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CHAPTER 1

INTRODUCTION

GABRIEL MAZOR

THE PHYSICAL GEOGRAPHY

The ancient city of Bet She'an, known during classical periods as Nysa-Scythopolis, owes its great importance throughout most of its long and eventful history to its strategic geographical location and its excellent environmental conditions. Situated at the junction of the Jezreel and Jordan Valleys, it connects the Jordan Valley and Transjordan with the major ports of the Mediterranean coast. In antiquity it stood at one of the region's major crossroads on the important King's Highway, known in the Roman period as the *Via Nova Trajana*, which traversed Transjordan from south to north. Parallel to the King's Highway, another road ran along the western side of the Jordan Valley, connecting Jerusalem and central Palestine with northern Syria. Along the Mediterranean coast, the region's main coastal highway, the *Via Maris*, connected, from time immemorial, Egypt and Mesopotamia. In the Roman period, the *Via Maris* was connected to the eastern road network, and thus northward to Syria, by a route that led eastwards from the coast, via the Jezreel Valley and Bet She'an and across the Jordan Valley to Transjordan (Avi-Yonah 1966; Isaac and Roll 1982). The location of Bet She'an/Nysa-Scythopolis at this major crossroads was, in all periods, of strategic significance from various military, administrative and economic points of view. The city was therefore an important stronghold, as well as an administrative and provincial center, throughout most of its history (Avi-Yonah 1962; 1966; 1976).

The Bet She'an Valley was always densely settled by numerous villages and farms serving as the city's hinterland due to the valley's fertile soil and abundant water sources originating in the Gilboa' mountain springs. Spring water flowed into the city by several aqueducts while Naḥal Ḥarod (Jalud) ran through the northern part of the city, serving as the region's natural drainage conduit. Esthori Ben Moshe HaParchi, who resided at Bet She'an in the early fourteenth century

CE, remarks that the city "is situated on rich water, is a blessed, beautiful land, bearing fruit like the garden of God, a very entrance to Paradise" (Parchi *Caftor Wa-Perach* P. 1).

Throughout most of its history, the ancient city of Bet She'an was located on Tell el-Ḥusn, the fortress mound (Figs. 1.1, 1.2) situated on the southern bank of Naḥal Ḥarod (Jalud). The mound was occupied almost continuously from the Late Neolithic to the Early Islamic periods and later during the Crusader period. During the Hellenistic period, the city, renamed Nysa-Scythopolis (Fuks 1983:160–165), extended over Tel Iẓṭabba, a long, wide hill, situated to the north of Naḥal Ḥarod. In the Roman I period the city moved again, this time to the 'Amal basin and its surrounding hills, spreading to the south, west and east. The city continued to expand throughout the Roman and Byzantine periods, reaching its greatest extent of over 400 acres around the sixth century CE. With the Arab conquest, the ancient Semitic name of the city re-emerged as Beisan. Centuries later a Crusader castle was built at the southern edge of the city on a wide plateau that later became the center of a small village, the domain of the Ottoman sultan. To the east, south and west of the ancient site, the modern city of Bet She'an was gradually built over the last fifty years (see Fig 1.2; Abel 1952; Avi-Yonah 1962; Fuks 1983:1–6; Raynor 1982:3–10).

THE HISTORICAL BACKGROUND

In the year 64/3 BCE, the city of Nysa-Scythopolis had its first encounter with Roman might. During the campaign against King Aristobolus II of Judea, the Roman legions commanded by Pompey passed by the city (Josephus *War* I.VII.6; *Antiquities* XIV, IV.1; Schürer 1973–1979:238). In late summer or early autumn of 63 BCE, Pompey was free to turn his attention to the reorganizing of the former Jewish kingdom, including the conquered Hellenistic



Fig. 1.2. Beisan: aerial view of the site. Royal Air Force photographs (Fisher 1924:101–105).

from neighboring territories (see Herod's resettlement of Samaria: *War I*, XXI.2; and Tiberias: *Antiquities* XVIII.5). The juridical status of Nysa-Scythopolis at this time is assumed to have been *civitas stipendiaria* (Fuks 1983:91).

The results of the recent excavations have also shed new light on the refounding of the city. The newly built Roman polis of Nysa-Scythopolis, dating to the second half of the first century BCE, was moved from the ancient mounds of Tell el-Ḥusn (Tel Bet She'an) and Tel Izṭabba, down to the 'Amal basin and the surrounding hills and wide plateau. For the first time in its long history, due to the new sense of security prevailing in the cities of the Roman Empire, including those located in remote border areas such as the Eastern Provinces, the city no longer needed the well-protected mounds surrounded by walls, which were limited in area. Only in the early Byzantine period (Byzantine I) centuries later, in wake of the rapid changes in the geopolitical climate, was the city, then extending over almost 400 acres, surrounded by a wall (Mazor and Najjar, forthcoming).

Historical sources for the following years do not mention the city. It is assumed that Nysa-Scythopolis was included among the Hellenistic cities granted by Anthony to Cleopatra, who was in control of Coele Syria for a while (Josephus *Antiquities* XV, IV.1–2, *War I*, XVIII.5; Fuks 1983:92–93, n. 20–26), while the province of Syria was still under Roman rule (Schürer 1973–1979:252–254). Though most of the former Hellenistic cities changed their administrative status quite frequently, the city of Nysa-Scythopolis remained part of Syria throughout the following years (Jones 1938:67; Bietenhard 1963:40; Fuks 1983:94). It seems that at the time of the *Pax Romana*, a period of peace and prosperity throughout the Empire during the reign of Augustus and his early successors, the city flourished (Bouchier 1916:33, 39; Hitti 1951:290–293; cf. Gerasa: Kraeling 1938:35).

A bloody chapter involving an attack on the city by the Jews that resulted in a massacre of Jewish inhabitants by pagan Scythopolitans (Josephus *War II*, XVIII.3; Philostratus *Life* 6; Avi-Yonah 1962:131) reveals the existence of a Jewish community in the city during

the Jewish Revolt. In the spring of 67 CE, Vespasian's troops reached Galilee and a Roman *Praefectus Ala*, by the name of Neopolitanus, was assigned to protect the city (Philostratus *Life* 74). Following the siege of Jotpata in June/July 67 CE, Vespasian quartered the fifteenth legion in Nysa-Scythopolis, apparently at the nearby legionary camp at Tel Shalem, several miles south of the city (Josephus *War* III, VII; Foerster 1975). After the capture of Gamala, the tenth legion was sent to Nysa-Scythopolis. Scholars disagree whether the city continued to belong to the province of Syria after the Jewish Revolt (Fuks 1983:99–100) or was annexed to the province of Judea (Avi-Yonah 1974:114).

