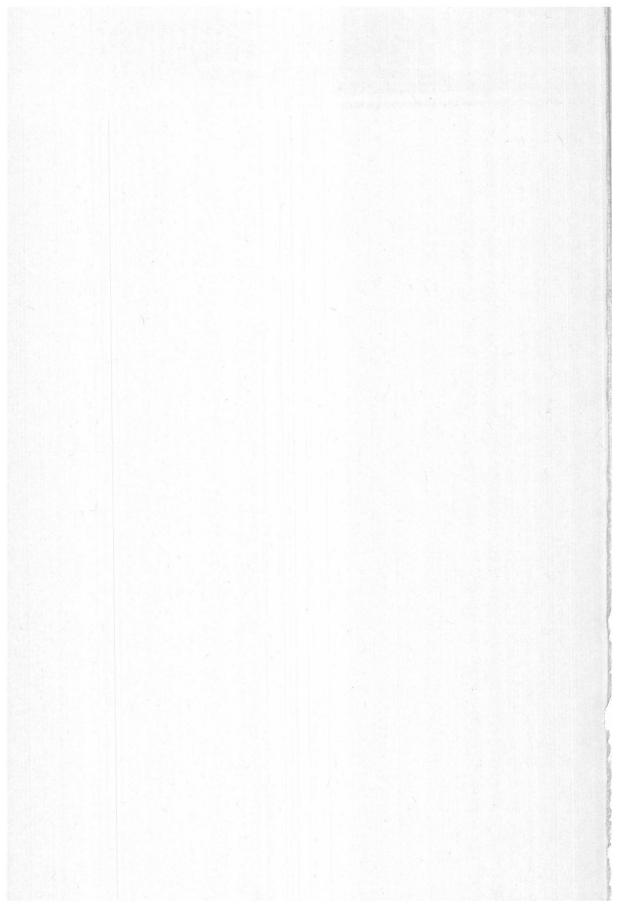
Bulletin of the Anglo-Israel Archaeological Society



Volume 23 2005



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On the cover: an 18th-century map of the Holy Land, by Eman. Bowen.

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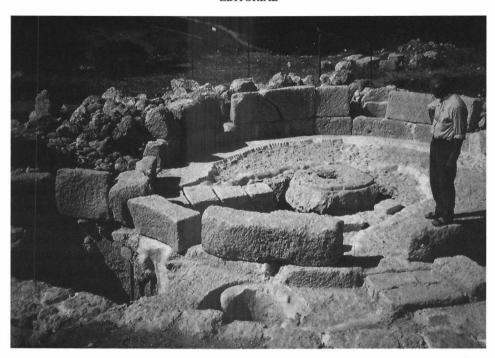
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Editorial

It is sad to open with the news that two of the authors in the current issue of the Bulletin, Carsten Thiede and Andrzej Strus, have passed away. Professor Carsten Peter Thiede, who wrote (with Egon Lass and Rafael Lewis) the report on the excavations at Motza, was a very special person, generous, full of ideas and knowledge, with deep religious conviction and humility, and a good sense of humour. He was a prolific writer with numerous books and articles on a variety of topics to his credit, including many dealing with early Christianity and the Dead Sea Scrolls. Carsten was the perfect gentleman who doggedly pursued the scholarly path he chose for himself, and even when attacked by critics for expressing controversial views – deemed by some to be far-fetched or populist – never ever had a bad word to say about any of them, though deep down I am sure he felt hurt and frustrated by some of the harsh comments he received. I first met Carsten at the offices of the British School of Archaeology in Jerusalem and we quickly discovered a mutual taste in Scotch double-malt whisky. It was there that he outlined his desire to conduct excavations at Motza, a site situated immediately west of Jerusalem, which he believed must have been the Emmaus of Scripture (Luke 24:13) and in subsequent years his dream to excavate there did eventually become a reality. As with the sudden death of people still in their prime, one is shocked not just by one's own personal loss but also by the realization that future scholarship will irrevocably have lost out with their passing. Two obituaries of Carsten Thiede are included in this issue, the first written by a friend, the Jerusalem-based journalist, Ulrich Sahm, and the second by his co-excavator at Motza, Egon Lass.

Father Andrzej Strus co-authored the second article in this issue which is about excavations conducted at the site of Khirbet el-Jiljil below the Monastery of Bet Gemal, not far from the city of Beth Shemesh. Sadly, Father Strus passed away recently (12 June 2005) after waging a ferocious battle against cancer. He did succeed, however, in making the final corrections to the draft of our joint article, but it is unfortunate he was not able to see it in its published form. Born in Strusach in Poland in April 1938, Father Strus led a very productive life with many achievements, eventually becoming a professor of early Christian history at the Salesian Pontificial University (UPS) in Rome. I have a fond memory of visiting Father Strus during his excavation of a fascinating round tower at Khirbet el-Jiljil in 1999 (see picture). He was the perfect host and after showing us around the excavation invited us back to the monastery for lunch with the rest of the excavation crew. During the years of our acquaintance, Father Strus struck me as an erudite human being with a thirst for acquiring knowledge about the historical past and early Christianity, as well as being a religious aesthete with a very strong and disciplined set of beliefs. He was fascinated by everything concerning Bet Gemal and the possibility that it,



or one of the places in its immediate vicinity, might be the site of Caphar Gamala where St Stephen was reputed to have been buried. He conducted important excavations over a number of years at the site of Khirbet Fattir. While digging together at Khirbet el-Jiljil in 2003 his illness weighed heavily upon him and I admired his sense of frantic determination against all odds, even though his body was being steadily worn down and the pressures of the dig were clearly not at all beneficial to his overall health. My best memory of Father Strus during that difficult time is of him washing potsherds and *tesserae* from the dig; calmness seemingly descended upon him and for a short while he looked extremely happy (see picture).

Five other articles on the results of the excavations at Khirbet el-Jiljil are included in this issue: a survey of the mosaic pavements by Dr Mark Merrony, a discussion of the significance of the Greek inscription 'Enter, Rejoice' by Dr Leah Di Segni, a brief analysis of the coins from the site by Dr Ermanno Arslan, and reports on the pottery finds, presented according to season, by Dr Anna de Vincenz and Professor Jolanta Mlynarczyk. I have a strange story to tell about the discovery of the 'Enter, Rejoice' inscription. During the dig at Khirbet el-Jiljil late in 2003 we stayed for the duration in rooms at the nearby monastery of Bet Gemal. The Director of the monastery, Father Antonio Scudu, was very interested in the progress of the dig but was extremely sceptical about us ever finding an inscription; he did, however, promise a case of their best Marsala wine should such an inscription be found. One night I had a dream about the discovery of an inscription at the dig. The location



where I dreamt it was found was hardly a good one: the area was considerably eroded and there was hardly any topsoil above the assumed level of mosaic floor. Next morning I told people about my dream over breakfast and there were some raised eyebrows. But when we reached the field I exercised my right as a Director of the dig and had the workers open up a new square in the unpromising area where I had dreamt the inscription was to be found. It was admittedly an unlikely spot to dig at this late stage of the dig and some crew members were understandably puzzled. Ten minutes into the excavation and the first letters of the inscription in the mosaic floor came to light. As I write these words I am sipping a small glass of excellent Marsala wine from Bet Gemal!

This issue also includes two more research articles, the first by Professor Ram Gophna, Itamar Taxel and Amir Feldstein on the identification of ancient Ono, and the second by Dr Avraham Faust on the use of terms such as 'Palestine' and 'Land of Israel' in scholarly literature which is a response to a review article published by

Professor Claudine Dauphin in a previous issue of the *Bulletin* (Vol. 21 [2003]: 65-86). Scholars have always anguished over the choice of terms that should or shouldn't be used in their publications to describe the strip of land in the southern Levant, known as 'Palestine', 'Eretz Israel' ('Land of Israel'), and also, from the advent of Christianity, as the 'Holy Land'. As readers of articles in BAIAS will be fully aware, numerous scholars, regardless of political complexion, have used the term 'Palestine' in a general geographical fashion in their scholarly papers, following a usage already firmly established in the nineteenth century in publications of the Palestine Exploration Fund and maintained throughout the twentieth century. Nowadays Israeli scholars are undoubtedly making a more frequent use of the alternative term 'Land of Israel', but in my estimation most scholars writing in English today still prefer to use the term 'Palestine' in their publications in a general non-political and geographical sense, though some are aware that this situation might very well change once a Palestinian state has been declared in the region. Indeed, a debate on the scholarly usage of the term 'Palestine' already took place in the late 1970s with a flurry of letters on the subject written by Jonas Greenfield, Dan Cole and Dame Kathleen Kenyon appearing in the pages of a popular journal, but no resolution on the subject was provided (D. Cole, J. Greenfield, K. M. Kenyon, "What is "Palestine"?", Biblical Archaeology Review 4 [No. 4: Nov./Dec.] [1978]: 43-45; see also M. Noth, 'Zur Geschichte des Namens Palästina', Zeitschrift des Deutschen Palästine-Vereins 62 [1939]: 125–144; for an alternative view regarding the origin of the word 'Palestine', see: D. M. Jacobson, 'Palestine and Israel', Bulletin of the American Schools of Oriental Research [1999]: 65–74.)

The *Bulletin* concludes with two book reviews, six lecture summaries, obituaries and a grant report. One of the obituaries is that of Peter Style, who served as Honorary Treasurer of the Society for a number of years. Peter was a gregarious man with an excellent sense of humour and an unlimited amount of generosity. Although not a professional archaeologist, Peter enjoyed digging (in addition to his gardening pursuits) and managed to participate in recent years in a number of digs, shifting soil and lifting buckets, including working for a few days on one of my own digs: the 'Cave of John the Baptist' at Suba. He will be sorely missed.

The Editors and Committee gratefully acknowledge the very kind donations made by Mr J. Dwek CBE, Mr and Mrs R. Grutz, the Sidney and Elizabeth Corob Charitable Trust, the Morris Charitable Trust and others. I would like to express my thanks to Ashley Jones, Publishing Editor, Claudine Dauphin, Editorial Advisory Board member, and to Diana Davis, Executive Secretary of the Society, for their help in producing this issue. My apologies for the delay in its appearance.

Shimon Gibson

The Excavation of a Crusader Building at Motza

CARSTEN PETER THIEDE†, EGON H.E. LASS, AND RAFAEL LEWIS

Four seasons of excavations were conducted at the site of Motza (map co-ordinates 16550–13320, 16570–13330), west of Jerusalem, between 2001 and 2004, on behalf of the Staatsunabhängige Theologische Hochschule (STH) in Basel, Switzerland and the Israel Antiquities Authority (IAA). Co-directors of the excavations were Carsten Peter Thiede and Egon H.E. Lass, assisted by Rafael Lewis. The reason for excavating at this site was the desire to supply further support for the proposal that Motza was ancient Emmaus (Fischer *et al.* 1996: 222–226). Previous excavations had already uncovered strata dating from the first century AD (unpublished; see Eisenberg 1993). It was hoped that the present excavations would expand our knowledge of this New Testament settlement, nestling among the mountains west of Jerusalem. So far, however, no architectural remains dating to that period have been found, although some of the artifacts found are suggestive.

