The four objects described below—a *eulogia* bread stamp, a St. Menas ampulla, an ampulla depicting a stylite saint, and a silver spoon—were found in the course of the University of Haifa archaeological excavations of a complex of warehouses and granaries adjacent to the palace of the Byzantine governor, located to the south of the Crusader wall of Caesarea.¹ The objects were found in a layer of debris that accumulated over the Byzantine structures after their desertion following the Arab siege and conquest of the city in 640 or 641 CE. Various fragments of marble architectural elements retrieved in this area, such as chancel screen plates, a diagonally fluted colonnette, and altar legs, in addition to the items under discussion, suggest the possible existence of a chapel on a second story, above the warehouse complex. This proposal is further supported by the discovery—in the debris of the *dolia* hall of Building I at the complex—of plastered building stones from the second story, which depict large painted crosses of the *crux gemmata* type surmounting Greek inscriptions.²

The first three objects described here are *eulogiae* (Christian objects of various kinds believed to impart blessings), while the fourth may be considered Christian only in general terms, having been retrieved in the debris of an architectural complex that belonged to Christians.

1. *Eulogia* bread stamp (Figs. 156). The bread stamp³ was found in Building I of the warehouse complex.⁴ It is made of well-fired clay and is disk-shaped (dia. 10.4 cm; Th. 1 cm). A pyramidal, knob-shaped

---


² Patrich 1996: 175, fig. 29 (marble plate); 170–71, figs. 23–24 (painted cross). See also Patrich 2000b; Di Segni 2000.

³ Registration number 10/94 KK17 L.012 B.0086 001.

⁴ For a map of the complex, see Patrich 1996: 148, fig. 2, and Patrich 1999: 76, fig. 7.
handle (w. 3.5 cm; th. 3 cm) is attached at the back, in the center. More than half the original disk is preserved.

The decorations were incised on the clay before firing. The circumference of the stamp is decorated by two concentric bands, the outer bearing a zigzag line and the inner a Greek inscription, more than half of which is preserved. The suggested reconstructed reading of the complete inscription is: “Blessing of the Lord upon us, and of Saint Paul.” The inner area of the medallion depicts an arched ciborium over a cross. The arch, decorated by a zigzag line, is supported by two columns, also decorated by zigzag lines. A surrounding circle of dots is interrupted at the bottom by a smaller cross in a circle—seemingly one of a pair. Similar dots are depicted between the arms of the larger cross. The arms of both crosses have flaring ends. Another cross with flaring arms is depicted on the back. The other markings on this side, however, are unclear.

This bread stamp is the only one of its kind found to date in Caesarea. On the basis of the clay, which is different from that of the local jars and lamps, it seems that the object was not produced locally.

Eulogia bread stamps differ in their shape and inscriptions from eucharistic bread stamps. While the eucharistic bread was served to the faithful as part of the rite of communion, after it had been consecrated on the altar, the eulogia bread was distributed as a eulogia to the faithful after the conclusion of the rite and the dismissal of the assembly. It was also acquired by pilgrims at churches, monasteries, and martyrs’ shrines, and distributed to the poor at feasts. In addition, eulogia bread was given out to the faithful in conjunction with important feasts and saints’ days, without any connection to a particular site. It is also possible that a stamp could serve as a eulogia in its own

---

6 For a somewhat similar depiction of an arched ciborium over a cross, with a surrounding Greek inscription reading: “Blessing of the Lord on us,” see Galavaris 1970: 119, fig. 64 (from the Byzantine Museum, Athens). The provenance of the stamp, dated to c. 600 CE, is unknown.
7 On the local jars, see Johnson 2008; on the local oil lamps, see Sussman 2008.
8 Galavaris 1970. The identification of this object as a eucharistic bread stamp in Patrich 1996: 172, fig. 25 was erroneous.
9 Galavaris 1970: 132–33, 137–61. Of particular relevance for the stamp under discussion is the one from Thessaloniki, of c. the sixth century, depicted there as fig. 77. The blessing of the Lord is followed by the blessings of St. Andrew and (presumably) St. Paul (Galavaris 1970: 128, 141–43). On another stamp, from Vienna, SS. Peter and