase belongs to the 1st century AD and corresponds with the coming and settling of the Romans. Also the two-parted shrine has been associated with this phase.

It might have been Atargatis whom was worshipped in the ante temple. This has been suggested because of an inscription (*IGLS* VI 2947) naming a sculptor, Hotarion – Hotarion is the theophore of Atargatis (theophore meaning a name, which embeds the name of a god).

Phase 2

In the 2nd and 3rd century AD the sanctuary was monumentalised, as was the trend at this time during the stable imperial power. The great temple (A) was built in the western part of the sanctuary opening to the east. Yasmine has investigated the measurements of the temple and he has concluded that the architects used the unit 32.22 cm when building the whole temple. This also shows that the temple was built in one setting and not as a monumentalisation of an already existing temple. It is a prostyle tetrastyle temple on a high podium with pronaos, cella, adyton and crypt (fig. 6). It has four prostyle Corinthian columns, unfluted and with weathered attic bases. A Corinthian ante capital can be found in the ruins. From the pronaos there are two doors that lead to the cella. A wide door in the middle and a small door in the north. The small door also leads to the spiral staircase which gave access to the roof. The middle door shows traces of

Fig. 6: The great temple seen from the east. Only the wide middle door is visible, since the small door is behind the fallen blocks in the pronaos.

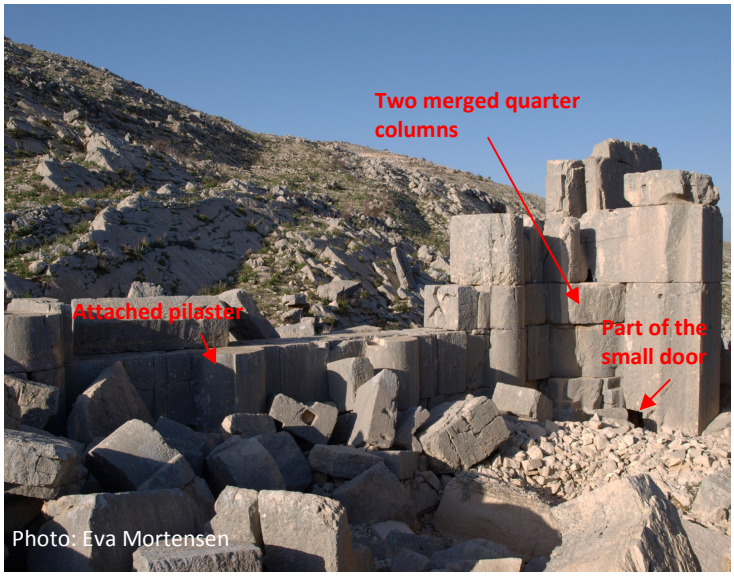

Fig. 7: The north-eastern corner of the cella.

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grilles that could close off the temple even though the doors were open. In the cella treasure hunters have rummaged through the ruins and damaged these. Along each cella wall there are four half columns and in each corner there are two merged quarter columns. Both half- and quarter columns have Ionic capitals and attic bases – the attic bases runs all along the walls. On the third pair of half columns from the door there is a pilaster attached (fig. 7). Krencker and Zschietzschmann reconstruct these columns as supports for the adyton's baldachin. Furthermore they reconstruct the adyton as divided in three parts which can be seen at several places in the Roman temples of Lebanon (e.g. Baalbek's "Bacchus temple" and Niha's temple A).The middle part was occupied by the cult image, a staircase led to a room in the southern part and a door in the northern part was the entrance to the crypt underneath the adyton. The temple looks very unfinished. The walls are not smooth and many of the ornamentation bands are left in bosses (both outside and inside). Even though we are in a rather distant village they have put much manpower into this project and they used very big blocks. An example is the 8.30 m long block on the western outer side of the cella.

Also belonging to this phase of the sanctuary are the cult service buildings F and G. Structure G probably served the great temple while structure F might have had two functions (because of the two different levels of the building). The lower levelled room might have been to service the court of the ante temple while the upper levelled enclosure was a terrace for banqueting (fig. 8).

The so-called colonnaded monument also dates to this phase. The square monolith with four niches that made up the central part of the monument has presumably survived as a reused element in the later basilica (B) (we were not able to find it though). Krencker and Zschietzschmann have reconstructed it together with a fragment of a coffered roof and if this reconstruction is right it is very similar to some of the other colonnaded monuments you can find in Lebanon (e.g. in Qalaat Faqra and Qsarnaba (fig. 9)). Could this then have been the altar of the great temple since the similar looking structure in Qsarnaba probably served as an altar? On the monolith is an inscription (*IGLS* VI 2946) naming the local god Mifsenus along with nine benefactors (with both Roman and Semitic names).These benefactors as well as the income from the land that Mifsenus owned payed for the monument. It has been suggested that the ancient

IGLS VI 2946

"ex usu et reditu obligatorum dei Mifseni et vici et cultoribus eius sub cura Haninae et Sacerdot(is) et Zabdae et Candidi et Anni vet(erani)(?) et Magni et Samaionis et Zebidae et Be<l>iabi".

"With the revenues of the land belonging to Mifsenus and the village, also on the contributions of the devotees of the god under the vigilance of Haninas, of Saerdos, of Zabdas, of Candidus, of Annius the veteran, of Magnus, of Samaion, of Zebidas, and Beliabos, this monument was made".

name of the village was Mifsa which connects well with the worship of Mifsenus – probably in the great temple.

Fig. 8: Structure F seen from the northeast.

Phase 3

We do not know much of what took place during the 4th and 5th century AD but from seismic investigations we know that the earthquake destroying Beirut in 551 AD presumably caused the ruin of the great temple A. Many blocks from the temple was reused in the basilica which was built here in the 3rd phase in the end of the 6th century AD. Ceramic shows that the site was left in the 7th century AD.

Fig. 9: Qsarnaba. Temple and colonnaded monument in front.

The basilica is built in the forecourt of the great temple and thereby hiding the place of the temples altar. It has its entrance on the westside. The basilica, which is much destroyed, has a wide middle nave and two narrower aisles. The northern aisle does not have parallel walls since its northern wall is constructed so that it uses structure H's wall as the foundation. There was a passage between the nave and aisles via two door-openings in each wall. The middle nave ends in the apse, while the northern and southern aisles end in a baptistery (C) and sacristy respectively. In the 1930's, when Krencker and Zschietzschmann visited the site the baptistery had a preserved font that had been sunken half a meter into the ground and a mosaic floor with a scale pattern and a vine in grey, black and red colours. None of these, however, are visible anymore.