The main finds were two large walls, belonging to a Crusader building. The southern wall (wall 3, Fig. 8) was 1.5 m wide and exposed to a height of 2.15 m. A vault, comprising the upper 30 cm of the north face, arched northwards to connect to wall 1. Both walls were made up of rough boulders and smaller stones and they stood 7.1 m apart. Between them five levels of stone collapse were encountered, and under them the floors, walls and installations of Mameluk squatters.

Loci inside the Crusader building

The earliest Mameluk occupation reached in 2004 was a white lime floor, L64 that connected to the north wall of the Crusader building (W1) in square B. The southern border of the lime floor was W60, a one-row stone wall, which also acted as a retaining wall for the floor (Figs. 1–2). It had an excavated length of more than 2 m, and an excavated depth of 60 cm. It was abutted from the north by W67, of which only the top could be seen.

There was an accumulation of surface layers, L48, on top of the above-mentioned floor L64, consisting of mud, plaster, and dark ash lenses, about 10 cm in thickness. A sample, L56, of this accumulation was sent to the Weizmann Institute for further examination. On top of this was another beaten earth floor, L47, made up of brown soil with clay content and full of flint debitage (Fig. 2). This material had been

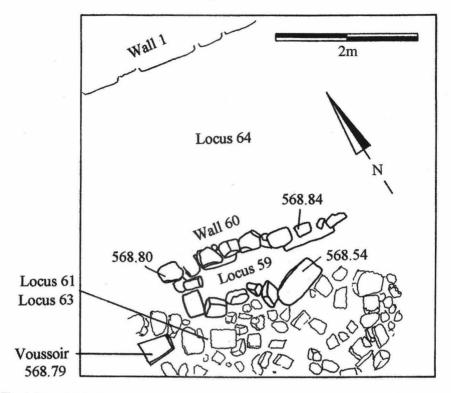


Fig. 1. Mameluk loci.

transferred to the Crusader building from Neolithic deposits. The excavated surface of all these floors was about 2.5 m square.

Floor L64 was built to the top of W60, and on its southern side the wall dropped 60 cm to floor L61, going off to the south, made up of compact beaten earth. Built onto this floor was installation L59, probably a manger for animals. It measured 1.5 m long and 0.4 m wide, utilizing W60 as its northern border and a carelessly built row of stones as its southern one, leaving the east end open (Fig. 1). Both installation L59 and floor L61 were dismantled, and under them was another beaten earth surface with pebbles, L63. A beautifully carved *voussoir*, such as are seen in the doorways of Aqua Bella, was found on this surface among other packed fieldstones. They lay under the fifth layer of stone collapse, excavated from the top in 2003 and represented by L31 in square A and L37 in square B (Fig. 3). An early Ottoman clay pipe was found in L31, proving that Ottoman squatters had occupied the building up to the time of its collapse.

The fourth level of stone collapse, L28 in square A and L34 in square B (Fig. 4), brought further proof of Ottoman occupation in the form of a restorable black Gaza jar rim and handle (L28). Additionally, two coins were found in L34.

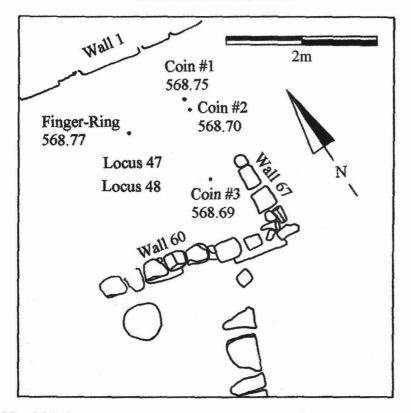
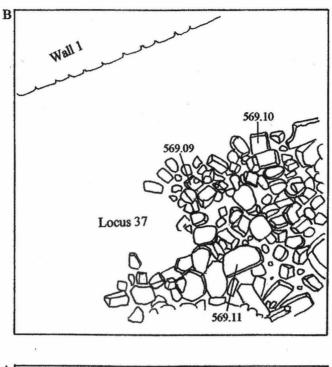


Fig. 2. Mameluk loci.

The third level of stone collapse, L26 in square A and L30 in square B (Fig. 5), yielded a rough stone which had been inscribed \LVI / (Fig. 6), the Roman numeral 56 between two slanting lines. The stone was in a rough condition, probably modified and in secondary use. It was found in the southwest corner of square B (L30). In square A (L13, which equals L26) the level contained Mameluk pottery, including a decorated lamp fragment (Fig. 10G). In square C (L10), a group of Ottoman sherds was found, which may have been made in the coastal region. It was a very distinctive group because of its high sand content (Fig. 10A-E). Another find was a fragment of a purification stone jar of *kalal* type (Fig. 10F; see John 2:6), giving evidence of a Jewish presence in the first century AD (Gibson 2003: 294).

The second layer of stone collapse was demonstrably the vaulted roof of the first storey, which had fallen suddenly and in one piece, as can be seen in the west baulk of squares A and B (see section drawings, L27). Among the stones in square A were two well-cut *voussoirs* (L21), which had rolled down to the north face of wall 3 (Fig. 7). A small silver ring and a coin were found among the debris (for the location of the silver ring, see Fig. 8, square A). In square B (L27) the stones were seen to be standing on end, exactly as they were lodged in the vaulted ceiling. In square C



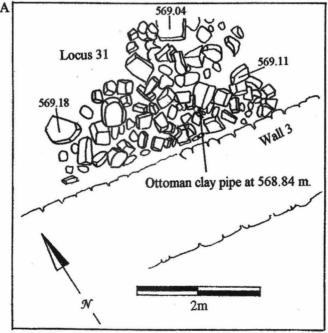


Fig. 3. Fifth layer of stone collapse.

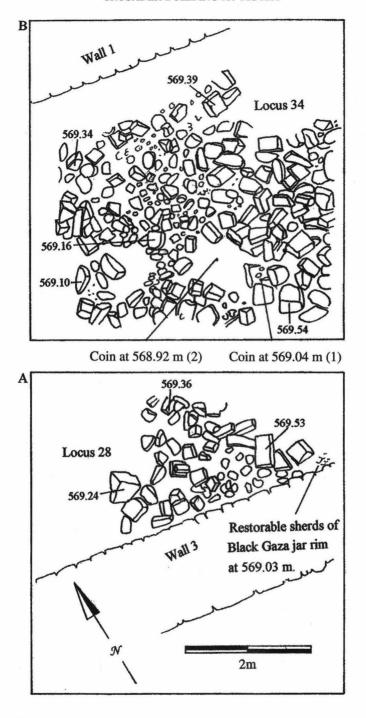


Fig. 4. Fourth layer of stone collapse.

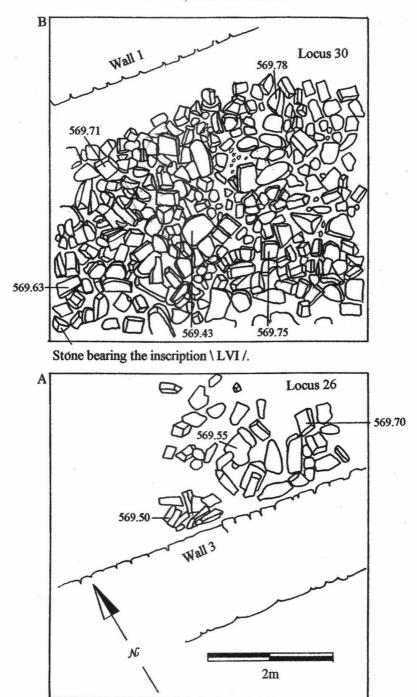


Fig. 5. Third layer of stone collapse.

CRUSADER BUILDING AT MOTZA



Fig. 6. Stone bearing the incised signs \LVI /.

(L29) the plaster that fell from the vault was still present, with its outer surface lying face down. The inner surface, bearing the impressions of stones, was exposed face up. Here, too, the elongated stones were standing on end, at right angles to the exterior surface. The plaster was tempered with occasional small pebbles and consisted mostly of lime, with ash and charcoal inclusions. The plaster extended upward on the vault only to a certain height, then the arched roof consisted of bare stones (L32), which had been thoroughly blackened by long exposure to smoke. However, these blackened stones lay at a deeper level than the fallen plaster, and only a few were excavated in 2003.

Locus 7, the loose soil on top of the second layer of stone collapse, contained a tile with a Hospitaller's cross stamped on it (Knights of the Order of the Hospital of St. John of Jerusalem: Fig. 10I). The then Master of the Order of St. John, Fra' Raymund du Puy, introduced the eight-pointed cross in c. 1128, as an alternative to the traditional 'Latin' cross. An enigmatic ostracon, incised before firing, bearing a Second Temple period Hebrew inscription, was also found (Fig. 10H).

The first layer of stone collapse was lodged in soil that was anywhere from 0.25 to 1.5 m thick. It represented what was left of the second storey of the building. A substantial part of this material may have been robbed. Among the debris in square A (L19, Fig. 8) a silver earring was found, as well as two coins. One dated to the reign of Justinian I (AD 527–537), the other to Marcus Aurelius (AD 161–180). The stones in square C, well above the first-storey vault collapse, were aligned in

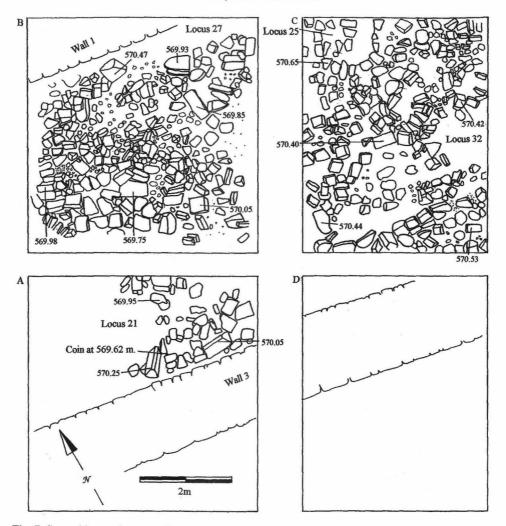


Fig. 7. Second layer of stone collapse.

rows, apparently showing the patterned collapse of a second-storey vault. Among the debris was a well-cut *voussoir* (L23), lying in the middle of the square, in a 1.8 m gap between northern and southern areas of abundant collapse (L17 and L22). This relatively bare area may have experienced some robbing, particularly if there were any *voussoirs* showing.

Occupation of the area after the collapse of the building was limited to what appeared to be a silo (L25, Fig. 7) in the northwestern corner of square C. A clear circle of stones marked the top, but excavation of the sides, to ca. 1 m depth, was less certain.