The early second century CE witnessed some crucial changes in the region. In 106 CE Trajan annexed the Nabatean kingdom, built the main highway in Transjordan—the *Via Nova Trajana*—connecting Aila with Damascus, and established the new *Provincia Arabia* with its capital at Bosra. Hadrian, his successor, abandoned Trajan's aggressive policy of expansion and returned to the Augustean policy of preservation. As a result of his previous experiences during the Jewish uprising at the end of Trajan's reign in 117 CE, and in the face of newly awakening unrest in the province, Hadrian set out to re-arrange the unstable province of Syria.

It seems that between the years 117 and 120 CE, the administrative status of the province of Judea became *Consularis* (Bowersock 1971) and that a second legion, the II *Trajana Fortis*, was brought to the region in 117 CE (Isaac and Roll 1979). Along with the military and administrative changes in the status of the province, Hadrian ordered the construction of roads. Roman roads had been constructed in the region prior to Hadrian's visit to the east in 130 CE, for example the construction of the road from Caesarea to Nysa-Scythopolis in 69 CE (Isaac and Roll 1976). However, the emperor's strategic and political policies now resulted in the construction of a highly sophisticated road network in the region, in accordance with military standards (Fuks 1983:114–115, nn. 41–52).

In the spring of 130 CE, the city was presumably honored by a visit of the emperor, then spending time in the east (McCown 1936; Steinspring 1939:360–363; Stein 1990:308–313). An inscription commemorating the visit, still unpublished, was recently unearthed during the excavations. Following the imperial visit, the Bar-Kokhba Revolt swept the country. The city, so it seems, was not affected by these events, for which the only evidence at the site is the tombstone of a

Roman soldier by the name of Publius Alius Capito, dated to that period (Avi-Yonah 1939:57–59). In the nearby legionary camp at Tel Shalem a triumphal arch was erected by order of the Roman Senate, commemorating Hadrian's crushing of the Bar-Kokhba Revolt (Eck and Foerster 1999). Soon afterward, the name of the province was changed to *Provincia Syria Palestina*, a change that had no territorial bearings, though its political and economic repercussions cannot be underestimated. The province, now secure and peaceful under complete Roman authorization, was about to flourish as it connected the Mediterranean port of Caesarea, via Legio and Nysa-Scythopolis, with the eastern trade routes and the *Via Nova Trajana*.

The prosperous eastern trade that had enriched Gerasa was now influencing Nysa-Scythopolis as well. The fruitful economic connections, to which considerable archaeological evidence bears witness, were now fully exploited under the peaceful conditions of the second century CE. The political and economic infrastructure that brought about this prosperity was established by the two outstanding emperors Trajan and Hadrian and in accordance with their eastern policy. Yet it seems that most of the fruits of their policies were enjoyed in the time of their immediate successors.

The emperor T. Aelius Antoninus presented the sharpest contrast to Hadrian. He never left Rome, while other appointees administrated his policies. He was a tenacious conservative, whose guiding principals were *aequitas*, *felicitas* and *fides* harmonized together. Throughout the empire, great hopes were set on him and he was honored as benefactor in many cities, and statues of him were set up. These hopes were apparently realized, as the empire enjoyed his bounty and widespread building activities date to his reign. If Hadrian's policy quickened the pulse of the empire, Antoninus let it grow steadily of itself, renouncing any offensive, while continuing Hadrian's policy of conciliation. The city of Gerasa, with its abundance of well-dated and documented inscriptions, can be taken as a model for the Greek cities in the region. At this time it reached its golden age, characterized by some of the most monumental building enterprises ever conducted in the city (Kraeling 1938:52–56). A similar picture emerges from Nysa-Scythopolis, witnessed by the layout of the city's urban plan, its colonnaded streets, monumental complexes and city gates. The city of Nysa-Scythopolis flourished, as Tyche generously granted it fortune and success for years to come.

After T. Aelius Antoninus, the honest administrator and practical preserver of the Empire, whose *pietas* earned him the title Pius, came Marcus Aurelius, a philosopher, disciple of stoicism and a determinist. Marcus Aurelius was not just the first citizen of Rome, but of the ‘great state of reason’—the providentially ordained and guided controller of the unifying centralized empire. As a Spaniard who wrote his *Meditations* in Greek and felt at home in Alexandria, he was neither a Roman nor a Greek, as his idea of harmony of the world was intellectual, based on *koine* culture. Though he sought quietude and serenity in life, his reign was marked by wars, domestic treason and constant unrest, accompanied by a terrible plague that swept the empire, events that had their impact on the east as well. In 175 CE the governor of Syria, Avidius Cassius, rebelled. He was proclaimed emperor over Cilicia, Syria and Judea but was crushed three months later by Martius Verus (Syme 1988). Soon after, between 175 and 176 CE, the emperor spent some 15 months in the east. His presence in Syria-Palestina is deduced from a passage by the fourth-century CE historian Ammianus Marcellinus (Stern 1980:605–606).

An inscription over a pedestal, which presumably bore the emperor’s statue, was found in the city of Nysa-Scythopolis (Foerster and Tsafirir 1986/7; Gatier 1990:205–206) and can be translated: “With good fortune. Emperor Caesar Marcus Aurelius Antoninus Augustus the lord of the people of Nysa also (called) the people of Scythopolis, the holy and of the right of sanctuary, one of Coele Syria’s Greek cities, the city through the curator Theodorus son of Titus” (Foerster and Tsafirir 1987:53–58).

The inscription seems to be contemporary with coins found in the city bearing the same city titles. Gitler (1990–1991) associates both with the emperor’s assumed visit to the city between August–September and October 175 CE. Evidence for the emperor’s visit in the province, claims Gitler, can also be found in the coins of Neapolis and Aelia Capitolina and other cities of *Provincia Arabia*.