A stream runs near the site – the stream only carries water from spring until midsummer when the snow in the mountains melts. Being subterranean until it reaches Hosn Niha, it gushes out here and con-

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tinues to Niha. As we have seen, this stream played an important role in the origin of the sanctuary (the "well house"). It kept being an important factor and it has been suggested that it played the leading part in the cult rituals. From the roof of temple A in Hosn Niha the arrival of the water in the stream could be signalled to the people in Niha. Thereafter a procession could have followed the stream to Niha passing various sacred places on their way - thereby creating a sacred route in the landscape. A further indication of this stream ritual is the placement of the two small sanctuaries (the ante temple and the two-parted shrine) on each side of the ravine in the 1st phase.

Fig. 10: The modern road connecting Niha and Hosn Niha. It is not possible to see from one sanctuary to the other.

It is not possible though, to see Niha from Hosn Niha (fig. 10) so they must have had a "middle man" for the signal to reach Niha.

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The History of Baalbek/Heliopolis and its 'Acropolis'

By Krishna Maria Olsen

Baalbek is located in a region of very fertile land and its vicinity provides an abundance of water because of the mountain springs Orontes and Leontes. There are two water resources and a water line, called Dschudsch, in the area which provides water to Baalbek. The earliest evidence of human occupation here is suggested by a tell (an artificial mound which is a series of buried structures created by human occupation) found close to the Temple of Jupiter which could date the earliest inhabitation to the Early Bronze age (2900-2300 BC). The name Baalbek is Semitic and it is certain that it is of Canaanite origin and therefore the town must have been connected with the cult of Baal and probably served as a religious centre of the Beqaa valley. The site and its surroundings provide no early archaeological evidence other than the tell of the earliest inhabitation. However from a range of historical sources it is known that the Canaanites, Aramaeans, Assyrians, Neo-Babylonians and Persians were present here.

The name Baal comes from the weather god of the same name and is also connected to the Greek Zeus and the Roman Jupiter with aspects of Helios. The original name of Baalbek was Heliopolis, meaning the town of the sun which was named by the Ituraean tetrarchs from Chalcis in the 1st century AD. Heliopolis was central for the Iturean tetrarchs as the seat of their high priesthood which also makes the city a religious center and Jupiter was probably chosen to replace the god Baal by the tetrarchs. Some of the Roman emperors were of Syrian origin for example Septimius Severus and Caracalla so it would not have been unusual for them to worship Syrian gods under Roman names. The temples in Baalbek were dedicated to the three Roman deities: Venus, Mercury and Jupiter, the so-called triad. Though, there are ongoing discussions if there actually existed a triad.

Andreas Kropp has examined the idea of an actual triad and it seems that the iconographic evidence and ancient documents give little proof of a triad constellation of Venus, Mercury and Jupiter. They are addressed only in two fragmentary and restored dedications. But the notion of a familial triad is firmly established by many scholars. Evidence of at least eight cults have been discovered at Baalbek and these are: Baal, Jupiter-Hadad, Venus-Atargatis/Astarte, Mercury, Tyche, the sun, the muses and Sabazius, where some of these are Semitic deities. They are all apparently assimilated to the supreme sun cult. The function of Baalbek was trade and this fits well with Mercury´s role as a protector of trade.

The name Baal also means god and Baalbek is located in the Beqaa valley so its name therefore means God of the Beqaa valley. In 15 BC Emperor Augustus granted Baalbek the status of belonging to the terri-

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tory of Colonia Berytos with the name Colonia Iulia Augusta Felix Berytos. The construction of the Roman temples began in the time of Augustus and were completed in the reign of Caracalla and Philip the Arab. The town finally became a Colonia in 193 AD in the time of Septimius Severus were it was declared to be Colonia Iulia Augusta Felix Heliopolis. The city was surrounded by a wall in the Roman period and this had the form of a rhombus with its sides measuring 800-1000 meters and it covered an area of over 70 hectares. There were four gates but only one escaped total destruction because a part of it was incorporated into the barracks.

When Emperor Constantine (272-337 AD) came to power he closed the pagan temples but Constantine´s successor Julian the Apostate (331/332-363 AD) went back to paganism and he had the church at Baalbek destroyed and persecuted the Christians in Syria. During Theodosius I Christianity became the state religion of the Roman Empire in 380 AD. By now the area was Christian though Christianity did not last here for long. By 637 AD the Muslims had overtaken the area. In 1517 Baalbek became a part of the Ottoman Empire but the town was in constant decline because of the walls and columns continuously tumbling because of severe earthquakes and vandalism.

Heliopolis was a place for trading between the cities of Tripoli, Beirut and Damascus. The town must have earned a lot of money since they could afford the erection of such costly buildings like the Jupiter Heliopolitanus sanctuary. The money could have come from taxes collected from those who transported goods from the north of Syria crossing the Beqaa valley to go to the coast of Phoenicia. The city was one of the caravan stations for the traders because of the year around water supply which also made the city an agricultural center.

Near the big sanctuaries are quarries which were used to construct the buildings. There are two large limestone quarries outside the city but there is one small one south of the big sanctuary. In this quarry lies a colossal rectangular stone also known as the *Stone of the pregnant woman* and is a little bit over 21 meters long, 5 meters wide and weighs over

Fig. 1: *The Stone of the pregnant woman* on the quarry site.

1000 tons (fig. 1). A second monolith, called Monolith II, was found in the 1990s weighing more than the other monolith mentioned with just 200 kilos more. Large columns of Egyptian red granite have been found in the area which suggests import. The temples at Baalbek were built in a pure stone masonry technique almost entirely without the use of mortar.

We do not know much about the "Acropolis" outside the city wall because there are almost no remains left. Just outside the city walls are the remains of a porticus with columns in the Corinthian order (fig. 2). This dates from the 3rd century AD. A big theatre lies beside the porticus but modern buildings are built above most of it. A necropolis has also been excavated with rock-cut tombs but unfortunally there are no significant finds because of robbery in early times. We also find a representation of a temple of Mercury on coins from Philip the Arab with a caduceus and a purse symbolizing the temple of Mercury as well as a wide and long staircase (fig 3). Such a staircase measuring 12-14 meters wide has been found south of the ancient city on the Scheik Abdallah which leads up to the "Acropolis" though no evidence of a temple is left on the site to prove this (figs. 4 & 5).

Fig. 2: The Portico.

Fig. 3: Representation on a coin of the Temple of Mercury and the staircase on Scheik Abdallah.

Fig. 4: What is left of the stairs leading up to the "Acropolis".

Fig. 5: A fragment of the monumental stairs.

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Baalbek: The Sanctuaries of 'Bacchus' and 'Venus'

By Signe Børsen Koch

When visiting Baalbek, the monumental temple complex dedicated to the god Jupiter, is naturally the focal point for most visitors. However, the two minor temples placed in the vicinity of the larger complex are in many ways just as interesting both architecturally and culturally.