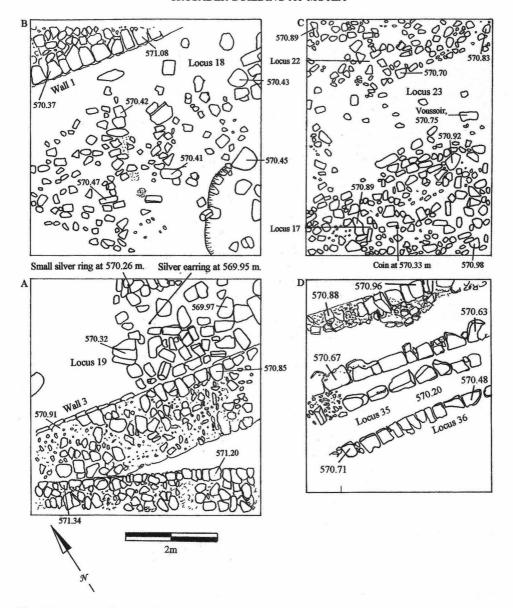


Fig. 8. First layer of stone collapse.

A natural fill and topsoil covered the upper collapse. Of these, Locus 4 contained a tile with a round, stamped impression in it (Fig. 10J). An unidentifiable coin was found in the topsoil. The pottery found in the collapse and in the intervening fills indicates that most historical periods are represented at Motza, and that there is a potential of finding multiple strata in future explorations of the site.

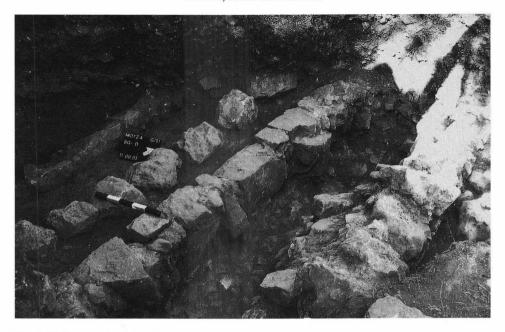


Fig. 9. Wall 3 and Conduit L36, to west.

Loci outside the Crusader building

The top of wall 3 was excavated in square D, where the core of it had been robbed out, so that only the two outer rows remained. Excavation of this square revealed a conduit (L36, Figs. 8, 9), running parallel to the southern face of wall 3. Its inner width was 0.5 m, and it contained sorted, water-carried silt and small pebbles of 2–3 mm diameter (L35).

Under the conduit, the deepest layer reached in this area was L65, a deliberate fill of compact brown soil with gravel and small stones. Going upward, it changed to a hard, dark, stony soil, L55. Together these two loci were 70 cm deep, both earlier than the conduit, dating to the Mameluk Period. This proved that the original exterior surface of the Crusader building had not been reached, and that the external wall of the building stood high above the ground.

Conclusion

We know from a drawing made in AD 1586 by Giovanni Zuallardo (reproduced by Vilnay 1965:126, but dated incorrectly) that the Crusader building at Motza stood at least partly all the way to its second-storey roof (Fig. 13). The collapse of the building occurred all at once, with rows of stones jammed tightly into the ground, and a large area of plaster lying intact, face down. Such a collapse can only occur during a serious earthquake. We know of two major earthquakes in the area during the eighteenth century AD (Amiran 1952: 50): one occurred in 1752, the other in

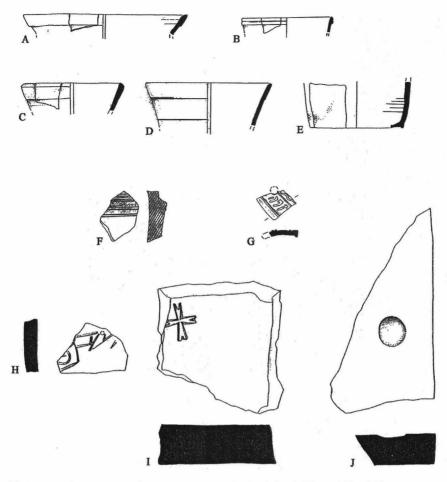


Fig. 10. Pottery (A-E), stone artifact (F), lamp (G), incised sherd (H), and tiles (I-J).

1759 (Amiran 1951: 230). We may assume that one of them toppled the building, thus giving a date to the latest occupation.

Acknowledgements

The four seasons of excavations at the site (August 2001; September 2002; August—September 2003; August—September 2004) were conducted under the joint auspices of the Staatsunabhängige Theologische Hochschule (STH) in Basel, Switzerland, and the Israel Antiquities Authority (IAA). Co-directors of the excavations were Carsten Peter Thiede and Egon H.E. Lass, assisted by Rafael Lewis (Area Supervisor), Z. Sagiv and C. Amit (Photography), A. Hajian (Surveying), I. Lidski and Carmen Heresh (Pottery Drawing), and students of the STH. Thanks are due to IAA staff Jon Seligman, Alla Nagorski, and Zvi Greenhut for their assistance, and to Shimon Gibson (Jerusalem Archaeological Field Unit) for helping to read pottery in the field.

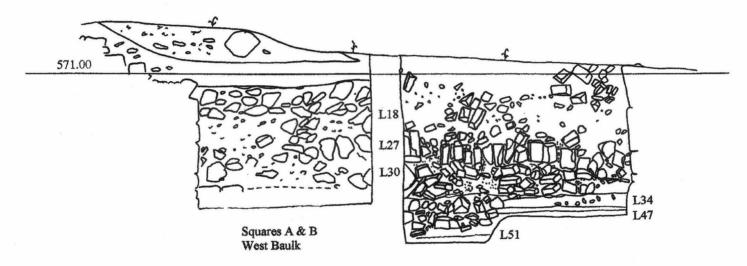


Fig. 11. West baulk section of Squares A and B.

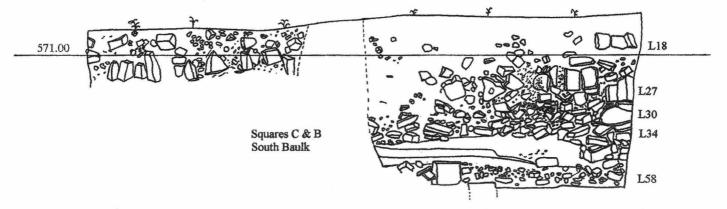


Fig. 12. South baulk section of Squares C and B.



Fig. 13. Engraving by Giovanni Zuallardo from 1586.

Appendix: Flotation at Motza / Egon H.E. Lass

Introduction and Methodology

In August and September 2004, during archaeological excavations at Motza, 13 flotation samples were collected from two Mameluk floors onto which a 1-m fine grid had been imposed. The intention was to analyse the content statistically to determine whether any quantitative or locational configurations might be discovered. Fine grids were sampled by taking one unsorted bucket of soil from the total area of each 1 m fine grid. When they had passed through the flotation process, all the samples were sorted, calculated and analysed by the same person.

In response to lack of budget and water shortages, no elaborate flotation device was used (cf. Stewart and Robertson 1973; Richardson and McCreery 1978; Lass 1994 and 2001). Soil samples were taken from designated 1-m fine grids and weighed. Four samples were taken from floor locus 47, and nine from floor locus 48 (for the location of these two superimposed floors, see Fig. 2 above). A total of 123.9 kg of soil were collected, yielding a mean weight of 9.5 kg per soil sample.

After weighing, the soil sample was poured onto a 1-m square piece of mosquito screening, which was submerged in a barrel of water and pulled back and forth,

CRUSADER BUILDING AT MOTZA

causing a rolling motion of the material, until all of the silt had been washed away. The remainder (heavy fraction) was dried in the sun, taken to the lab and sorted with tweezers under low magnification.

The material culture that was sorted from the flotation samples included pottery, bone, micro- and macroflints, eggshells, fish scales, snails, seashells and occasional finds, such as glass, tesserae, plaster, etc. Botanical remains were tabulated separately (see Table 3) listed only as being present without going into counts. Identification was at the amateur level and does not attempt an analysis of species. The most numerous category was flint (157 macrochips and 1602 microchips, of which 52 were microflakes, i.e. 3%. This denotes a typical percentage for domestic activities, in which stone tools were used and resharpened. It does not represent an industry of the entire tool production process, in which the percentage of microflakes can be as high as 7%, as was seen in several industrial Neolithic deposits in the Modi'in area [Gibson and Lass, in press]). Unfortunately, the flint was not in situ, but had been transferred to the Mameluk floors from nearby Neolithic deposits. This places the whole analysis in question, because if microflints can be transferred, so can bones and eggshells. However, this study proceeded in good faith, taking for granted that the only thing transferred were flint chips. If other cultural deposits were indeed in situ, then the small size of bones, eggshells and fish scales would have kept them fairly close to the site of deposition, even after a sweeping. Provisionally, they were thought to represent the activities of food preparation or consumption.

Since every sample has a different weight with its own cultural content, a system had to be devised, which expressed relative quantities in a statistically rigorous way. The heavy fraction, the part of the sample that was caught in the screen, became a percentage of the gross weight, while other cultural categories were expressed as items per kg of soil (for absolute counts see Table 1, for mean number of items per kg of soil see Table 2). The values of each fine grid were computerized. When printed out, each separate histogram for each fine grid could be cut out and pasted back onto the top plan, into the appropriate location, hopefully 'representing associated patterns of individual behaviour behind the spatial pattern observed' (Clarke 1977:19).

Table 1: Absolute counts of samples from fine-gridded floors. (Gross weight and heavy fraction in kg. Flint not included in totals.)

Locus	Gross Weight	Heavy Fraction	Pottery	Bone			Micro Flakes	-	Snails	Sea- shell	Totals	N
47 48	37.8 86.1	8.5 13.9	31 111	330 634	98 59	979 623	25 27	68 601	15 16	0 34	444 1396	4 9
Total Sample	123.9 es	22.4	142	964	157	1602	52	669	31	34	1840	13

THIEDE, LASS AND LEWIS

Table 2: Mean number of items per kg of soil (flint not included in totals.)

Locus	Heavy Fraction (%)	Pottery	Bone	Macro Chips	Micro Chips	Micro Flakes	Egg- shell	Snails	Sea- shell	Totals	N
47	22	0.8	8.7	2.6	25.9	0.7	1.8	0.4	0	11.7	4
48	16	1.3	7.4	0.7	7.2	0.3	7.0	0.2	0.4	16.2	9
Total Sample	18 s	1.1	7.8	1.3	12.9	0.4	5.4	0.3	0.3	14.9	13

Table 3: Presence of botanical remains in the fine grids of floors.