According to Gitler, the city’s titles on the coins, and their full version in the inscription, may have been given to the city by the emperor during his visit, as such titles are known on coins and inscriptions from other cities in the region as well. However, there are no traces of panhellenic ideas in the emperor’s writings and very few references to Roman myth, as though the attempts of Hadrian and Antoninus to renew them

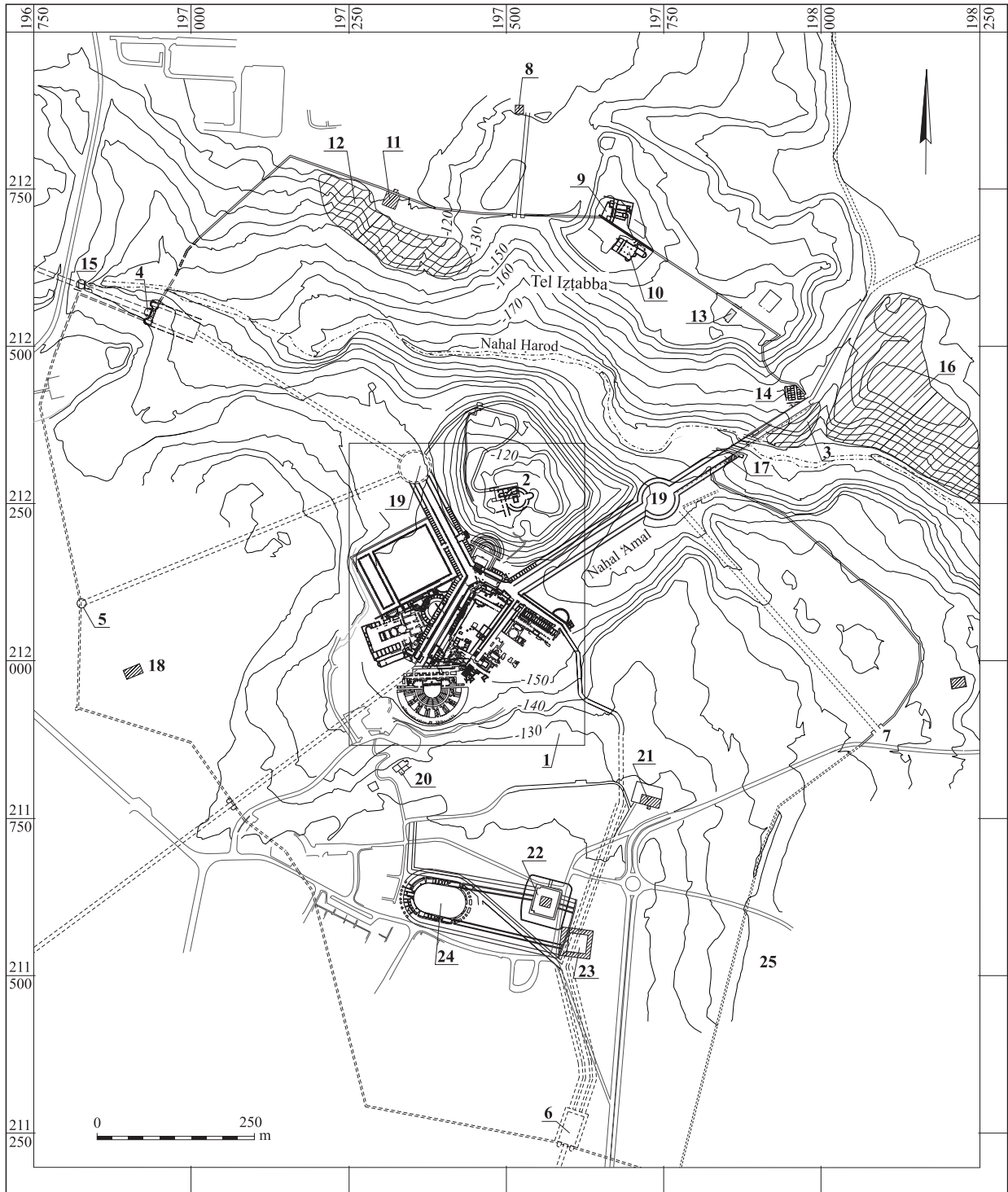
were all forgotten (Weber 1936:365–367). The titles are of an archaic nature, partly Hellenic in origin, partly Roman (Stein 1990:222–286). Stein connects the re-appearance of Panhellenism in the Greek cities of the region to the reign of the far-more Panhellenic emperor Hadrian during his visit to the East, some 35 years earlier.

The deterioration of the imperial court in Rome during the reign of Commodus did not affect the eastern empire. In surprising contrast to the bloody struggle in Rome, the eastern provinces kept a rarely disturbed peace, reflecting almost indifference to events in Rome, as for example in the wealthy trade center of Gerasa (Kraeling 1938:52–56). However, building inscriptions from those years are relatively few. In Nysa-Scythopolis, construction in the civic center reached another peak during the reign of Septimius Severus, when a new theater was built. The theater’s scaenae frons was constructed of Proconasian marble, black granite and red Egyptian granite. At the outset of Valley Street a monumental altar dedicated to the ruler cult (Hoffmann 1997) was constructed over a high podium, out of various types of marble. Both enterprises, involving priceless imports, clearly indicate a still wealthy and flourishing city at the end of the second and early third centuries CE.