Baalbek or Heliopolis, placed in the Beqaa valley, at the foot of the Anti-Lebanon Mountains, was not only a stop on the caravan route going east, but also an important religious centre. The religious activity was focused around the Heliopolitan triad of Jupiter, Mercury, and Venus. The three Roman gods were introduced as a Roman counterpart to an already existing triad of Semitic gods. Several inscriptions, mainly found in the Jupiter sanctuary, confirm the presence of the triad, but its exact importance is still unknown.

Since the early excavations on the site in the early 1900's, both of the temples have been the focus of great debate. Because there is found no epigraphic material, there are many unanswered questions – not even the dedications of the temples have been fully established.

Despite the many unknown facts about the temples, they can help in the understanding of the complexity of religion in the remote regional provinces, where Roman culture clashed with the pre-existing cultures of the old population.

"The Temple of Bacchus"

The so-called "Temple of Bacchus", placed on the south side of the Jupiter Heliopolitanus Sanctuary is somewhat dwarfed by its enormous neighbour. But actually, this temple with a podium of 83 x 36 meters is in itself one of the largest surviving Roman temples. It is at the same time the best preserved Roman temple of this scale anywhere in the world.

Fig. 1: View from the cella of "The temple of Bacchus" to the remains of the adyton entrance.

Architecturally, the layout of the building is similar to most of the

Roman temples built in this area. In general, the building follows the prescriptions for Roman podium temples, given to us by Vitruvius. A frontal staircase leads to a pronaos with two rows of 8 Corinthian columns and 15 down each side. A grandiose and richly decorated entranceway, of almost 13 meters in height, leads to the inside, which is divided in two – the cella and the adyton. The cella walls are adorned with Corinthian half columns with two tiers of niches between. However, the construction of the adyton is built more accordingly to the eastern tradition, as seen in most of the Roman temples in this region. Stairs lead to a room formed like a canopy - a sort of temple in the temple – the holy of the holiest, where the cult image was housed.

The temple is generally believed to have been built in the last half of the 2nd century AD. This is based on an analysis of the architectural and sculptural details, which seem to fit into the Antonine period. Furthermore, the 7th century AD author John Malalas tells of the emperor Antoninus Pius building a grand temple in Baalbek – which may be this temple.

Fig. 2: One of the relief plates supposedly showing Dionysian scenes, in their present state of preservation.

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During the Arab reign in the 13th century, the temple was incorporated into a fortress together with the Jupiter Sanctuary. This transformation is ultimately what has kept the temple in its present state of preservation.

The original excavations at the turn of the 19th century was led by O. Puchstein, who suggested a dedication to Bacchus. This was based on the sculptural decoration of both the temple and the altar placed in front. In several places floral decoration, including wine populated with cupids and fauns, can be seen on the temple. Two severely damaged relief plates placed at the entrance to the adyton are the bases of his arguments. Puchstein's reconstruction of these shows Dionysus/Bacchus in a number of familiar iconographical scenes surrounded by different personas connected with him.

Today, it is virtually impossible to see these images. A century has passed since Puchstein made his reconstruction, the elements have erased the decoration on the reliefs.

However, other parts of the sculptural design points to a different dedication, which is supported by the knowledge of the presence of the Heliopolitan triad.
Underneath the massive doorway, a relief of an eagle holding the caduceus in its claws is shown - the eagle represents Jupiter and the caduceus Mercury. A temple to Mercury built beside a Jupiter temple seems in place.

Written sources and coins confirm that there was a temple to Mercury in Baalbek, which is identified by coin images found on a hill outside the city.
In recent years scholars have suggested a number of different solutions to the contradicting evidence concerning the dedication of the temple. However, it is a continuing discussion.

"The Temple of Venus"

South-east of the Jupiter and Bacchus temples, a small enclosure shows traces of two small temples and an altar. One of these is a round temple, much smaller and very different from the larger temples of the city. This temple is known as "The temple of Venus". Based on analysis of the sculptural decoration, the other temple, in the enclosure, is identified as a temple to the muses.
Architecturally this round temple is much less conventional than the surrounding temples. A horseshoe formed platform measuring 17 x 9 meters, with stairs in the northern end, contains the round cella. A small pronaos consisting of two rows of 4 Corinthian columns is placed in front of the cella. The stairs and the pronaos take up more than half the space of the platform. The cella itself has a diameter of about 9 meters. It is surrounded by four additional Corinthian columns, besides the ones forming the adyton. Be-

tween each of these columns curved recesses are carved in both the podium and the entablature, five all together. Furthermore, niches are carved in the cella wall in each of these recesses.

The interior of the cella consists of two tiers of columns, the lower ionic, the upper Corinthian, intertwined by a niche for every third column. The cult image was probably placed in the middle of the cella.

A precise reconstruction of the front of the temple is not possible due to the state of preservation. It is on the basis of this architectural innovation and decoration that the temple is dated to the first half of the 3rd Century AD. The focus on convex and concave counterparts gives the temple a vibrant look – typical of the baroque style the building represents. Architectural comparisons are mostly found in the private architecture, with Hadrian's villa in Tivoli as the prime example.

Fig. 3: "The temple of Venus"

The temple was by the original excavators interpreted as a temple to Venus. This was based on the decorative scheme where seashells with doves and other themes connected to Venus are seen topping the niches on the outside of the cella wall. However, after travelling around between the Roman temples in the region it becomes clear that an argument for a dedication to Venus based on seashell-decoration is completely invalid. A large number of temples in this region have these types of decorations, which are perhaps connected to the past Phoenician culture and art tradition of the region.

Naturally, a dedication to Venus is desirable in connection with the Heliopolitan triad. If the temple

next to the Jupiter sanctuary is in fact a temple to Mercury, a temple dedicated to Venus, the last member of the group, placed in the immediate vicinity would be expected.

However, as with the Mercury temple, a Venus temple has been identified in the eastern part of the city. This is confirmed both by inscriptions and by the finding of cult image of Venus.

Several other dedication theories have been put forward, some more credited than others. Coins showing Tyche have been found in the enclosure and a Tychaion has therefore been suggested. However, also Fortuna or the local Saint Barbara, to whom the later church was dedicated, are possible deities. Resent research points in many different directions.

When seeing the massive and richly adorned buildings it becomes clear that it must have been buildings of great importance.

Perhaps the answer to the riddle of the two temples lies in the understanding of the Heliopolitan triad and the complexity of the mixed cultures that arose in the new Roman colonies, where a strong religious and cultural life was already present.

The old Semitic gods, created around the cycle of life and death following the year, were not directly translatable to the Roman gods, and therefore it seems likely that different qualities from different Roman gods were applied to create a sort of "hybrid god". In the case of "the Bacchus temple" the god could perhaps have the name Mercury but at the same time embody some of the qualities and responsibilities normally associated with Bacchus.