Fine Grid, Locus 47		Charcoal	Olive	Legume	Grain	Grape
. 1		×				
2		X	X			
3		x				
4		X				
Fine Grid, Locus 48						
1		X	X	X	X	
2		X	X		X	X
3	1	X	X		X	
4		X	X	×		
5	i	X	X			
6		X	X			
7		x	X	X	X	
8	}	X	X		X	1
9)	X	X	X	X	

Floor Profiles

Locus 47 (Fig. 14)

Four samples were collected, weighing 37.8 kg. The heavy fraction weighed 8.5 kg, or 22% of the gross weight.

The distribution of eggshells and heavy fraction were the same, whereas the bones and snails were similarly accentuated on the south side. Fish scales were clustered in the southwestern corner. The latter appeared to be a favourite spot for several kinds of activity that left behind bones, eggshells, and fish scales, which is the reason snails also congregated here, seeking the moisture left behind by human activity. The northeastern corner was reserved for potsherds and eggshells, possibly attesting food preparation that involved pottery vessels.

Other finds included three mother-of-pearl shells (fine grid 2).

CRUSADER BUILDING AT MOTZA

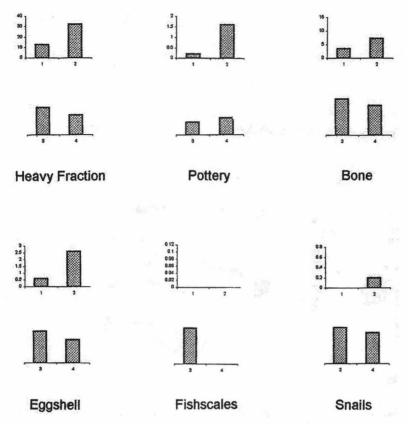


Fig. 14. Locus 47 (heavy fraction is a percentage of the gross weight of the soil sample; all others are items per kg of soil).

Locus 48 (Fig. 15)

Nine samples were collected, weighing 86.1 kg. The heavy fraction weighed 13.9 kg, or 16% of the gross weight.

The distributions of pottery and heavy fraction were more or less the same, but no other distinct patterns could be detected, except that eggshells and fish scales were slightly heavier in the northern region of the floor.

Other finds included iron slag and iron fragments, glass fragments, plaster, and mosaic tesserae.

Discussion

In the botanical counts, the fine grids of Locus 47 showed 4 instances of charcoal and 1 of olive; those of Locus 48 showed 9 of charcoal, 9 of olive, 6 of grain, 4 of legume, and 1 of grape. This is probably fairly representative of a Moslem economy,

THIEDE, LASS AND LEWIS

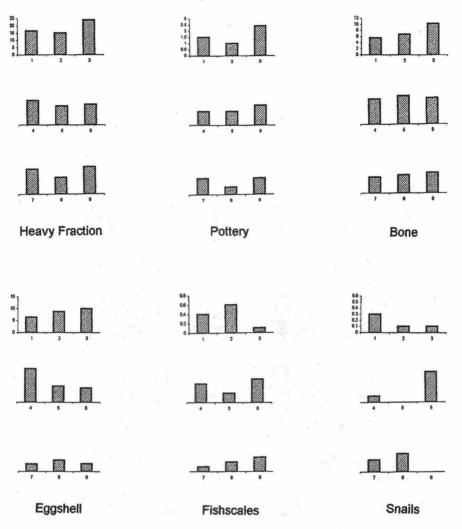


Fig. 15. Locus 48 (heavy fraction is a percentage of the gross weight of the soil sample; all others are items per kg of soil).

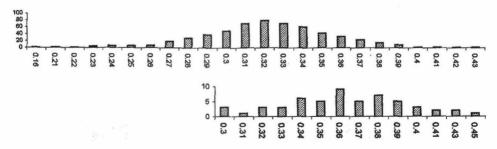


Fig. 16. Motza eggshell thickness (top) compared to modern eggshell thickness (bottom).

in which olive oil was of primary concern, supplemented by grains and legumes. Grapes were of small interest, since no wine was made. Meat, poultry, and fish complemented botanical foods. Eggshell thickness, measured in mm, compared favourably to modern eggs (see Fig. 16). The eggshells found at Motza are slightly thinner than modern ones, most likely because the chickens that laid them did not have the benefit of modern nutrients. The distribution shows that the chicken was well domesticated when these eggshells were deposited, unlike more ancient sites, such as Early Bronze Lod, where a wide range of species was eaten and eggshell thickness ranged from 0.2 to 2.0 mm (Lass 2002). The small range of eggshell thickness at Motza is one of the prime reasons for thinking that the material culture categories analysed here are from primary deposits.

The total items per kg of soil, 14.9, are quite low as archaeological sites go, particularly when the fertile region is considered. In comparison at Early Bronze Age Lod, 43 items per kg of soil were discovered; at an Abbasid house in Modi'in, 54.3 items per kg, at Hellenistic levels in Tell el-Farah (South), 26.3 items per kg, at a Roman cave in Suba, 17.4 items per kg, and only at Iron Age to Ottoman Tell Zeitah, at 11.1 items per kg, less items were discovered than at Motza. This does not attest to great wealth or a dense population. According to these flotation results, therefore, the squatters in the Crusader building at Motza were small in number and quite poor.

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New Excavations at Khirbet el-Jiljil (Bet Gemal) Near Beth Shemesh

ANDRZEJ STRUS † AND SHIMON GIBSON

Two seasons of archaeological excavations were conducted in 2003 at Khirbet el-Jiljil, a site situated on the slope of a hill northwest of the Monastery of Bet Gemal (Bayt Jimal), and not far from the southern outskirts of the modern city of Beth Shemesh in the northern Shephelah, west of the hills of Judah. Within visual range are the walls of the ancient Byzantine monastery on the mound of Ayn Shams (Tel Beth Shemesh), excavated in 1911 by Mackenzie, 2.5 km to the north. Previous excavations conducted at Khirbet el-Jiljil in 1999 by A. Strus, on behalf of the Salesian University in Rome, brought to light a large monumental circular structure located within a fenced courtyard (Strus 2001: 270–271). The function of the earliest stage of this structure is unclear, but later in the Byzantine period it was used as a large wine press with mosaic floors and a central screw-press device. The structure continued to be used or was abandoned in the Umayyad period. The new excavation project (2003), co-directed by the authors, targeted a large building located immediately to the south of the circular structure that had not previously been excavated. The purpose of these excavations was to establish the general character and function of the building, as well as its chronology.

Description of site

Khirbet el-Jiljil is perched on a low hill overlooking a regional road running through Wadi Bulus, linking the towns of Eleutheropolis (Beth Guvrin) and Nicopolis (Emmaus) with Beth Shemesh (Fig.1). A cobbled local road leads up to Khirbet el-Jiljil from Wadi Bulus (Nahal Yarmut), passing the north side of the site and ascending in the direction of Bet Gemal. This road was not investigated during the excavations, but it would appear to be ancient. A number of caves, rock-cut installations and evidence for stone-quarrying activities are visible on the slope of the hill above the ruins of Jiljil to the east and southeast, including one distinctive Byzantine-period tomb (SY1) with a rectangular stepped entrance shaft, a central chamber and three burial spaces in arcosolia. One large cistern (SY4) with its entrance shaft covered by a large rectangular capstone (1.05 \times 1.35 m), is situated about 100 m to the east of the site. Scattered across the landscape are occasional flints of Neolithic (PPNA) date and these may very well have been associated with the Neolithic site previously investigated in this region by Yehuda Dagan (Site 17); Chalcolithic and Early Bronze Age sherds are also known in the wadi below.

STRUS AND GIBSON



Fig. 1. Aerial view towards the southeast: Khirbet el-Jiljil (centre left); 'Einot Dekalim (right, next to road); Bet Gemal (on top of hill). (photograph: R. Cleave).

The ruins of Khirbet el-Jiljil (situated at Israel Grid map ref. 147250 126850; at an elevation of 264 m above sea level) consist of a number of ancient building complexes spread out across a ridge (10.5 dunam). (Fig. 2) ¹ Although the region was surveyed in some detail in 1863 by Victor Guérin (1869) and in the 1870s by British officers of the Royal Engineers during the *Survey of Western Palestine* (Conder and Kitchener 1883: 24), Khirbet el-Jiljil is the only site of substance that escaped their attention and does not appear on their published maps. In the late nineteenth century an inscribed 'Ionian' capital decorated with crosses was found at the site and published by Séjourné (1892: 262–263) and Germer-Durand (1893: 212–213). The inscription has an invocation in Greek that was translated '(to the) One God, help the master of Antiochianus', or, alternatively, 'One God, help the master of Antiochus the Christian'. ² Di Segni (2005) suggests correcting their reading to 'One (is) God who helps the master of Antiochianum', inferring therefore that the last word was a genitive neuter referring to a farm or landed estate that was possibly founded by a person named Antochius/Antiochus.

The outline of a number of distinct buildings represented by the tops of walls and well-defined heaps of rubble and ashlars, were visible at Khirbet el-Jiljil prior to the excavations (Fig. 3). ³ The largest of these buildings is situated on a broad natural terrace at the top of the site (Fig. 3:3) and access to it was by way of a fenced path extending toward it from the east (Fig. 3:4). This may very well be the Byzantine

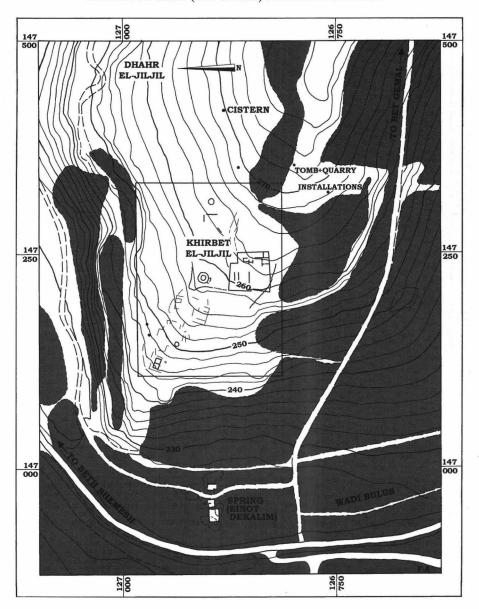


Fig. 2. General location map showing Khirbet el-Jiljil. The rectangular area defines the extent of the map shown in Fig. 3. (drawing: F. Amirah).

period 'temenos' seen in 1918 by Father Maurice Gisler (1918: 20). Within this building complex Gisler identified the remains of a chapel, 8 m in length, terminating in an apse, 2.4 m in diameter. ⁴ Opposite the building (i.e. to its north) is a fenced courtyard (Fig. 3:5), almost mirroring the size and shape of the building itself, which has the remains of a circular structure containing a wine press (Fig.

