

## THE GLASS FINDS FROM THE MONASTERY AT HAR ḤOMA

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The excavation of the monastic complex at Har Ḥoma C, south of Jerusalem (see Zelinger, this volume), yielded 25 glass finds, 6 of which are diagnostic vessel fragments and 13 are windowpane fragments.<sup>1</sup> Among the glass vessels are a hollow ring base of a greenish blue wineglass (L517, not illustrated), typical of the Jerusalem area, and a bottle with a rounded rim and a cylindrical neck (Fig. 1:1). Four fragments of three-handled bowl-shaped lamps were recorded at the site: a lamp bottom with a large wick tube (Fig. 1:2), and three lamp handles (Fig. 1:3, 4; a larger handle from L541 not illustrated). Several green and greenish blue fragments belonged to circular and quadrangular windowpanes (Fig. 1:5, and additional fragments from Loci 518, 523, 531, 554, 563, not illustrated).

The distribution of the glass finds within the complex may shed light on its architecture and operation. The wineglass, whose base was recovered south of the chapel (L517), may have been used in the chapel. The bottle (Fig. 1:1), found in an accumulation on the floor (L537) of the *diaconicon* next to the southeastern corner of the chapel, may have also served in the Christian liturgy in the monastery.

Two glass lamps (Fig. 1:2, 4) may have illuminated the southwestern hall (L514), which possibly served as the monastery refectory (see Zelinger, this volume). Two other lamps (Fig. 1:3, and an additional large handle, not illustrated) were unearthed east of the stairs (Loci 541, 547) leading to the cave in the crypt located below the chapel, at the northeastern corner of the complex (see Zelinger, this volume). These glass lamps may have been carried by pilgrims visiting the crypt and were possibly associated with the rituals practiced in it. In Byzantine-period ecclesiastical complexes, lamps and candles were burning continuously in tombs of martyrs and saints, in front of icons and relics, and in other *loca sancta*. The oil kindling those lamps, believed to have miraculous powers, was collected by pilgrims as a blessing (*eulogia*) in containers, some made of glass (e.g., Rosenqvist 1994:55; Bouras and Parani 2008:23–24).

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Fig. 1. Glass finds.

No.	Vessel	Locus	Basket	Description and Condition
1	Bottle	528	5067	Irregular rounded rim (diam. 50 mm), cylindrical neck; light green; weathering, iridescence, earth deposits
2	Lamp	514	5027	Tooled loop handle; green; weathering, iridescence
3	Lamp	547	5100	Delicately-tooled loop handle with a pinched fold at its lower end; green; severe weathering, iridescence, earth deposits
4	Lamp	523	5052	Pushed-in bottom (diam. c. 75 mm) with a wick tube (diam. c. 15 mm) set on the floor center, pontil scar on its underside; greenish blue; severe weathering, earth deposits; mended
5	Windowpane	528	5067	Quadrangular pane (4–5 mm thick); green; severe weathering, iridescence, earth deposits; three fragments, mended

Thirteen windowpane fragments were found, dispersed in various loci: two in the chapel rubble (L554), five (Fig. 1:5) in the *diaconicon* (L528), and the others (Loci 518, 523, 563) east and south of the southwestern hall (L514). Accordingly, it may be suggested that glass windowpanes were installed in the chapel, the adjacent *diaconicon*, and the southwestern hall that perhaps served as a refectory.

The glass finds from Har Ḥoma C are characteristic of the sixth–seventh centuries CE, corresponding to the excavator’s dating of the monastery (see Zelinger, this volume). Similar assemblages of glass vessels and windowpanes were discovered in contemporary monastic complexes in Jerusalem and its vicinity, for example, in the Kidron Valley (Winter 2017), on Mount Scopus (Winter 2019:136–149), at Khirbat Ṭabaliya (Gorin-Rosen 2000) and in the Jerusalem International Convention Center compound (Gorin-Rosen 2005).

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