Baalbek is, as shown here, a site that upon visiting truly invites you to take a closer look at the impressive buildings and perhaps form your own opinion and answers to the many unanswered questions.

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The Lebanon Mountains

Qalaat Faqra: Tower and Altars

By Niels Bargfeldt

Looking out over the valleys, a trio of monuments stands out at the north ridge at Qalaat Faqra. Most often they are labeled as “The tower”, “The (big) altar” and “The colonnaded monument (or small altar)” (fig. 1). The latter two are heavily restored while the tower still stands as it was when travelers of the 19th and early 20th century visited the site. The vantage point on the ridge gives the trio a magnificent view of the maze-like rock-formation behind the well-preserved Zeus Beelgalasos temple in the sanctuary (fig. 2). Below this temple there is a second smaller temple, later turned into a basilica (fig. 3).

Fig. 1: The three monuments on the ridge.

The colonnaded monument is situated a bit lower in the landscape than the other two, and it is the southernmost of the three. The monument stands today 3.2 m high and was first reconstructed in 1943 (fig. 4). The square base is 0.6 m high, and on this rests a solid core surrounded by a peristyle with four columns facing each of the four directions. The top of the monument consists of a cornice crowned

Fig. 2: The large temple and surrounding temenos built up against the mazelike rock-formation.

Fig. 3: The smaller temple seen from the larger temple.

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by a second cornice element that is hollow-moulded – a so-called Egyptian cornice. Up against one side is set a block carved into steps reaching the peristyle. The monument seems at odds with Roman and Greek architectural schemes, but similar monuments are well known from the Levant, with examples (among others) at Hosn Niha, Qsarnaba and Palmyra. The Qsarnaba example is situated as an altar right at the front of the temple. The one in Hosn Niha is dedicated to a local divinity.

Fig. 4: The colonnaded monument.

Fig. 5: The tower seen from the southeast.

The most imposing monument is the tower, even though only the lower level of the structure remains standing. The base forms a square of approximately 15.7 x 15.7 m (fig. 5). The preserved part rises to around 10 m. Access is gained by a flight of stairs that leads to the main entrance on the east side (fig. 6). A double door gives passage to an antechamber, while a second smaller single door entrance is situated on the south side of the building. Inside the tower a staircase leads through corridors to the top of the preserved structure. At every turn of the interior staircase it seems that the passageway could be sealed off (fig. 7). A chamber that could be sealed off by a portcullis (trapdoor) is situated within the core of the preserved part.

The wall fragments on the preserved top show that the structure had at least one upper storey, and that a staircase gave access to a roof or third storey. The second storey had a chamber as well. This is offset from the centre but had a centrally placed double door facing east. The chamber was surrounded by hallways on all sides. Towards the front this story had an opening, presumably with two pillars, making the entrance to the chamber visible from the east. In this *loggia* there supposedly was found a double statue base.

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Fig. 6: The approaching flight of stairs.

Fig. 7: A junction where the interior corridor can be sealed off.

The function of the monument has been somewhat debated. On earlier reconstruction drawings the tower is topped by a slender pyramidal roof. This gives an impression of a Hellenistic mausoleum and is reminiscent of architectural styles/monuments found in Anatolia such as the grave of Mausolus in Halicarnassus and perhaps the Belvevi monument. As for buildings with pyramidal roof in the more immediate region, structures in Homs and Hermel can be mentioned – the function of the one at Hermel is not clear. Later reconstruction attempts have stripped the pyramid and given the building a flat roof crowned by a crenellation of stepped blocks – such blocks have been found scattered in the vicinity. Two inscriptions are still to be found on the monument: One above the main entrance and another at the north corner. The one on the lintel dedicates the building to the Emperor Claudius and the god Beelgalasos (fig. 8):

Fig. 8: The inscription on the lintel.

Αὐτοκράτορι Τιβερίωι Καίσαρι
Σεβαστῶι και θ[εῶι] πατ[ρώι Βε]
ελγαλασωι ἐπὶ Γαίου Κα...

To the emperor Tiberius Claudius and to the ancestoral God Beelgalasos under Gaius Ca(sius Longinus)

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The second on gives a date of AD 43-44 (355 Seleucid era) and tells us under whose supervision and by which funds the monument was built (fig. 9):

Fig. 9: The inscription at the north corner of the tower.

L ENT ἐπὶ Θολου Ραββομου
ἐπιμελητοῦ ἐκ τῶν τοῦ μεγίστου
θεοῦ ὠκοδομήθη

355 under Tholom son of Rabbo-
mos the magistrate, built at the
expense of the great god

Considering the function of the structure, it has been suggested that it served as a strongbox and guard tower for the sanctuary below. The chamber in the core and the possibility to seal off the corridors at multiple junctions seem to support this hypothesis. Though such a function is very plausible, the main reason for building the monument probably has more to do with the inscriptions and ties into the political situation around the time of construction. The territory had been a part of the Ituraean domain but was given to Herod the Great under Augustus. By the time of emperor Claudius, Qalaat Faqra might not have been directly in the domain of the client king Agrippa II, yet in AD 44 the entire region was annexed by Rome and came directly under the control of the emperor. This turning point for the local community would have been an occasion for gaining favour with the new overlords and dominant force in the region by erecting a monument to the imperial cult at their own initiative.

Like the colonnaded monument, the big altar that stands about 50 m east of the tower was reconstructed in the mid forties (fig. 10). The base of the altar is a square approximately 5.3 x 5.3 m. The middle section is reconstructed with three courses of blocks. Above the cornice, the structure is crowned by slabs with stepped pyramidal crenellation in low relief. In one place there is an opening in the slaps that gives passage to the top of the altar – presumably by a ladder. Because of its position and height it has been suggested that the structure served as an altar for the cult activities related to the tower.

The conjunction between the tower and the big altar gives an exciting example of an imperial cult installation, which is very different to the urban Roman temples for emperors in fora found all over the Empire. Whether or not we can be certain of the above mentioned circumstances as sufficient

explanation for the reasons for the building the two monuments, it does seem from the inscription that the tower was inaugurated at some point to the emperor Claudius.

However, one impression gained by visiting the ridge is that there are still much to be explored and explained, as there are visible remains of other structures and paved areas around the three usually described monuments (fig. 11). These are a circular well, remains of walls south of the tower, a foundation behind the big altar, a foundation north of the colonnaded monument and a paved area north of the colonnaded monument.

Fig. 10: The big altar seen from the top of the tower.

Fig. 11: The tumbled remains in front of the tower.