THE CITY PLAN

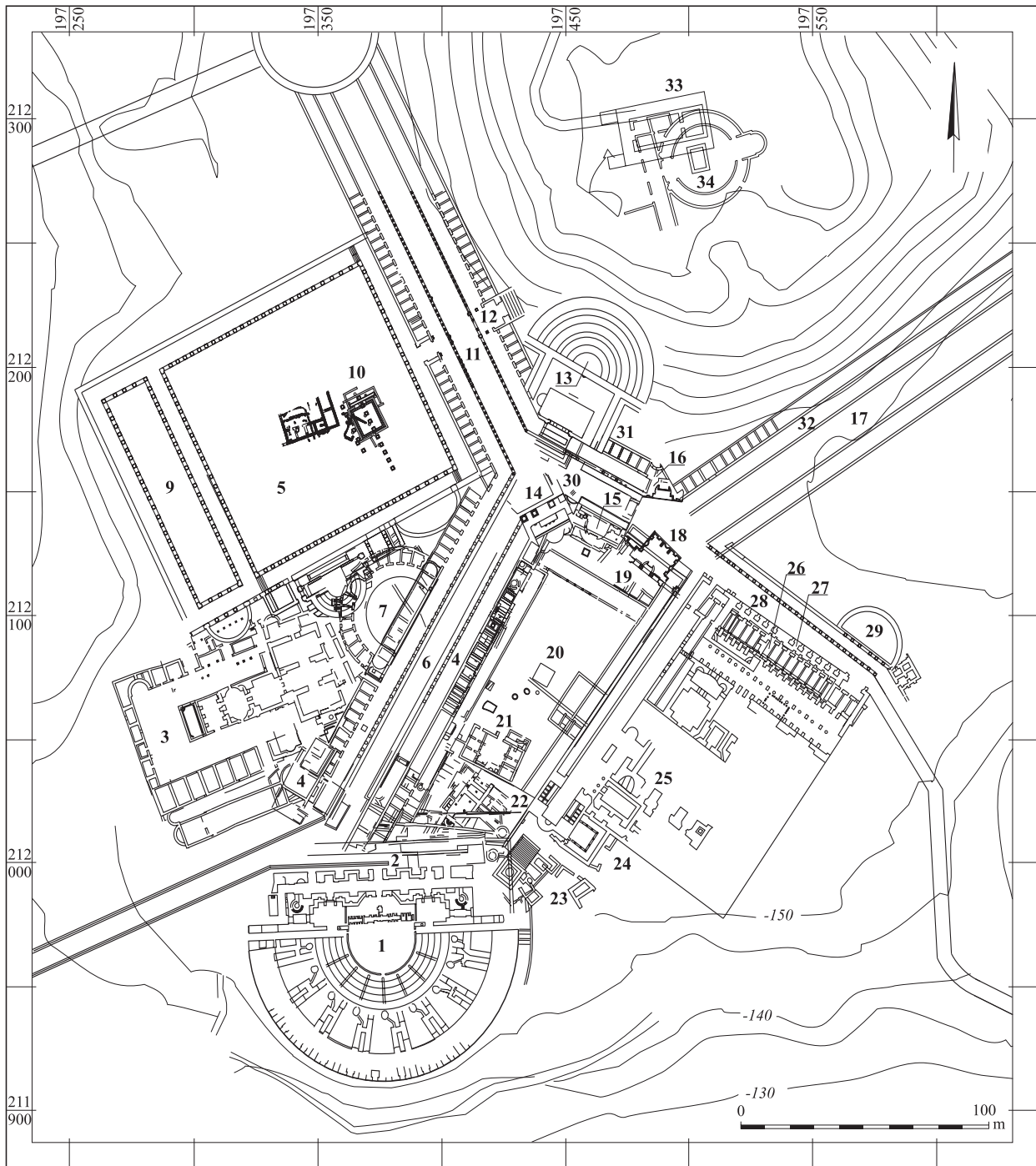
The construction of Roman Nysa-Scythopolis in the basin of Naḥal ‘Amal and the surrounding hills required a sophisticated urban plan adapted to the complex topography, a challenge that was well met by the Roman architects. The city owes its unique beauty both to its complex topographical layout and its remarkable and monumental urban planning (Plans 1.1, 1.2; Fig. 1.3).

Our knowledge of the plan of the first-century BCE city, presumably built by Gabinius, is quite fragmentary. The main evidence comes from deep probes that revealed pottery and coins of the period along with scanty walls that cannot be associated with any specific complexes. Somewhat more comprehensive is the evidence regarding the plan of the first-century CE city. The agora, erected at the city center, served as its nucleus and contained a civic basilica, two temples and some associated cult installations (Mazor and Bar-Nathan 1996:8–10). It was flanked by paved streets along its eastern (Tsafirir and Foerster 1994:93–96), western and



Plan 1.1. Nysa-Scythopolis: city plan.

- | | | | |
|-----------------------------------|--|-----------------------------|--|
| 1. Civic center | 8. Samaritan synagogue | 15. Western bridge | 21. Mosque |
| 2. Tel Bet She'an | 9. Church of Andreas | 16. Eastern cemetery | 22. Crusader fortress |
| 3. Northeast (Damascus) city gate | 10. Church of the Martyr | 17. Monastery | 23. Turkish serai |
| 4. Northwest (Caesarea) city gate | 11. Monastery of Lady Mary | 18. House of Kyrios Leontis | 24. Amphitheater
(hippodrome) |
| 5. Southwest (Neapolis) city gate | 12. Northern cemetery | 19. Circular piazza | 25. Extra muros quarter
(Tel Naharon) |
| 6. South (Jerusalem) city gate | 13. Hellenistic city | 20. Bathhouse | |
| 7. Southeast (Gerasa) city gate | 14. Eastern bridge
(Jiser el-Maktu'a) | | |



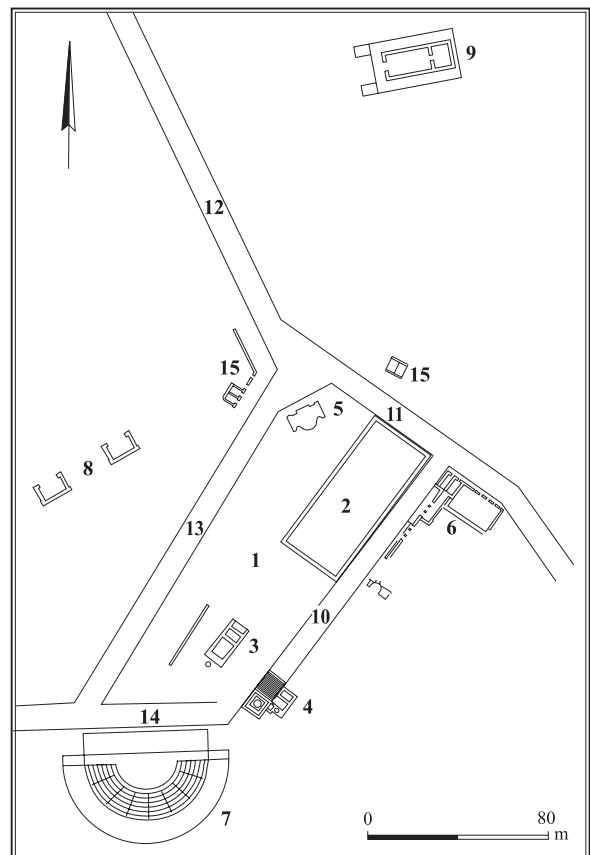
Plan 1.2. Nysa-Scythopolis: civic center plan.