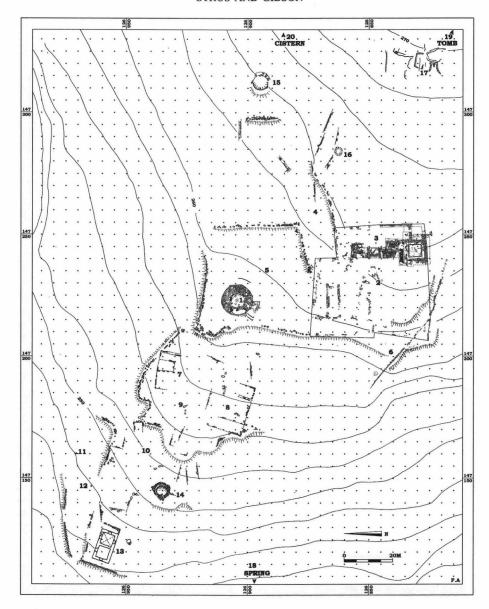


Fig. 3. Khirbet el-Jiljil: (1) circular tower/wine-press; (2) large building complex; (3) area of 2003 excavations; (4) fenced path extending from the east; (5) fenced courtyard; (6) terraced path; (7) small building complex; (8) small building complex; (9) lintel carved with a *tabula ansata* (see Figs. 3:2; 6); (10) remains of structures; (11) fragment of stone basin; (12) capital of column decorated with crosses (see Figs. 3:1; 5); (13) Late Ottoman structure (see Fig. 58); (14) lime kiln; (15) lime kiln; (16) circular depression; (17) rock-cuttings and cuphole; (18) spring (beyond map); (19) rock-cut burial cave with *arcosolia* (beyond map); (20) large cistern (beyond map). (drawing: E. and K. Koszewski; updated by S.Gibson and F. Amirah).

KHIRBET EL-JILJIL (BET GEMAL) NEAR BETH SHEMESH

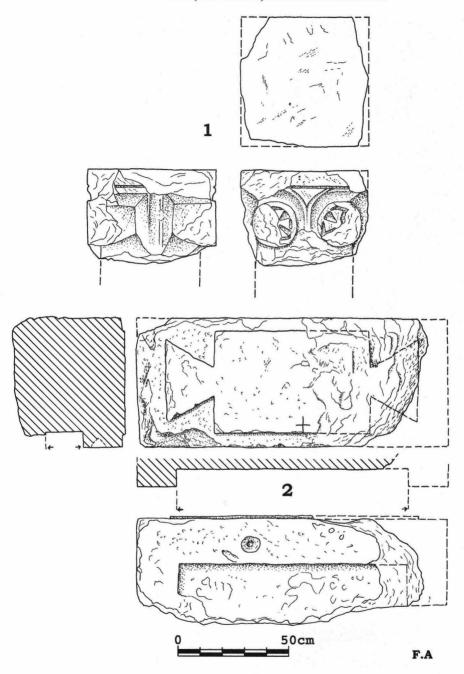


Fig. 4. Architectural fragments from survey of Khirbet el-Jiljil: (1) capital of column decorated with crosses (see Fig. 3:12); (2) lintel carved with a *tabula ansata* (see Fig. 3:9) (drawing: F. Amirah).



Fig. 5. Capital of column decorated with crosses, upside down as found (see Fig. 4:1).

3:1). The lower buildings of the site, situated along the ridge to the northwest, appear to have been much smaller; at least two buildings were discerned in this area during the survey, but there may have been more (Fig. 3:7,8). Architectural fragments were visible on the surface close to these buildings, notably a capital of 'Ionian' type decorated with carved crosses (Figs. 3:12; 4:1; 5) and a lintel of a doorway carved with a *tabula ansata* (Figs. 3:9; 4:2; 6). ⁵ Surface pottery discovered in and around these structures dates from the Early Roman, Byzantine, Umayyad, Abbasid and Ottoman periods (cf. the published pottery from an earlier survey of the site: Vincenz 2003). One structure from the Late Ottoman period, which is in a deteriorated state of preservation, is visible in the lower part of the site (Fig. 3:13), as well as two limekilns that presumably are also to be dated to this period (Fig. 3:14,15). A footpath extending along the southern edges of the ruins (Fig. 3:6) probably also dates to Ottoman times.

At the foot of the hill, within Wadi Bulus (SY7), is the principal source of water for the site ('Einot Dekalim; Arabic Ayn Bayt Jimal) and excavations conducted there by the Israel Antiquities Authority revealed remains of a well, channels, a large pool and other water devices dated to the Late Ottoman period (Weksler-Bdolah and Peterson-Solimany 2000; cf. Guérin 1869: 26 who mentions the spring and fertile gardens, and Conder and Kitchener 1883: 24) (Fig. 7). ⁶ The waters from the well were apparently raised using a *saqiya*-type wheel with attached ceramic



Fig. 6. Lintel carved with a tabula ansata, upside down (see Fig. 4:2).



Fig. 7. Interior of the well-house at 'Einot Dekalim.

jars, and water was subsequently conveyed to the fields in the wadi along conduits set upon high stone walls for irrigation purposes. The well was still functioning in the early twentieth century, but a pump appears to have replaced the water wheel.

Large building

The large building was the focus of the new excavations conducted at the site (Fig. 8). Surface indications suggest the building was roughly square (50×50 m) extending over an area of approximately 2.5 dunam; this corresponds well with the 45 to 50 m size for the complex proposed by Gisler (1918: 20).

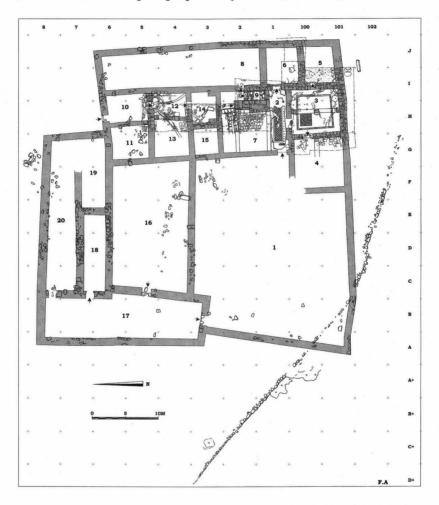


Fig. 8. Reconstruction plan of the large building complex at Khirbet el-Jiljil: (1) large open? area; (2) hallway with mosaic floor and inscription; (3) large room with mosaic floor subdivided by arches; (4) large room; (5) corner room with plastered floor; (6) room with entrance to subterranean cave complex L80; (7) room with flagstones; (8) room; (9) small vaulted room; (10) room with doorway to the north; (11) room; (12) room with conduit and cistern L32; (13) room with conduit; (14) room with entrance to subterranean cave complex L31; (15) room; (16) large chamber: possible chapel?; (17) large unit: perhaps subdivided? with doorways leading to 1, 16, 18 and 20; (18) elongated room; (19) room; (20) room: hallway? (drawing: F. Amirah).



Fig. 9. Lintel with carved rosette design (see Fig. 38:1).

The plan of the building presented here (Fig. 8) is a tentative reconstruction based on the mapping of the tops of walls and the jambs of doorways that were visible, poking out from the surface of the site. The whereabouts of the 'chapel' seen by Gisler in 1918 is unclear and signs of it were not evident to us on the surface of the site. Indeed Gisler did not publish a plan of this chapel and his interpretation may have been based on surface indications at the site that were misread; only further excavations will be able to clarify this point. To facilitate the mapping procedures a group of volunteers were employed to remove vegetation and small stones from above the ruins of the building complex during the first season of our excavations.

A fenced path (Fig. 3:4) was seen to give clear access from the east to the northeast corner of the building and it is here that we should expect to find the main entrance to the building, or perhaps even two leading into separate wings. The assumption is that at least one entrance is located in the unexcavated east wall of the north wing (bordering rooms 19 and 20). The north wing comprised a number of rooms (18, 19 and 20) that probably served as hallways and/or storage chambers, judging by their elongated shape. It should be pointed out, however, that these larger enclosed areas may very well have been subdivided by internal walls into smaller units; only further excavations will be able to clarify this matter. In any case, these rooms communicated with room 17, which, in turn, gave access to room 16 and through a doorway in the south to the larger space 1. Based on surface indications, room 16 would appear to have been a fairly large chamber (approximately 18×12 m) and therefore it may have served some general communal function, such as stables. Alternatively, it may have been a chapel. ⁷ Its ceiling was most likely

supported by a row (or two rows) of arches, as a springer for a double arch seen lying on the ground would seem to testify (the position of this stone is marked on Fig. 8 immediately west of room 15; for a photograph of this stone, see Strus 2003: 35, Fig. 2.5). A fragment of a lintel for a large doorway, decorated with a rosette within a circle, was also visible on the ground surface close to the southeast corner of room 16 (Figs. 9 and 38:1; the position of this stone is also marked on Fig. 8). It is unclear whether space 1 was subdivided in any way into rooms or whether the overall space was used as open courtyards; surface indications are not very helpful in this respect and further excavations are needed.

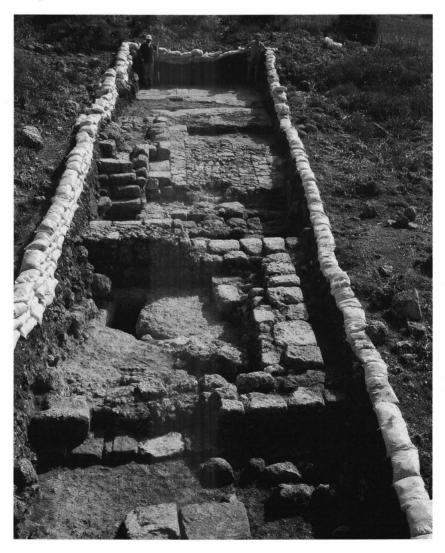


Fig. 10. General shot of the first season of excavations, looking south.

A doorway from the access area on the northeast side of the building visibly led into the east wing of the building, which comprised three parts: a series of small rooms (10–15) on the north side; larger rooms to the south (3–4), with a hallway (2) and an internal courtyard (7) linking space 1 with a range of rooms on the east side of the wing (5–6, 8). Rooms 10–15 may very well have been part of the service area of the building complex. Parts of the east wing of this large building complex were exposed during the course of the 2003 excavations.

Stratigraphy of building

The main reason governing the choice of the area for excavation during the first season was the good preservation of the architectural remains on the east side of the large building complex. Tops of walls were clearly visible in this area and access to Cistern L32 was possible even before the beginning of the excavations. The undulating morphology of the surface fills above the building was clearly a result of the robbing activities for building stone that occurred there in antiquity. Mapping was therefore made of all surface contours of the area at the start of the excavations, so as to obtain a full graphic record of post-building depositional features and disturbances.

A series of 5×5 m excavation squares (H1–5, H100) were subsequently opened up from north to south across the east wing of the building, with the area that was dug during the first season eventually reaching a length of 25.5 m (Fig. 10). This area allowed us to gain a fairly good picture of the layout of some of the rooms within the building, and brought to light parts of two mosaic floors in rooms 2 and 3 (loci 9, 26). The original grid system for the squares established by Strus for the earlier 'tower' excavation, with a set of numbers running south to north from 1 to 50 and with a corresponding set of alphabetical letters running from A to Z from west to east, only partially covered the area of the large building. Hence, a new set of numbers running from 100 to 150 was established for the area running from north to south beyond grid 1 (Fig. 8).