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Beit Mary, Deir el-Qalaa

By Mariana Bodnaruk

Beit Mary (Arabic: بيت مري, Syr.: Bet Mârê – "Home of the Lord") is a Lebanese town, which occupies a hill 750-800 meters above sea level. The town is important for its ancient Roman and Byzantine remains as well as the Maronite monastery of Saint John the Baptist (known itself as Deir el-Qalaa), which was built in the 18th century.

Located 16 km from Beirut, overlooking the part of Lebanon's Mediterranean coast, the town includes Deir el-Qalaa as an archeological site situated on the highest hill in Beit Mary (figs. 1-2), which holds monuments from the Roman and Byzantine era. The first descriptions of the site and of the architecture of the buildings were provided by Renan's expedition in the 1860s. The Roman architectural ensemble was identified as comprising three temples and an '*aire sacree*' located south-west from them in an antique agglomeration.

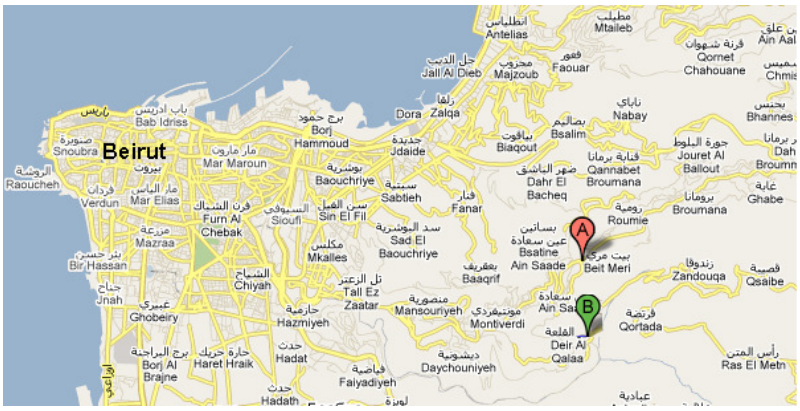

Fig. 1: A map indicating Beit Mary and Deir el-Qalaa.

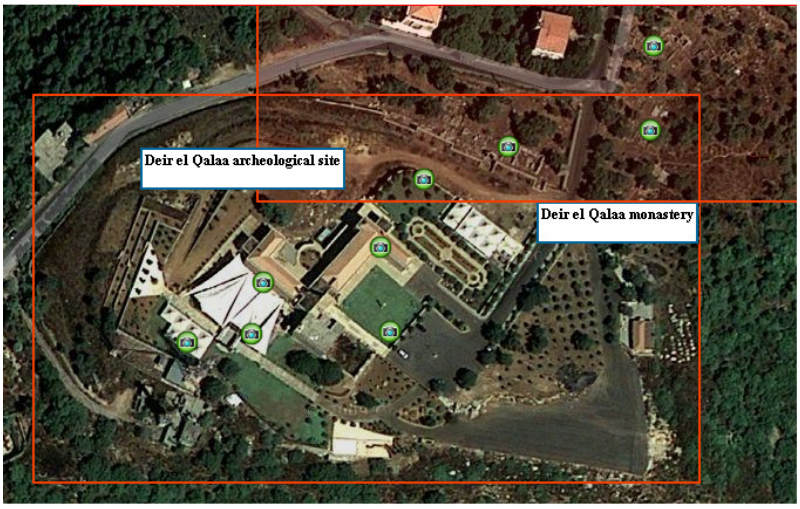

Fig. 2: A plan of the Deir el-Qalaa archeological site.

At the top are still visible remains of an *adyton* of the Roman temple (Grand temple A) (fig. 3) dedicated to the local god Balmarcod – attributed on the basis of the numerous inscriptions (fig. 4). The temple comprises a later Maronite chapel built on parts of its foundations near the monastery (remains of the *cella* can be observed as a floor of the actual unfinished church).

The site was agreeable to the Romans, who made it a center of prayer and worship, constructing besides the great Balmarcod temple several smaller temples (temple B and presumably temple C) surrounding it. Two other temples were put up some three 300 m away; one of them is identified as dedicated to the goddess Juno.

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Fig. 3: Remains of the walls of temple A of Baal Marqod. The *adyton*.

Fig. 4: Altar with a dedication in latin to Jupiter Balmarcod and Juno at Deir el-Qalaa.

The main temple (A) of Roman architectural style was built during the 2nd century CE. It was 42 m long, 18 m wide, 14 m high and had a wooden roof. On the façade there were six columns; 7.20 m high and weighing 51 metric tons. This major temple has masonry intact up to three meters (of the *adyton*'s part). Three of the six columns are still standing, although not at their original height, approaching one of the temples of Baalbek in their size (fig. 5). Remains of the Ionic column capital were found due to archeological research and it can still be observed at the place.

Fig. 5: The grand temple's (A) Ionic columns at Deir el-Qalaa

In 1938, a German archeological expedition headed by D. Krencker and W. Zschietzschmann proposed a plan of temple A reconstructed as a north-west oriented tetrastyle prostyle temple with no podium (fig. 6). According to the reconstruction plan the temple had two stairways, a proper *pronaos*, a *cella* with rectangular walls with pilasters, and an *adyton*. Although the *ady-*

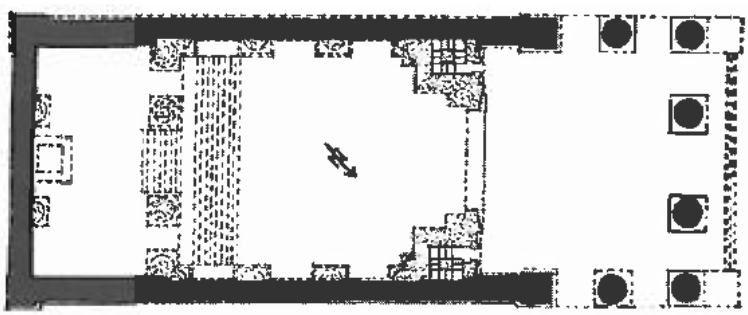

Fig. 6: A ground plan of the grand temple A in Deir el-Qalaa after D. Krencker and W. Zschietzschmann (from J. Aliquot).

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ton, constructed from megalithic blocks, is partially preserved, it still remains uncertain if a crypt existed, despite having been proposed by a number of scholars. The north-west orientation is rather atypical for the majority of the Lebanese Roman temples. Temples oriented to the west are rather rare, and for this reason the temple at Deir el-Qalaa is most notable. According to statistics proposed by J. Aliquot, 51 of 68 temples are oriented towards the east, two towards south-west, three towards north-east, and twelve have a different orientation, including a north-west orientation (as in the case of the temple at Bziza). Similarly to the orientation of the temple at Bziza, which overlooks the valley, the grand temple A at Deir el-Qalaa happens to be constructed in a direction towards the sea and ancient Berytos. Such a topographical explanation seems to be more convincing than speculations on the importance of a setting sun lighting up the cult statue in the sanctuary.