- | | | | |
|------------------------|--|---------------------------------------|--------------------------------------|
| 1. Southern theater | 11. Northern Street | 19. Agora basilica and Abbasid mosque | 27. Süq of Hishām |
| 2. Theater Street | 12. Propylaeum and staircase to Tel Bet She'an | 20. Agora | 28. Silvanus Street |
| 3. Western thermae | 13. Northern theater | 21. Umayyad agora pottery workshop | 29. Sigma II |
| 4. Propylaea | 14. Temple(?) | 22. Agora Temple I | 30. Street of Monuments |
| 5. Caesareum | 15. Nymphaeum | 23. Agora Temple II | 31. Shops of the Street of Monuments |
| 6. Palladius Street | 16. Monument of Antonius | 24. Eastern thermae latrine | 32. Abbasid–Fatimid domestic quarter |
| 7. Sigma I | 17. Valley Street | 25. Eastern thermae | 33. Temple of Zeus Akraios |
| 8. Odeum | 18. Altar | 26. Eastern thermae portico | 34. Round church |
| 9. Caesareum basilica | | | |
| 10. Byzantine building | | | |



Fig. 1.3. Nysa-Scythopolis: aerial view of the city, looking north.

northern sides. To the south of the agora a theater was erected (Mazor and Atrash, forthcoming b) and to the east a bathhouse (Plan 1.3). The theater, presumably one of the earliest of its kind in the region, was small in size and was later enlarged at the end of the first century CE. The early stage of the two agora temples is dated to the first century CE and the paved street that stretched northeast from the eastern temple along the eastern side of the basilica was presumably built in the same period. Both temples and the basilica were well integrated within the agora. The unique placement of the agora as the nucleus of the first-century CE urban plan of Nysa-Scythopolis, as well as the location of its inner components, i.e., the basilica and temples, is uncommon to the region. They more closely reflect



Plan 1.3. Nysa-Scythopolis: civic center, ►
plan of the first century CE.

- | | |
|--------------------|---------------------------------|
| 1. Agora | 9. Temple of Zeus Akraios |
| 2. Basilica | 10. Street of the Agora Temples |
| 3. Agora Temple I | 11. Street (Pre-Monuments) |
| 4. Agora Temple II | 12. Street (Pre-Northern) |
| 5. Temple (?) | 13. Street (Pre-Palladius) |
| 6. Bathhouse | 14. Theater Street |
| 7. Theater | 15. Shops |
| 8. Public halls | |

western urban planning of the Republican period, as seen for instance in Rome.

During the second century CE, Nysa-Scythopolis prospered and flourished. As many other Roman cities in the east, it underwent intensive and monumental urbanization. Unified imperial architectural trends constituted a new Greco-Roman urban style throughout the entire Roman Empire (MacDonald 1986:179–274; Segal 1995a:9–14), whose profound influence established a deep-rooted architectural tradition in the city's urban planning that lasted for centuries to come.

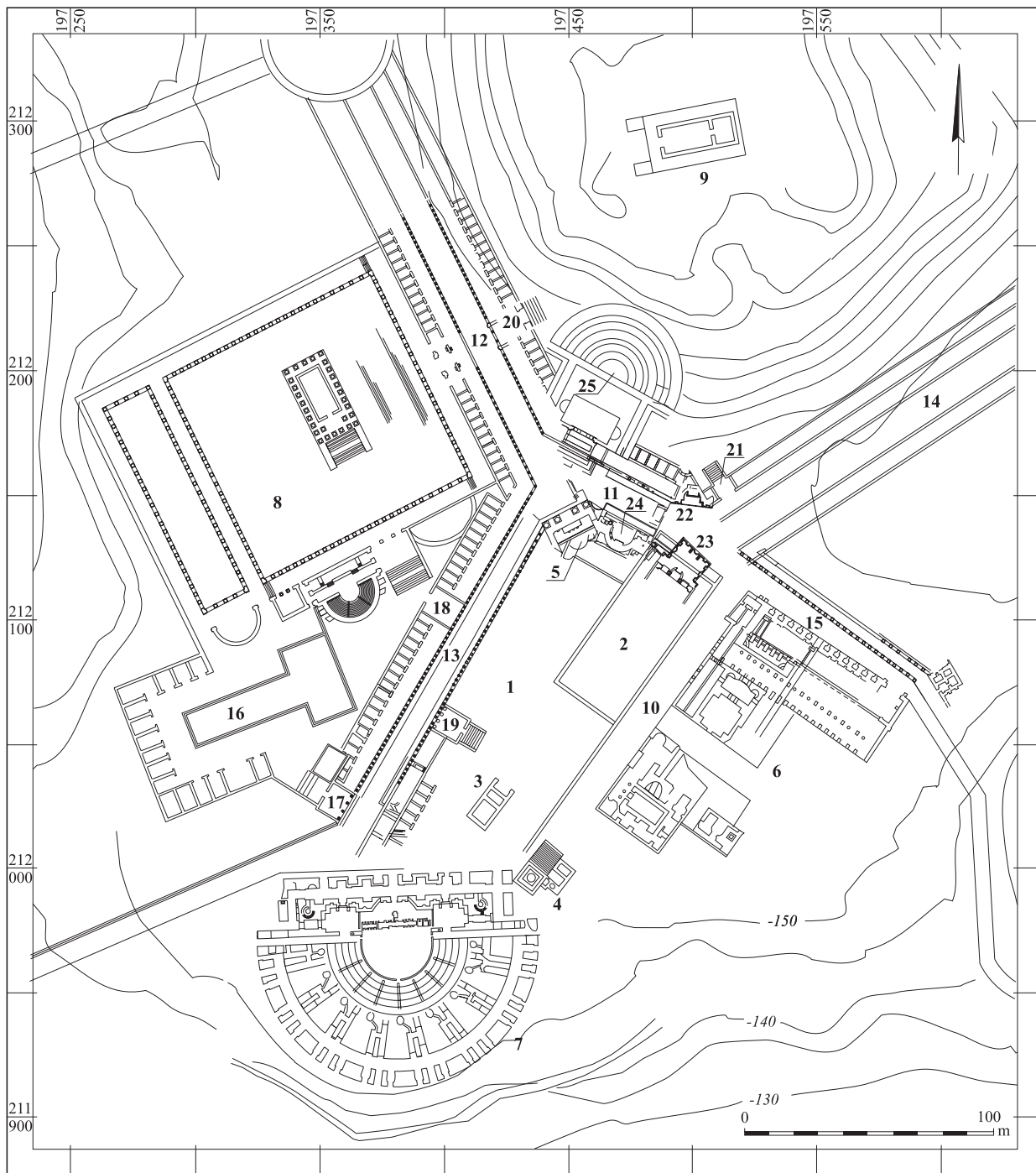
Roman Nysa-Scythopolis, which had spread up to the southern bank of Naḥal Ḥarod, was approached from the north by two main arteries (see Plan 1.1). Valley Street commenced at a freestanding city gate (Damascus Gate) situated on the northern bank of Naḥal Ḥarod. It crossed the deep gorge over a high, triple-arched skew bridge with a large ramp on either bank. The colonnaded street intersected with two other streets (one that ran to Gerasa Gate and the other that encircled the mound) at a circular paved piazza. From here it continued along the valley to the civic center. Northern Street entered the city from the northwestern city gate (Caesarea Gate). It ran along the southern bank of Naḥal Ḥarod and at the foot of the mound it

presumably intersected, in another circular piazza, with the street running to Neapolis Gate and the street that encircled the mound. From here Northern Street entered the civic center via a saddle between the mound and the eastern hill of the 'Amal basin. Thus an integrated network of streets connecting all main city gates and main arteries was obtained, enabling regional traffic to pass within the city's jurisdiction without entering its civic center. The paved streets that encircled the agora in the first century CE, as well as Valley Street and Northern Street, became monumental colonnaded streets in the second century, adorned along their routes with nymphaea, propylaea, arches, a monumental altar and a heroum, while on either side of the civic center thermae and theaters were built (Plan 1.4; Fig. 1.4).