The aim of the second season was to uncover the large mosaic floor (L26) in room 3 in its entirety and to ensure its proper conservation; this was also our intention regarding the narrow mosaic (L9) exposed in room 2. To further this aim the southern parts of the excavation were enlarged considerably to the east (10 m), west (3.5 m), and south (10.5 m). Together with the area excavated during the first season the total area excavated to the south covers an area of about 21 m from north to south and 17 m from west to east (Squares G100–101, H-I 1–2, H-I 100–101, I1–2, I100–101, J1, J100). The total area excavated during the two seasons of work was therefore approximately 320 sq. m.

The following is the stratigraphical sequence that was established for the Khirbet el-Jiljil building complex based on the results obtained during the two seasons of work (2003) at the site (for the location of loci, see Figs. 11–20):

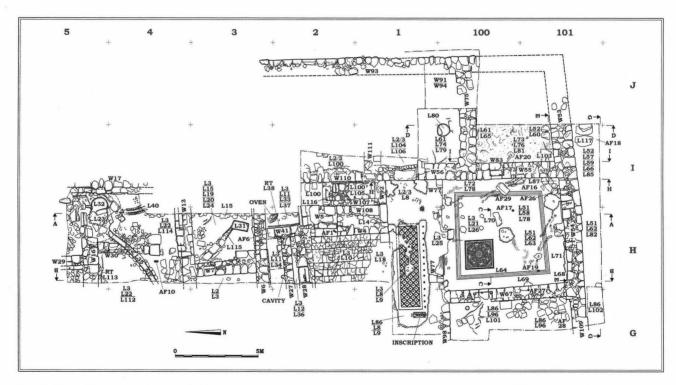


Fig. 11. Plan of the excavation area indicating the wall numbers (W), loci numbers (L) and architectural fragment numbers (AF), and the position of elevations A-A, B-B, C-C, D-D, E-E, G-G, H-H. Excludes elevations of the cave complexes (drawing: F. Amirah).

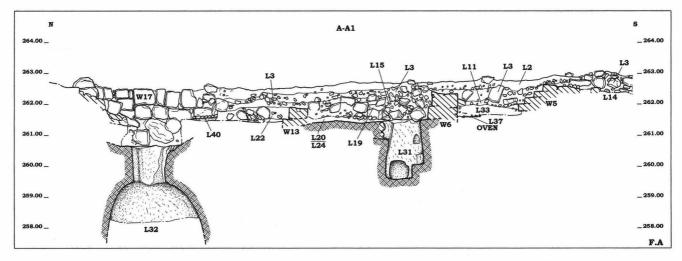


Fig. 12. Elevation A-A1: the north part of the east baulk of the excavation area from Square H5 to Square H101 (see Fig. 13) (drawing: F. Amirah).

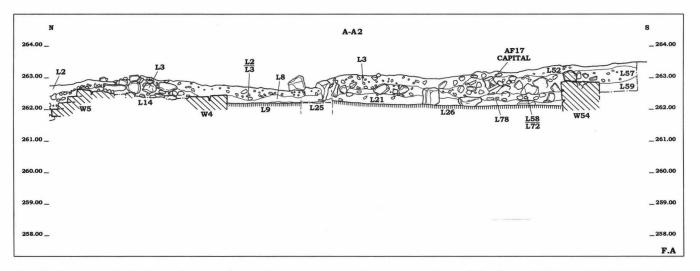


Fig. 13. Elevation A1-A2: the south part of the east baulk of the excavation area from Square H5 to Square H101 (see Fig. 12) (drawing: F. Amirah).

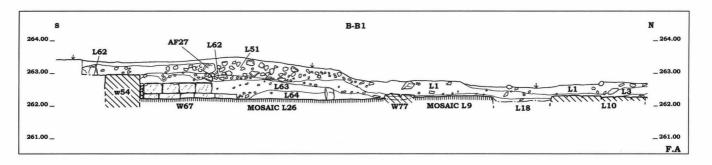


Fig. 14. Elevation B-B1: the south part of the west baulk of the excavation area from Square H101 to Square H5 (see Fig. 15) (drawing: F. Amirah).

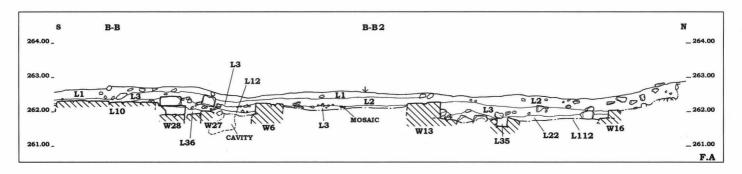


Fig. 15. Elevation B1-B2: the north part of the west baulk of the excavation area from Square H101 to Square H5 (see Fig. 14) (drawing: F. Amirah).

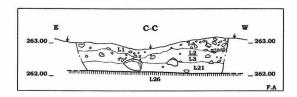


Fig. 16. Elevation C-C: south baulk of central part of Square H100 (see Fig. 11) (drawing: F. Amirah).

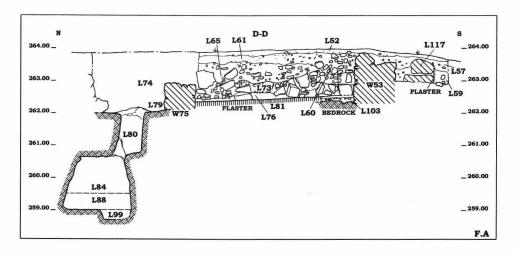


Fig. 17. Elevation D-D: east baulk of excavation area from Square I1 to Square I101 and through shaft L80 (drawing: F. Amirah).

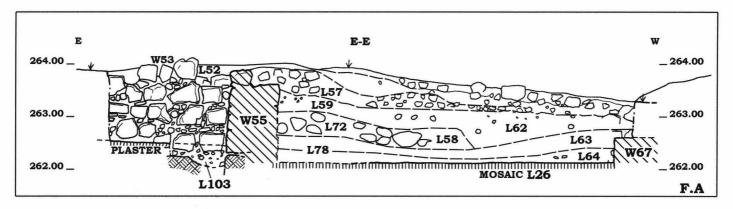


Fig. 18. Elevation E-E: north face of W53 and south baulk of excavation area from Square I101 to Square G101 (drawing: F. Amirah).

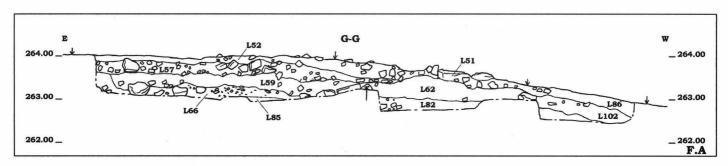


Fig. 19. Elevation G-G: south baulk section from Square J101 to Square G101 (drawing: F. Amirah).

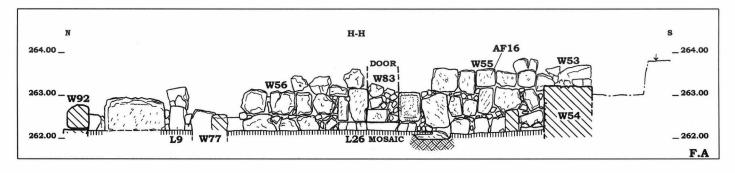


Fig. 20. Elevation H-H: west face of W55 and W56 from Square I2 to Square I101 (drawing: F. Amirah).

- (a) Topsoil and surface fills, blackish, with many root systems of plants, and fills around mouth of cistern and inside (*Modern*): Loci: 1, 1–2, 23 (cistern mouth), 32 (cistern), 51, 52, 61, 86, 91, 96.
- (b) Stone clearances in the form of discrete scatters of small stones and an undulating brown soil layer extending over the site and above the walls of the ruined ancient building (*Ottoman to Modern*): Loci: 2, 2–3, 57 (cobbled surface), 59 (hard surface), 62, 94, 102 (hard surface).
- (c) Robbing of the tops of the walls of the building and re-deposited collapsed debris (*Ottoman*): Loci: 3, 14, 60, 65, 66.
- (d) Collapse of building following robbing of internal walls and pavements (*Abbasid*): Loci: 8, 12 (robber's trench), 15, 18 (robber's trench), 19, 25 (robber's trench), 58, 63, 72, 73, 74, 82, 85, 95,100, 101, 104.
- (e) Deposits on floors, installations and interior areas of the building (and dumped fills in subterranean caves) from prior to the robbing activities and collapse (*Umayyad*): Loci: 11 (floor), 20, 21, 22, 24, 31 (shaft to cave), 39 (cave), 40 (channel), 64, 68 (installation), 69 (installation), 70 (installation), 71 (installation), 76, 78, W83 (blocking of doorway W55b/W56b), 84 (cave), 87 (installation), 95 (cave), 105, 106, W110 (blocking of doorway).
- (f) Reconstruction of building (*Umayyad*): Loci: W5 (steps), W6b, W7b, W13b, W16b, W17b, W29b, W30b, W53b, W54b, W55b, W56b, W67b, W75b, W92b, W93b, W98b, W107, W109b, W110b, W111.
- (g) Robber's trenches preceding the reconstruction of the building (*Umayyad*): Loci: 38, 113
- (h) Mosaics, floors and installations within the building (*Byzantine*): Loci: 9 (mosaic), 10 (pavement), 26 (mosaic), 33, 34, 35 (channel), 37 (oven), 79, 81 (plaster floor), 88 (cave), W90 (cave), 112 (floor), 114 (floor), 116 (pavement).
- (i) Construction of original building (*Byzantine*): Loci: W4, W6a, W7a, W13a, W16a, W17a, W27, W28, W29a, 36, W41, W53a, W54a, W55a, W56a, W67a, W75a, W77, W92a, W93a, W98a, 103 (under plaster floor), W108, W109a, W110a.
- (j) Pre-building material (*Early Roman*): Loci: 31 (shaft), 32 (cistern), 80 (shaft), 97(cave), 99 (cave), 101 (cupmark), 115 (channel), 117 (plastered stones).

Chronology and architecture

Pre-building

The earliest ceramic artifacts derived from the various fills of the excavated building are a small number of residual Iron Age II, Late Hellenistic and Early Roman potsherds. Building remains from these early periods were not found in the current excavation, except perhaps for one wall with a threshold (W28), and a number of large plastered stones (L117) located just south of the later building. A cup-mark (0.24/0.27 m in diameter; 0.14 m visible depth) hewn into bedrock in Square G100 (L101) must also pre-date the extant building activities in the area (Fig. 21). In addition, the 'keyhole' shaped aperture to Cistern L32 suggests it was originally



Fig. 21. Locus 101 looking northeast towards the corner of walls W98 and W67.

hewn in the Early Roman period (dated examples have been found elsewhere at Tel el-Ful); evidently the cistern continued to be used in later periods as well.