Foundations of other buildings are grouped around the main sanctuary. Remains of the so-called '*aire sacree*', as identified by J. Aliquot, with a southern sector delimited by a portico, is situated south-west of the temple A. There is a monumental gateway (fig. 7) and a processional path, linking the grand temple A with the second temple (B) located in the northern direction. This temple is also dated to the 2nd century CE. Reconstructed by H. Kalayan, although without a precise plan, the small temple B has dimensions of 11.30 x 8.60 m, and it is identified as dedicated to Juno, a patron goddess of Rome and the Roman empire, worshipped together with Jupiter and Minerva as a triad. It had porticoes which could separate the temple from its court, so that they could exist independently, yet remaining a constitutive part of a coherent composition. Similarly to the main temple (A), temple B was a north-west oriented tetrastyle prostyle temple. No podium was confirmed there. Some votives from the upper parts of the temple are visible at the place.

A short walk down the hill to the north leads to the site of the small third temple (C), allegedly identified as such. There are few elements of the temple preserved, and these only allow an assumption about the type of the building. Presumably it was also facing north-west. Unlike the bigger temples A and B, the temple C is currently an extensive area of scattered ruins.

Fig. 7: A monumental doorway to temple B.

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The major epigraphical dossier collecting all inscriptions of the site is presented by J.-P. Rey-Coquais. It contains inscriptions in both Latin and Greek as well as bilingual ones, which are important for the revealing of a chronology of the place. They show evidence for dedications to the principal deity Jupiter, as IOMH, as well as to Venus and Mercury, together constituting the Heliopolitan triad. Moreover, the honorary inscriptions mention gods of Berytos, such as Mater Matuta, a genius, and Fortune of the colony, and the 2nd century Roman emperors (Trajan, Hadrian, Septimius Severus). A dedication to the local divinity Jupiter Balmarcod is attested in the epigraphic evidence (fig. 4). Balmarcod was the great deity of the sanctuary at Deir el-Qalaa, the Roman colony of Berytos, whose identity provokes an intensive scholarly debate. Few different modern interpretations have been proposed regarding the name itself. Balmarcod was considered to be a semitic name composed of two parts – *b'l* (the name Bal) and *rqd* (a dancer). A noted French orientalist and archaeologist Ch. Clermont-*Ganneau* considers that *mrqd* is a toponym with the meaning 'a place where you dance,' alluding to the cult practiced in this region of Lebanon. Yet R. Dussaud proposes that the term *mrqd* designates neither a place nor sacred dances. Rather it should be translated as an earth tremble. Following a discussion, Lipinski put forward a hypothesis that it is a name of a god, namely Baal Marcod, with a relation to the ancient place of Deir el-Qalaa. According to inscriptions, his nomenclature includes duos: Balmarcodes, dominus Balmarcodes, Jupiter Balmarcodes, IOMB, Βαλμαρκως δεσπότης, θεός Βααλμαρκοθ, θεός 'άγιος Βαλ. The supreme deity was honored with epithets traditional for religious rhetoric of the Roman Near East; great (*maximus*), unique (μόνος), the best (*optimus*, γενναιος), and sovereign (*dominus*, δεσπότης, κύριος). The Romans, being present in the area since Pompey's appropriation of Syria, imported a Capitoline triad to the region and then assimilated Bal Marcod with Jupiter.

As S. Ronzevalle assumed, the sanctuary played the same role for Berytos that d'Afqa played for Byblos. In turn, Rey-Coquais emphasized that it was not a village sanctuary. The high place that dominated Berytos can be compared to the high places d'Afqa and Baalbek.

Following the discovered Roman road to the north of the temple area is a remarkably well preserved Roman bath of excellent workmanship. In one of the rooms it is possible to observe the heating system through a hole in the floor. The hypocaust, the Roman system of central/under floor heating for public baths and private houses used to conduct heat with hot air, are still in place. There was also heating in the walls provided by terracotta pipes. The bath intended for public use was supplied with water from reservoirs placed higher up. Once a Roman settlement, the entire site holds remains of a second bath and a colonnaded street. Thus, it is apparent that there was an inhabited quarter close to the temple area, since the bath is usually associated with a populated place.

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Of particular note is a mosaic floor with incorporated *spolia* (e.g. one of the reused temple columns) of the late antique basilica (figs. 8-9) situated south of the Roman bath. The three-aisled basilica of the 6th century shows a further christianization of the site. Its floor mosaics are highly coloured and well executed; they are shaped in a way representing a cross.

Fig. 8-9: An original mosaic floor of the 6th century late antique church at Deir el-Qalaa.

The later church, dedicated to Saint John the Baptist, was constructed in 1748 and has apparently been rebuilt a number of times since then. The site's property was given to the Anthonite Order of monks by Emir Youssef Mrad Abi Allamah for the construction of the monastery. The first stone was laid in 1747 by the monk Simon Arida of Katalat, followed by Superior General Father Ibrahim Aoun of Roumieh in the Metn, who went to Rome to collect funds. They first made an extensive cellar stretching south from the church to the refectory over which rooms and a large vaulted hall were built. The monastery was built right on top of the remains of the Roman temples.

However, the actual church near the monastery, which stands over the wall of the great Baal Marqod's temple, was erected in 1762, and the date of its construction is engraved over the west door, together with the name of the founder Ibrahim Aoun. Before this church was built, the monks used to pray in the chapel dedicated to St. Anthony. The old church is incorporated into the present early 20th century structure (fig. 10). Heavily damaged in the Lebanese civil war (1975-1990) and occupied until 2005 by Syrian soldiers, the monastery's reconstruction is an ongoing process.

Fig. 10: Deir el-Qalaa Maronite monastery

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The Mediterranean Coast

Tyre: A Historical and an Architectural Overview

By Ditte Maria D. Hiort

The History

The complex history of Tyre (Ṣur) spans some 4000 years. It seems that the city originally consisted of an inland city, Palaetyrus (Ushu) and an island fortress. The city's geographical position is approximately 33 kilometers south of Sidon. The total circuit of Palaetyrus and the island is, according to Pliny the Elder, for the city 19 Roman miles, which is approximately 5.6 kilometers and for the island less than three miles, which is about 0.8 kilometers. Tyre took its name from the island, the Semitic Ṣr, meaning rock. The city's location on an island made it one of the greatest sea fare and commercial nations in Antiquity.