On the eastern side of Northern Street, a monumental propylaeum with a grand staircase led up to a temple on the top of the mound, which was dedicated to Zeus Akraios. Across the street, another magnificent propylaeum led into the grand quadriporticus temenos that was excavated in different parts by both the IAHU and IAA expeditions (Fig. 1.5). The quadriporticus temenos, built on a high plateau in the northern part of the civic center, was rectangular in shape, its dimensions



Fig. 1.4. Nysa-Scythopolis: aerial view of civic center with caesareum area, looking north.



Plan 1.4. Nysa-Scythopolis: civic center, plan of the second century CE.

- | | | |
|---------------------------|-----------------------------------|-------------------------------|
| 1. Agora | 10. Street of the Agora Temples | 18. Caesareum propylaeum |
| 2. Basilica | 11. Street of Monuments | 19. Agora propylaeum |
| 3. Agora Temple I | 12. Northern Street | 20. Temple of Zeus propylaeum |
| 4. Agora Temple II | 13. Palladius Street | 21. Valley Street propylaeum |
| 5. Temple (?) | 14. Valley Street | 22. Monument of Antonius |
| 6. Eastern thermae | 15. Street of the Eastern Thermae | 23. Altar |
| 7. Southern theater | 16. Western thermae | 24. Nymphaeum |
| 8. Caesareum | 17. Thermae propylaeum | 25. Northern theater |
| 9. Temple of Zeus Akraios | | |