Two subterranean rock-cut cave complexes were investigated in the area of the excavation and these were most probably parts of one interconnecting system ('hideaway') dating back to the early second century AD (see full description below) (Fig. 22). The first complex of chambers was found to contain scattered Byzantine and Umayyad potsherds, but since only the shaft (L31) leading to the complex was excavated and only a surface fill was exposed in one side chamber (L39), it is unclear what earlier deposits might have existed there (Figs. 23–24). The larger complex (Figs. 25–26), however, was surveyed throughout and brought to light numerous fragments of early second-century ceramic vessels in some of the chambers (L97). Within the chamber immediately beneath the shaft to the subterranean complex (L80) a living surface was found on top of the rocky floor (L99) with early second-century pottery on it (Fig. 27).

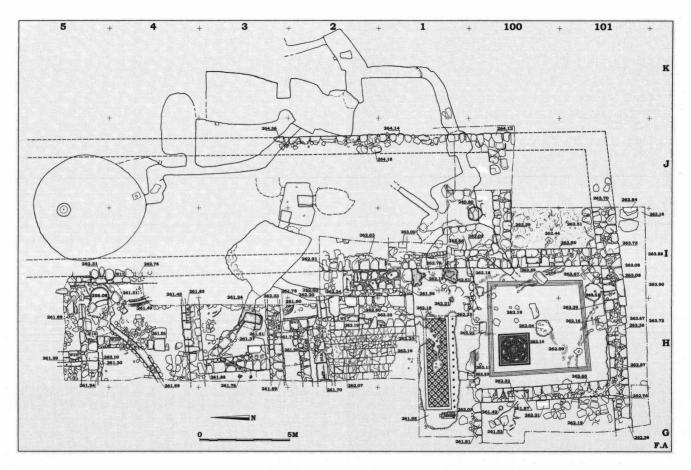


Fig. 22. Plan of the excavation area indicating elevations above sea level and the situation of the underlying subterranean cave complexes (drawing: F. Amirah).



Fig. 23. Shaft entrance L31 within room 14 leading to underground cave complex, looking west.

Subterranean cave complex

Similar rock-cut subterranean hideaway complexes are known at several sites situated in the region: (1) Khirbet Umm Jina (map ref. 1465 1283) and an unnamed site (map ref. 1459 1280), both approximately 1.5 km to the northwest of Jiljil; (2) a complex at Khirbet el-Kheishum (map ref. 1456 1262), about 2 km to the southwest, and (3) another complex at Khirbet Zanu' (Horvat Zanoah: map ref. 150 125), about 3 km to the southeast (see Zissu 2001: 147–151). ⁸ The hideaway complex at the unnamed site was studied by Kloner (1987a: 113–114) and its pottery dated to the late first and early second centuries AD.

The pottery found at Khirbet el-Jiljil during the second season of work on the floor of the entrance chamber (L99) leading to the subterranean complex and scattered within its interior chambers (L97), consisting mainly of cooking pot and storage jar fragments (Figs. 9:3–9 and 10:1–9 in Mlynarczyk 2005), compares very well with pottery found in other hideaway complexes in the Shephelah from the time of the Bar Kokhba revolt against the Romans (Kloner 1987b). One of the cooking pot examples from Jiljil (Fig. 10:5) belongs to a group of vessels of late first century to second century date, previously noticed in the excavation of a subterranean complex at Ahuzat Hazan (Kloner 1987b: 357, Fig. 5:7–10), but also

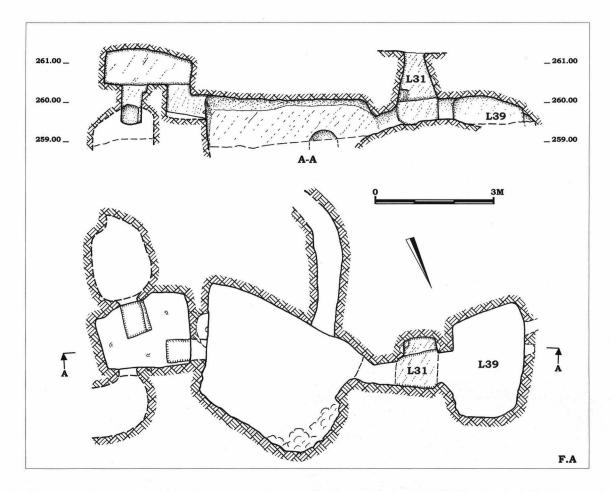


Fig. 24. Plan and elevation of part of the subterranean cave complex extending from shaft entrance L31 (drawing: F. Amirah).



Fig. 25. Shaft entrance L80 within room 6 leading to underground cave complex, looking northwest.

in a refuge cave from the time of Bar Kokhba in the upper Nahal Hever (Amit and Eshel 1998: 191, Pl. 1:20). The storage jars (Fig. 10: 6–7: Mlynarczyk 2005) have parallels from a refuge cave in Wadi el-Mackuck, north of Jerusalem, dating from the time of the Bar Kokhba revolt (Eshel 1998: 88, Pl. 2: 9, 12).

The Jiljil hideaway complex was entirely rock-cut and was accessed through vertical shafts situated presumably within overlying buildings of which none have been found (Fig. 29: 1, 9). Rooms ascending to the surface were also noted (17, 18 and L89 in 10) and they too may have been accessed through doorways or shafts. Interior chambers (2, 3, 10) led to additional chambers on different levels (5, 6, 11) and to horizontal winding tunnels (4, 12, 13, 15) (Fig. 28). Tunnels 12 and 4 may connect up, but the blockage of soil and debris on both sides prevented the

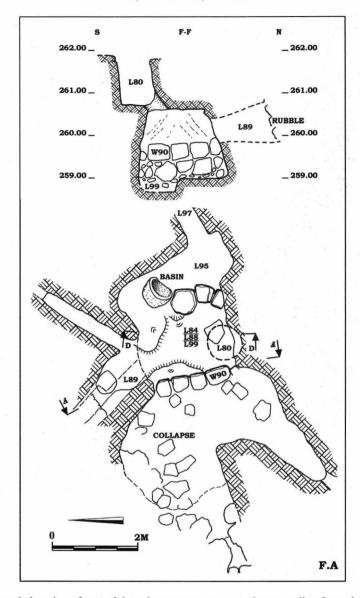


Fig. 26. Plan and elevation of part of the subterranean cave complex extending from shaft entrance L80 (drawing: F. Amirah).

exploration of this area further. One tunnel (16) led to a further series of chambers (17, 19, 20, 25), to another tunnel (21, 22, 23) and to a large circular bell-shaped cistern (24) with grey-plastered walls. Stone doors were used to block access routes from one part of the system to another and three examples were seen at various places in the system (15/16, 17, 23).

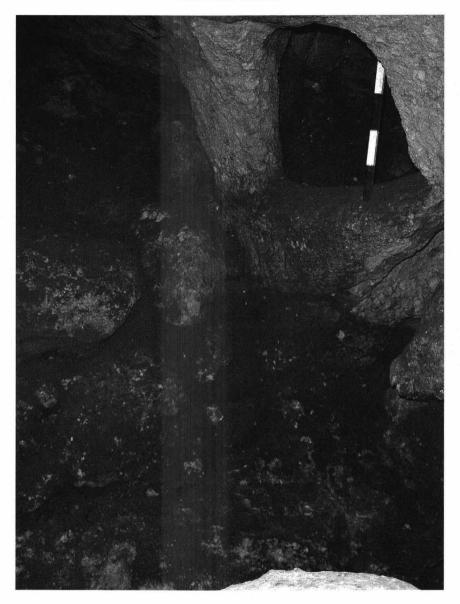


Fig. 27. Cave interior with window (L89), wall (W90) on left, and surface (L99) below (see Fig. 26).

The re-use of subterranean caves and hideaways, as well as ritual baths (miqwa'ot) from the first and second centuries, beneath monastery buildings of the Byzantine period, is a phenomenon initially encountered by Corbo during his excavations at Khirbet Siyar el-Ghanam (1955: Tavola 63: Nos. 56–60 [hideaway complex]; Nos. 47, 63 [ritual baths]; also photographs 55 and 56), and it is also a



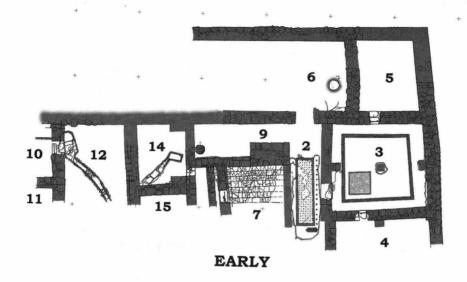
Fig. 28. Cave interior from entrance chamber (L95) towards the tunnel (L97) (see Fig. 26).

feature of nearby Bet Gemal which has the remains of an ecclesiastical building of the Byzantine period superimposed above at least one ritual bath (*miqweh*) dating from the first century AD (Strus 1988: Fig. 3: A and B).

Building phase I

The large building, parts of which were uncovered in the present excavations, underwent two principal stages of construction (Fig. 30). The earliest phase of this building dates from the Byzantine period (fourth/fifth to early seventh centuries) and consists of most of the main walls and associated pavements uncovered (for room numbers, see Fig. 8). The fact that some walls of the earliest phase were constructed out of stones and ashlars in secondary use suggests that earlier structures at the site must have been dismantled, presumably dating from the Early or Late Roman periods (first to third/fourth centuries). The excavation revealed two mosaic floors, one in a hallway (Room 2) with an inscription (L9), which according to Di Segni (2005) is probably from the fifth century, and the other plain, except for one decorated panel in the corner of Room 3 (L26) which on stylistic grounds is probably of fifth- or sixth-century date (Merrony 2005). Very little material was found in the excavation dating from the time of the construction of the building or

Fig. 29. Plan of the subterranean cave complex beneath the large building (drawing: F. Amirah).



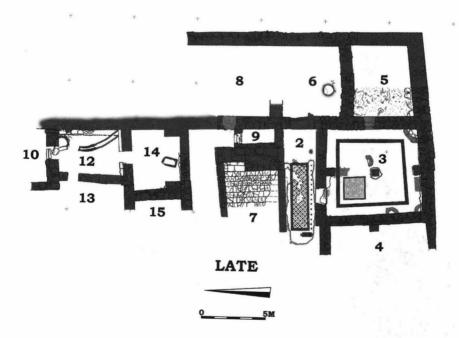


Fig. 30. Plans of the architectural remains from the two major building phases: early (Byzantine) and late (Umayyad) (drawing: F. Amirah).



Fig. 31. Wall (W53) on south side of room 5 with plastered floor and sondage of L103 in corner (see Fig. 18).