Herodotus visited the city during the fifth century BC. He accounts seeing the temple of Heracles (Melkart). According to Herodotus the temple had been built when the city was founded 2300 years prior to his visit, which would have been around 2750 BC and a small excavation led by Patricia Maynor Bikai in 1973 confirmed the date of this early settlement. Our earliest written evidence confirming the vast importance of Tyre during the Bronze Age is the Tell el-Armana Tablets. From the correspondences between the two Pharaohs, Amenhotep III (1417-1379 BC) and his son Amenhotep IV (Akhenaton 1379-1362 BC) and the kings of Tyre we learn of the political, economical and social situation. The tablets confirm that Tyre was autonomous with a royal house, but that it was at the same time loyal to Egypt, who was the leading power in western Asia.

In the Iron Age during the reign of Hiram (970-936 BC) the city enjoyed its heydays. The king's ambitiousness made him famous and Solomon, the king of Israel, had Tyrians construct the Great temple of Jerusalem. During the Assyrian-Babylonian Period Tyre was conquered on more than one occasion. In 572 BC, after having withstood the Babylonian king Nebuchadnezzar's armies for thirteen years, Tyre submitted and its superior position was weakened so badly that Sidon, for a while, became the leading Phoenician city. The declining commercial situation of Tyre seems to have continued well into the Persian Period. However, the first Phoenician coin was struck in Tyre around 550 BC, which could indicate the growing weakness of Persia.

In 336 BC, Alexander the Great began his preparations to conquer the East. The conquest of Tyre however revealed to be difficult, but after a long siege the mole that Alexander had built which joined the mainland and the island eventually led to the defeat of the Tyrians. After the death of Alexander, Phoenicia was given to Laomedon and was soon thereafter annexed into Ptolemy's empire. In the following years Phoenicia passed back and forth between the Ptolemies and the Seleucids before, finally, passing into the

possession of the Seleucids in 198 BC. In the time of Antiochus IV's rule Tyre rapidly became Hellenized. The gradual weakness of the Seleucids made them appoint Tigranes to govern the country, which he did from 83 BC until the Romans arrived in 69 BC. Phoenicia was then included in the Roman province of "Syria". The city flourished anew and especially the old purple dye industry and the linen and glass production again made Tyre an important commercial centre, which also obtained monopoly of the tin trade. In addition, to affirm its importance the city was renamed "Tyros Metropolis" by Hadrian. Then in the fourth century AD Tyre became a Byzantine monarchy with Christianity as the new dominant religion and in 635 AD. Damascus, which Tyre was under the rule of, fell at the hands of the Arabs. Tyre also played an important historical role in the Period of the Crusades, but from the last half of the twelfth century onwards the city suffered greatly due to multiple earthquakes and other devastating disasters.

Fig. 1: Copied plan from John Kenrick, *Phoenicia,* 1855.

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The Site

The archaeological remains of Tyre are plenty. The great temples of Melkart and Astarte are still waiting to be found, however, a structure dedicated to Apollo due to an inscription, has been uncovered in the Al-Bass cemetery. This complex, which is today partially under water, is of great interest. The complex consist of a so-called "Skene" and "The Yard". The Skene structure seems to be where the possible cultic activities took place and many water basins and a natural well has been discovered there. The Skene had two main phases and was primarily used from the middle of the 1st century AD until the middle of the 2nd century AD. A similar complex dedicated to an unknown deity, has been found in the temple area of Bethsaida in Israel.

Fig. 2: The Apollo Complex. Looking north.

Though not many cultic structures have been found in Tyre, there are plenty of public monuments. The city's important monuments are primarily placed on two locations; in the "City of the Dead", located on the Alexandrian causeway, which over the centuries has enlarged due to accumulating sand and "The Imperial City" which is located on the southern part of the island. The modern town of Ṣur is located on the northern part of the island and includes the ancient "Sidonian Port", which is still in use. Harbour silting and costal progradation has hidden large parts *(the main part of the ancient harbour)* of the original port under the medieval and modern centres. New geological surveys have

Fig. 3: The Apollo Complex. Looking west.

shown that this port was in use as a natural harbour and place of anchorage already in the Bronze Age. A probable direct effect of Hiram's great expansions in the 10th century BC was the new design of the port, which meant an artificial constructed harbour complex. The port was built in the more unusual "Closed Port" manner, which meant it was included into the perimeter of the city walls to protect it as much as possible. It was also changed, enlarged and rebuilt on many occasions during the Hellenistic, Roman and Byzantine Periods.

The Decumanus Maximus leads from the mainland, the Roman-Byzantine necropolis, directly to "The Egyptian Port". A part of the Roman road begins in the western part of the mole. This part of the road is 170 meters long and 11 meters wide and bordered on both sides by a colonnade of cipollino marble columns and porticoes which is over 5 meters in width on both sides, and dates to the 2nd century AD. It was originally paved with mosaics that followed a uniform geometric design of circles. It was re-paved with marble slabs during the reign of Septimius Severus, when Tyre also received its new title as Colonia, yet another sign of its vast importance.

Fig. 4: The Decumanus Maximus, with cipollino columns. Looking south towards the "Egyptian Port".

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The Roman 2nd century AD hippodrome is placed in the southernmost part of the causeway. It extends 480 meters in length, 160 meters in width and is one of the largest hippodromes ever found. This grand monument must have been quite the sight, with its great variety of different kinds of imported marble, granite and important guests from all over the Empire. No doubt it played an important political and social role in Roman times as a point of gathering and strengthening political ties.

Fig. 5: Mosaic pavement from the Decumanus Maximus with the later marble pavement on top.

Entering "The Imperial City" is a smaller secondary colonnaded street bordered by houses and shops placed on the right. Immediately thereafter is a rectangular structure, which measures around 45 meters in length and 34 in width. It could be filled with water and perhaps it functioned as a place of cultic practice? Other structures resembling this one, has been found in the Mediterranean, some pointing at a cultic practice for increasing women's fertility. The building has five rows of steps surrounded by vaulted cisterns, which were probably used as water reservoirs. Diagonally opposite this building are the Roman baths. They also date to the 2nd century AD, but seem to have been used also in the Byzantine and Arab Periods.

Fig. 6: The Hippodrome. Looking north.

Fig. 7: The cultic structure. Looking southeast.

A cluster of the principal Tyrian monuments is located immediately thereafter. The main monument is a square market place or Palaestra from the 2nd century AD found beneath the Byzantine levels. Each side extends 35 meters and is surrounded on three sides by a colonnade of grey granite columns. One enters the building from the seaside through a large doorway flanked by smaller ones. In the centre of the building is a courtyard with a large pond covered with a white mosaic. Later on cisterns have been built around the building, suggesting a Byzantine dyers quarter, which seems plausible due to the dumping ground containing crushed Murex shells also found during excavations in the area. Underneath the colonnade was revealed another older dumping ground, suggesting that this quarter was a part of the industrial dying industry long before the Byzantine Era. Doric sandstone columns and capitals, which appear to be from Hellenistic age, were found in the area of what could be the remnants of a civic building from the Greek period. Remnants of the city walls from the Phoenician Period have been located in the southeast corner of the Byzantine dumping ground.