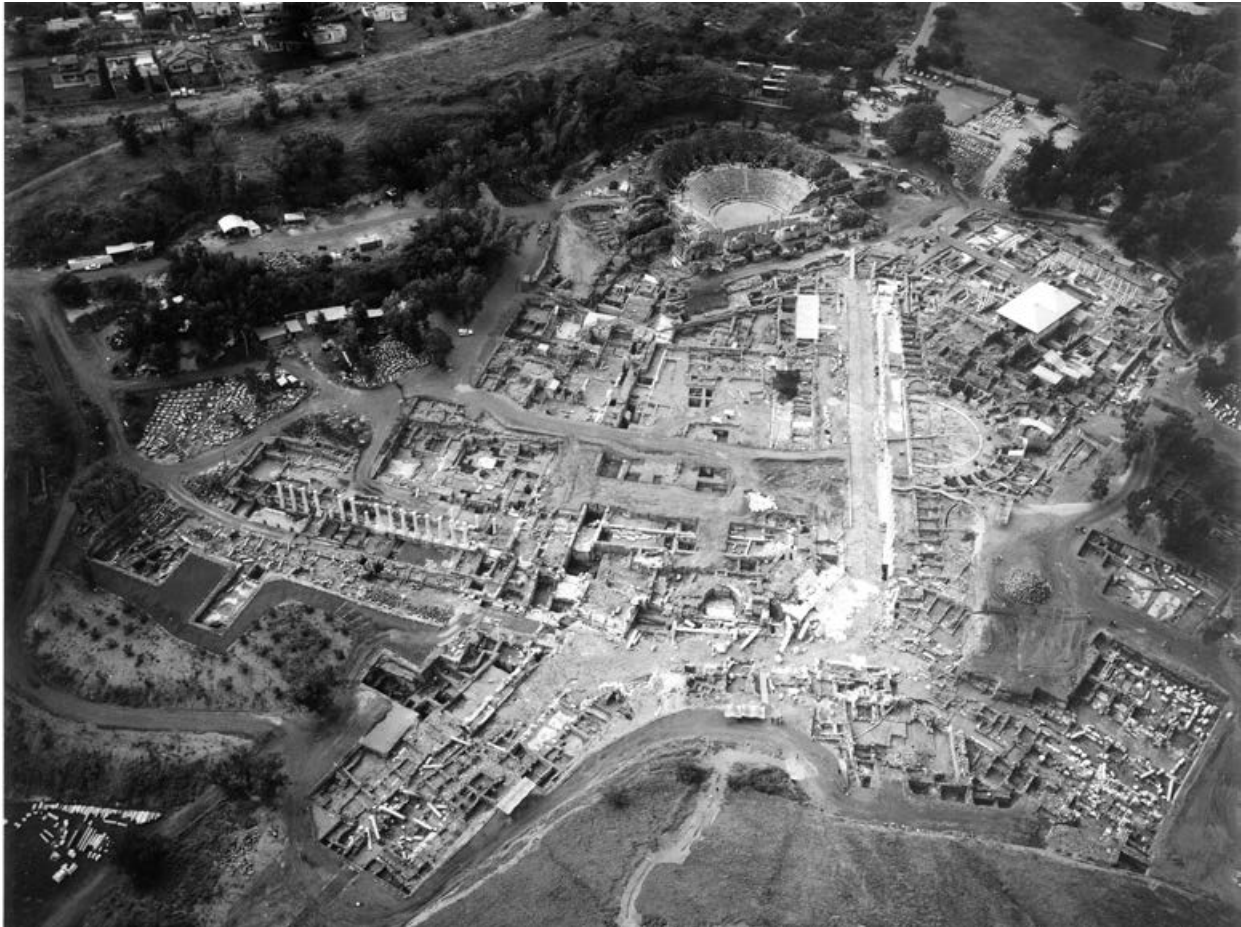


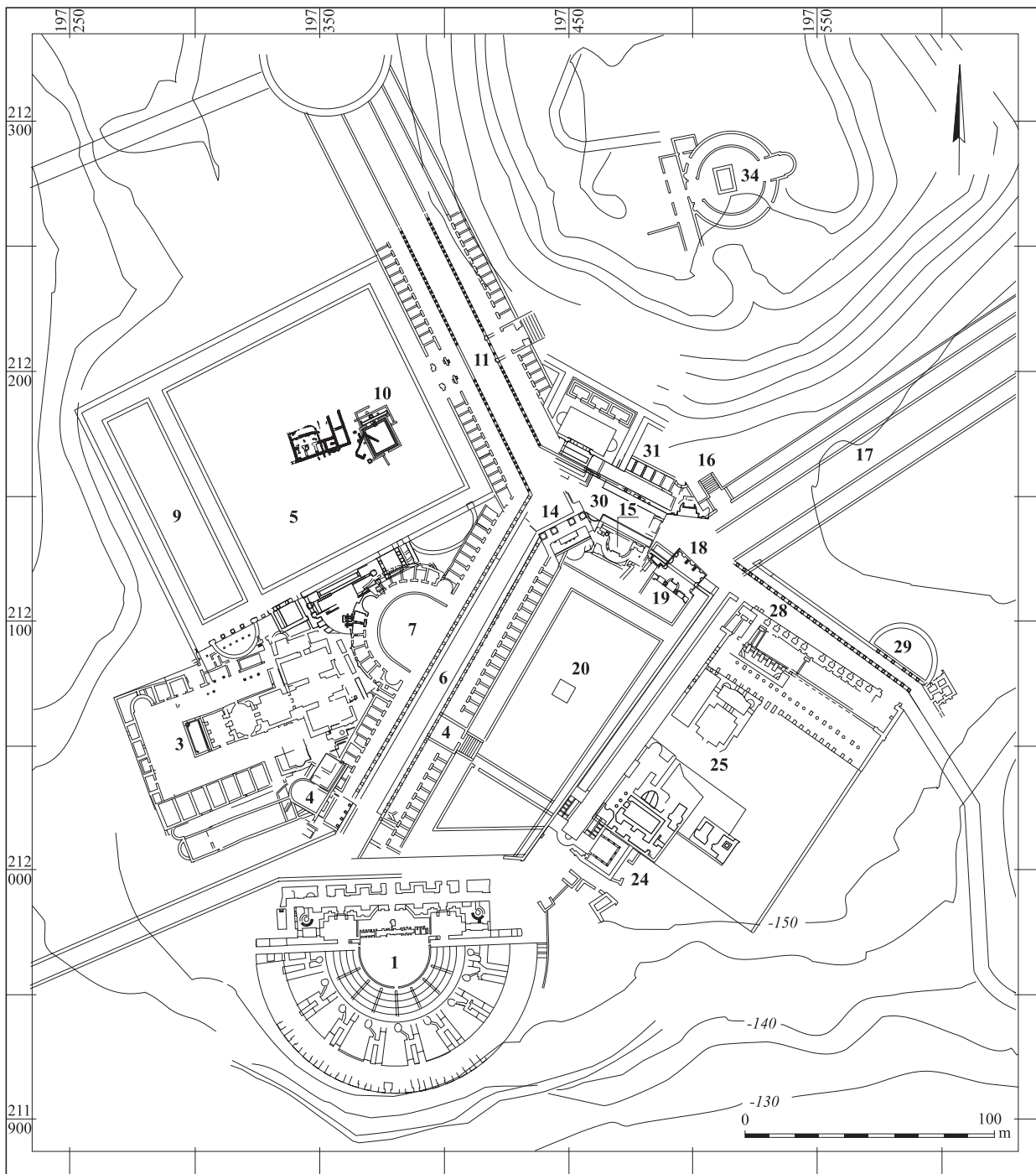
Fig. 1.5. Nysa-Scythopolis: aerial view of civic center with caesareum area, looking north.

102.1 × 135.3 m (see Plan 1.6). It was flanked to the east by Northern Street (Tsafrir and Foerster 1994:104–105; 1997:95) and by Palladius Street to the south. The colonnaded compound was entered from the east and south through magnificent propylaea and was surrounded by porticoes in the Ionic order on its northern, eastern and southern sides, the latter opening onto an odeum and halls with distylos-in-antis facades. On its western side a monumental basilica was erected at a higher level. The quadriporticus is identified by us as a caesareum, a temenos dedicated to the ruler cult (Sjöqvist 1954; Ward-Perkins and Ballance 1958:175–185). The caesareum continued to function into the Byzantine I period (Plan 1.5).

THE EXCAVATIONS (Table 1.1)

The excavations of the western thermae (Mazor and Atrash, forthcoming a), the first complex revealed

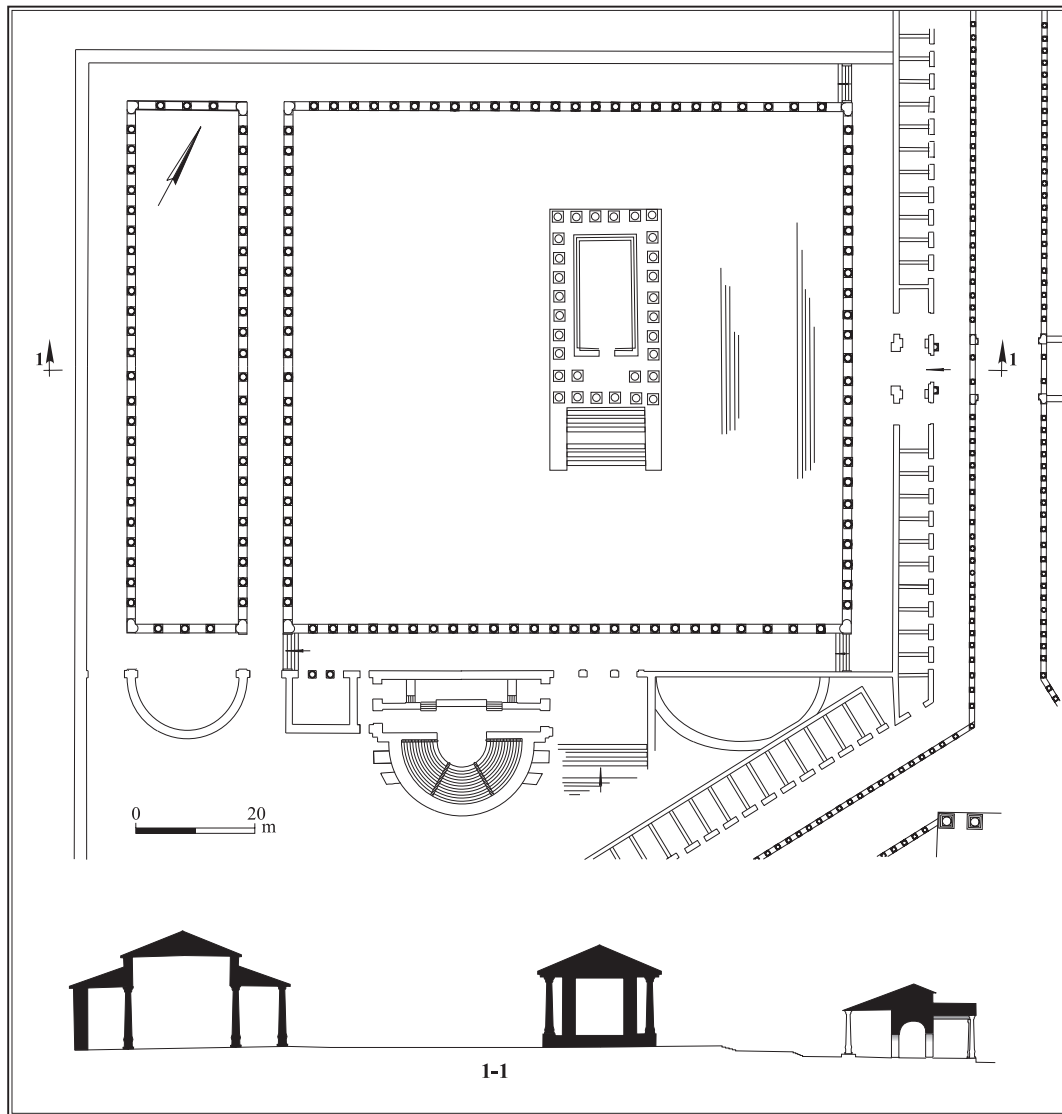
during the Bet She'an Archaeological Project, began in 1986. When the excavated area was enlarged towards the northeast, fragmentary remains of an odeum were uncovered and to the west of it, a large paved area identified as a basilica. Further remains of the odeum were exposed when the sigma and Palladius Street were excavated to the southeast. Later on, when the southern portico of what turned out to be a vast quadriporticus temenos was revealed (see Fig. 1.5), it became evident that the odeum and its two adjoining distylos-in-antis halls were integrated into the caesareum's southern portico. At the same time, the IAHU expedition excavated Northern Street and revealed a grand propylaeum integrated into the eastern portico of the temenos providing entrance into the colonnaded compound from the east. During the summer of 1991 further excavations were conducted at the center of the colonnaded compound by both expeditions. Once the overall plan of the entire complex had been revealed, it was identified as a grand caesareum