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Fig. 8: The northeastern side of the Palaestra or Market Place.

Reaching the southern coastline, nothing is visible of the "Egyptian Port". The whole port is today completely submerged.

According to new geological research along the Phoenician cost, undertaken by Nick Marriner and others, the position of the southern harbour, did not include the western tip of the island as Poidebard thought, but was located much more to the east, which supports the theory of Ernest Renan.

The port was a more traditional and completely artificial open port and according to Marcoe dates in its initial phase to approximately the 9th century BC, but according to Poidebard it dates to the Persian or Greek Period, when the two-port system prevailed. It has been rebuilt several times, as was the case with the "Sidonian Port".

The harbour was constructed with the breakwaters built on two submerged offshore reefs. Bedding was then created to level with the reefs, where upon the mole's ashlar foundations were fixed. These, in turn, supported a stone superstructure.

The large Iron Age trade with the Nile Valley necessitated the construction of a new large port. But most probably the south side also functioned as a natural harbour long before the artificial construction. The reefs to the west and east of the port provided natural anchorage for more ships than the inside of the harbour could accommodate. This is confirmed by several anchorage finds which was originally one of Renan's points, he just did not have the technical possibilities for exploring his hypothesis.

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The Necropoleis at Tyre

By Signe Krag

At Tyre burials are attested from the Bronze Age, the Iron Age, the Roman period and the Byzantine period. From the Bronze Age a few inhumations have been discovered at the island of Tyre, but the later necropoleis were moved to the mainland. Two necropoleis have been discovered on the mainland at Tyre Al-Bass, dating to the Iron Age (9^{th} -7^{th} century BC) and were used by the Phoenicians. The first was discovered in 1991 and was located on the mainland in the area of the Roman and Byzantine cemetery, but clandestine excavations had heavily disturbed it.

The necropolis contained cremations in urns, burial gifts and stelai. Bowls and plates were used to cover the mouth of the urns and burial gifts were placed in the urns, such as scarabs, amulets, jewellery etc. The burial gifts were probably personal items and therefore buried with their owner. Some burial gifts had been placed next to the urns, which were Phoenician pottery.

The other necropolis from the Iron Age was excavated under the supervision of Maria Eugenia Aubet in 1999 and 2002. This necropolis was also located very close to the Roman and Byzantine necropolis, about 2 km from the ancient island of Tyre. The necropolis contained urns with cremations, a huge bulk of burial gifts and stelai. The urns were arranged in either assemblages of 6 to 10 urns, in pairs or isolated.

The same items accompanied most of the urns. This included a plate or a small piece of stone capping the mouth of the urn, two jugs leaning against the body of the urn and a plate or bowl of Fine Ware at the foot of the urn or near it. The isolated urns show the greatest ritual complexity and are the most rich and abundant. There are also traces of a bonfire being lit next to these urns before the graves were closed.

Fig. 1: Terracotta mask.

Fig. 2: Terracotta horseman.

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The burial gifts consisted of wooden boxes deposited above the urns, containing terracottas and these could be masks, horsemen or architectonic representations of sancturaries. The burial gifts also included beads, scarabs, tablets and pendants. Meals could be cremated together with the deceased and traces of birds, reptiles and fish have been found. The pottery from both the necropoleis, from the Iron Age suggests that the symposium was a large part of the funeral rites. Also, both of the necropoleis are located on the mainland and suggest an emphasis on keeping the area of the living separated from those of the dead.

Sader claims that the necropolis discovered in 1991 is a tophet, which is a necropolis discovered in many of the Phoenician colonies in the Mediterranean containing cremation of children and animals, together with a huge bulk of stelai. Cremation is used throughout all of Lebanon and most often these cremations are of adults, whereas children are inhumed in jars. An analysis of the few cremated bones that were retrieved from the urns from this necropolis, showed that three of them may have contained adult cremations and one of the bones is possible the remains of a sheep.

The large number of stelai and urns is a good argument for this theory but other cremation necropoleis in Lebanon also have a lot of urns though less stelai. The stelai from both of the Iron Age necropoleis have the same repertoire of shapes as well as many of the motifs and names of the gods are seen at other places in Lebanon. I do not believe that it should be seen as a tophet, the way we are familiar with it from the western colonies, as there are no remains of infants and almost no remains of animals. The Iron Age burials therefore probably originated from the same necropolis, which is also suggested by Aubet.

The Roman necropolis (1st-4th century AD) was located close to the before mentioned Iron Age necropolis.

The Roman necropolis was excavated between 1959 and 1975 under the supervision of Maurice Chéhab. The necropolis extended on either side of the Roman main thoroughfare road. The road was 170 meters long and 11 meters wide and was constantly enlarged during its

Fig. 3: Loculi and a sarcophagus in a funerary enclosure.

The Necropoleis at Tyre

By Signe Krag

period of use. The necropolis contained loculus graves, freestanding sarcophagi and pit graves which were placed in tomb complexes or funerary enclosures. The tomb complexes wore different forms of decoration, which could be plaster, or decoration in relief.

Fig. 4: Sarcophagi on podiums and on top of loculi

The sarcophagi used at this necropolis were either imported from Greece and Asia Minor or made from local limestone. Some of the imported sarcophagi wore decoration in relief with depictions from Greek Mythology and the most favored themes were scenes from the Trojan War and the Bacchanalia. Also reclining figures in the round topped some of the lids and their faces could sometimes be left unfinished. Many of the sarcophagi were still in quarry state when they were used which suggests that it was not important to the meaning and status of retaining and owning a sarcophagus that it had finished carved decoration.

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Fig. 5: Sarcophagi from Asia Minor and Greece, the left sarchaphagus is in quarry state.

The necropolis was heavily reused during the Byzantine period (5th-7th century AD) and during this period many of the funerary enclosures were installed with benches and water basins. Generally the excavation reports from the Roman and Byzantine necropolis lack information and therefore it is impossible to establish which period most of the objects and biological material belong to. But the burial gifts discovered were glass and pottery vessels, jewellery, coins, terracotta lamps, bone clothing pins, beads and bronze crosses.

The form of the new funerary types are unusual before and during the Roman period and are only found at Tyre and Beirut where both local and Roman traditions are mixed. Multiple burials are seen before the Roman period in Lebanon. But earlier the focus was on the inside of the tomb whereas focus in the Roman period was on the outside of the tomb. Because the funerary types were highly visible they therefore contained messages about civic identity, group membership and economic position. The tombs illustrate the cultural integration into the larger Roman world of this region in the form of stylistic influence, not just from the center but also from other areas of the empire.

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