Plan 1.5. Nysa-Scythopolis: civic center; plan of the Byzantine period (for key see Plan 1.2).

(Plan 1.6). Remains of later periods built over the odeum and its adjoining halls were removed to reveal the original construction stage, and a number of probes were conducted into their foundations. As most of the odeum complex had been destroyed, its walls dismantled and its stones reused in later constructions, only fragmentary

foundations remained to indicate its overall plan and stages. The western section of the odeum had been partly reused and therefore not entirely dismantled in the post-odeum stages related to the western *thermae*, furnishing us with some valuable information concerning the nature of its superstructure, which elsewhere had vanished



Plan 1.6. Caesareum, plan and section.

completely. Clear loci that could aid in establishing dates for the different stages of the complex are few and regrettably very little is left of what was once an impressive, monumental complex.

The excavation results indicate that the caesareum complex and its odeum were built in the first half of the second century CE. Investigation of its foundations has revealed that beneath the western part of the odeum are remains of a previous complex, which presumably included two separate public halls with an assumed portico in between. When the odeum was built, its architect kept these two flanking halls as part of the overall facade of the caesareum's southern portico. The

western hall was moved slightly westward and rebuilt, in order to provide sufficient space for the odeum. As a result, the odeum's western section overlaps part of the foundations of that earlier hall. The walls of the previous hall were dismantled down to their foundation levels and the stones reused in the odeum's foundation walls. The foundations of the early hall were therefore designated as Stage 1, a pre-odeum stage, dating from the first half of the first century to the early second century CE.

The odeum with distylos-in-antis halls on its western and eastern sides, which together comprise a unified assemblage built along the caesareum's southern

portico, was designated as Stage 2. This stage encompasses the odeum's long existence, from its construction until it ceased to function, and is further divided into two sub-stages. The first, Stage 2A, is the construction stage of the caesareum and odeum complex, dated to the first half of the second century CE. In May 19, 363 CE, a severe earthquake ruined half of the city and heavily damaged the odeum roof (Brock 1977; Russell 1980). As a result, various repairs were executed in the odeum, observed mainly in its surviving western aditus maximus and western versura. The repairs extended over a significant period of time and were designated as Stage 2B. Analysis of the repairs led to the conclusion that they were carried out in consecutive phases, presumably starting immediately after the 363 CE earthquake. Stage 2B was therefore divided into three additional phases: 2B.1, 2, 3. The entire complex apparently lasted until *c.* 450 CE when the caesareum and its odeum ceased to function and the dismantling process begun. Similar phases were observed in the odeum's flanking halls, though they seemed to be the result of functional changes.

Three later post-odeum stages—3, 4 and 5—dating from the mid-fifth to the mid-sixth centuries CE, were observed in the area. At this time, the odeum and at least part of the caesareum were rapidly dismantled and their masonry and architectural members reused in other building enterprises. The caesareum's southern and northern porticoes and its western basilica, excavated by both expeditions, revealed the same phases as in the odeum. Excavations conducted in the center of the colonnaded compound revealed mainly the later Stages 5 and 6, reaching Stage 2, *i.e.*, the caesareum floor level, in deep, small-scale probes only (see Plan 1.5).

Although the various components of the temenos excavated by the IAA expedition, including the odeum, its flanking halls, the caesareum's southern portico and the basilica, should be considered a single architectural complex, they were separated here for reasons of simplicity. The detailed reports, including the finds, are related to these individual units and discussed chronologically according to their different stages.

Table 1.1. The Stages of the Caesareum and Odeum in Relation to the General Stratigraphy of Nysa-Scythopolis (see Chronological Chart, p. xv)

Stage 1 (Stratum 13)	Roman II, 31 BCE–130 CE, western hall; pre-odeum hall complex
Stage 2A (Strata 12–11)	Roman IV–III, 130–363 CE, odeum and caesareum construction stage
Stage 2B, Phases 2B.1, 2, 3 (Stratum 10)	Byzantine I, 363–450 CE, odeum and flanking halls renovation phases
Stage 3 (Stratum 10)	Byzantine I, <i>c.</i> 450–507 CE, western <i>thermae</i> service corridor; eastern hall and subterranean cellar, post-odeum stage
Stage 4 (Stratum 9)	Byzantine II, 507–550 CE, <i>sigma</i> ; western entrance corridor, post-odeum stage and southern portico
Stage 5 (Stratum 8)	Byzantine III, 550–635/636 CE, flimsy walls, post-odeum stage