Fig. 32. Ashlar wall (W67) on west side of room 3. Note how the repaired second-phase wall (W54) abutted the southern end of W67 and cut through the edge of the mosaic floor L26 (now filled with cement by mosaic conservators).

immediately preceding it, except perhaps for the presence of a few Late Roman jar rims (dated second to third/fourth centuries) in a fill of soil associated with wall W28 (L36) (Vincenz 2005) and some potsherds of general Byzantine appearance (but without the presence of diagnostics) found sealed beneath the thick plaster floor in Room 5 (L103). Various other pottery items dating from the third/fourth and fifth centuries, including Beit Nattif type lamps, were found as a strong residual component of later fills and these probably derive from the time the building was first constructed and put into use. A small number of fourth-century coins were also discovered (Arslan 2005); these too came from later fills and so cannot be used for direct dating purposes. In any case, fourth-century coins continued to circulate throughout the fifth century and the first half of the sixth century (Bijovsky 2000: 208). Small quantities of Byzantine pottery, dating to no later than the sixth century, were found in association with the earthen floors L33 and L34.

The walls of the first phase building vary in thickness; external walls are between 1.05-1.20 m thick, with internal walls between 0.70-1 m thick. The quality of the stonework belonging to the first phase varies from one wall to another. Most of the walls consist of roughly coursed large squared fieldstones (0.40–0.50 m high) with smaller stones in the interstices and a few ashlars in secondary use (Fig. 31). Courses of well-dressed ashlars, with smoothed chisel-cut margins (0.07 m wide in W67 and 0.08–0.10 m wide in W93) and with flat hammered and pointed centres, appear in the northern faces of walls W67 and W93 (Fig. 32). The dressed stones in wall W67 have average lengths of between 0.48–0.57 m and appear in courses 0.30 m in height. One rectangular ashlar in wall W93 was dressed with an additional chiselcut band down its centre (Figs. 41:7; 43). Similarly dressed stonework is known from a variety of fortifications, churches and dwellings at sites from the Byzantine period (for example at Jerusalem, En Bogeg, Khirbet Siyar el-Ghanam and Horvat Berachot: Macalister and Duncan 1926: 116, Fig. 112; Gichon 1993: 95, Pls. 2:2,3 and 13:1; Corbo 1955: 19-22, Tav. 6-8; Tsafrir and Hirschfeld 1978: 122). Some walls at Jiljil had rock-cut footings, noticeable particularly on the inner side of the junction between walls W54 and W55. The rock surface was adapted in rooms 3 and 5 to provide horizontal surfaces on which the plaster floor of L81 (Fig. 35) and the mosaic of L26 were laid. It is assumed that many of these walls were originally coated with plaster, judging by the loose fragments of white plaster found in fills, but remnants of plaster coating preserved in situ were not found.

During the early phase of the building, rooms 10 and 12 were entered from the north, with no apparent means of access evident between rooms 12 and 14. Rainwater accumulating on the ceilings of rooms 10 and 12, drained from the north and southwest into cistern L32 (Fig. 36). Room 14 was accessed from an entrance in the south wall, via a narrow corridor leading from the west, presumably extending from the direction of the large courtyard 1 further west. A wall or kerb must have separated the hallway leading to room 14 from the paved courtyard 7 (L10). The courtyard was paved with rows (0.40 m wide) of extremely well-fitted rectangular flagstones (0.40 to 0.90 m in length) (Fig. 37). Amongst the collapsed debris on this pavement, close to W4, was a slab of stone decorated with a carving of a flower

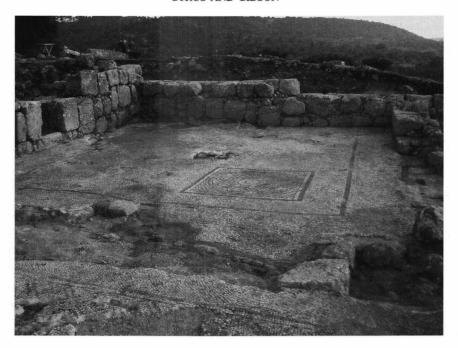


Fig. 33. Room 3 towards the south with the 'ghost wall' W77 in the foreground separating mosaic floors L9 and L26.

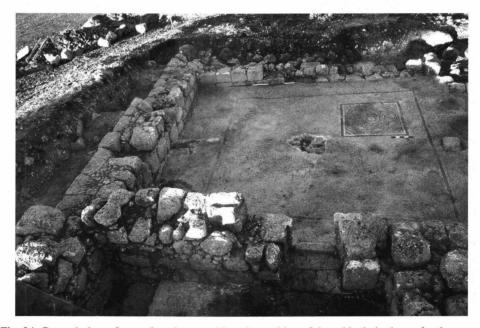


Fig. 34. General view of room 3 to the west. Note the position of the robbed pier bases for the double arch seen in the mosaic floor of L26.



Fig. 35. Room 5 with plaster floor towards the west.



Fig. 36. The northern part of the excavation area towards the south showing channels L35 (centre) and L40 (left), extending to the opening of cistern L32 (lower left-hand corner).



Fig. 37. The flagstone pavement of L10 (centre) to the north.

(Figs. 38:2; 39). Room 9 was a narrow room to the west of the courtyard and it had a paved floor (L116). The space north of it had an oven in the northwest corner (L37) that may indicate that it was used as a kitchen, but most of this area remains unexcavated. Access to this room was from the south from hallway 2 (the threshold to this room is hidden beneath the later phase W92). There may also have been access from this room to an upper storey via the rectangular platform (W4/W108), by way of a ladder or perhaps a flight of steps (not visible) against the west face of the west wall (W41).

Room 3 was a very large communal room $(7.3 \times 6.7 \text{ m})$ with a ceiling supported on arches running north—south with rectangular built piers set against the walls and with a central pier for a column (Fig. 34). The capital belonging to this column was found in debris on the floor of room 3 (Fig. 41:1; 42). The capital was decorated with large smooth leaves (for a similar example from a church at Umm el-'Amed, see Bagatti 2002: Fig. 11:3). Column shafts were also found in the excavation (Figs. 41: 2–3; 42), as well as cornice fragments (Figs. 38: 4–5; 40) and other carved fragments (Fig. 41). The function of room 3 remains unclear. One possibility is that it served as a room for prayer or some other religious purpose. Another possibility is that it served as a reception and dining area (*triclinium*) (see discussion of examples in Hirschfeld 1995).

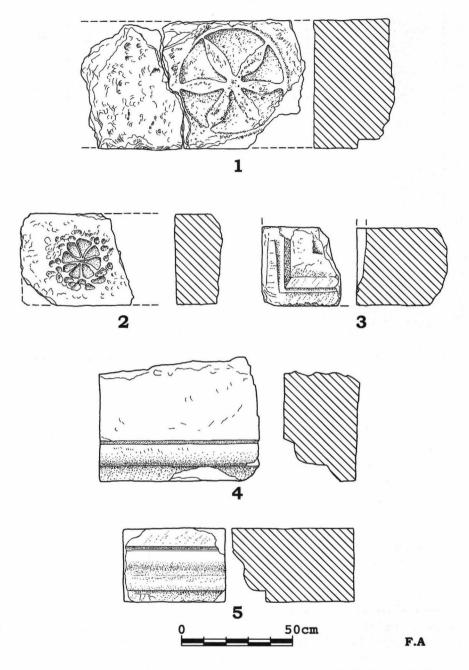


Fig. 38. Architectural fragments from the large building complex: (1) AF2: lintel carved with a carved rosette in circle; (2) AF1: ashlar with carving of flower surrounded by wreath (?); (3) AF8: ashlar block with carved recess in its surface; (4) AF29: cornice fragment; (5) AF28: cornice fragment (drawing: F. Amirah).

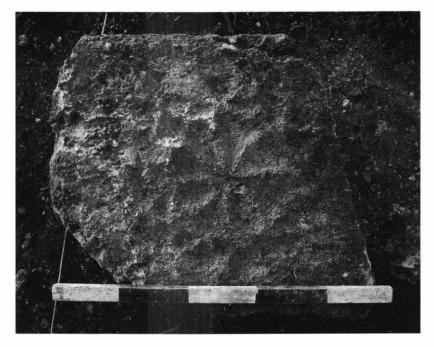


Fig. 39. Ashlar (AF1) with carved flower (see Fig. 38:2).

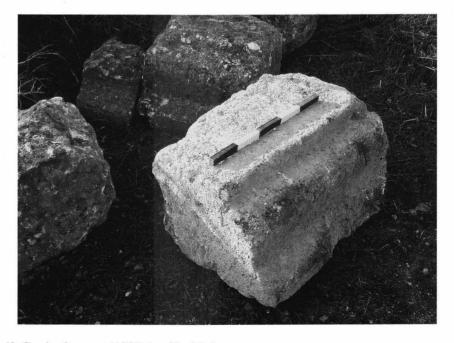


Fig. 40. Cornice fragment (AF29) (see Fig. 38:4).

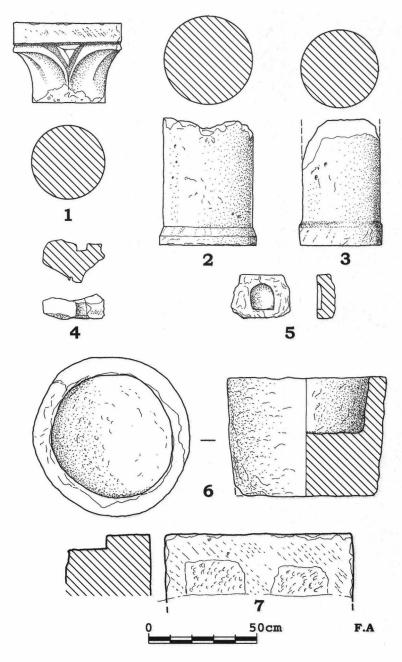


Fig. 41. Architectural fragments from the large building complex: (1) AF17: capital decorated with smooth leaves; (2) AF19: column shaft; (3) AF26: column shaft; (4) AF5: stone with carved notch in side; (5) AF3: stone with socket; (6) stone basin within chamber of cave (L95) (see Fig. 25 for the position of this basin); (7) dressed ashlar from W93 (drawing: F. Amirah).



Fig. 42. Capital (AF 17) and column shaft (AF 19) (see Fig. 41).



Fig. 43. Dressed ashlar from W93 (see Fig. 41).

Mosaic pavements

Fairly well-preserved mosaic pavements were found *in situ* in rooms 2 and 3 (Fig. 33), as well as loose fragments in fills indicating that additional mosaic pavements once existed elsewhere in the building and possibly also within the rooms of the upper storey (for a discussion of the mosaics from the site, see Merrony 2005). Mosaic floors have been found at a number of nearby sites in the region, notably at Bet Gemal, 'Ain

Fattir (Jakobs 1995; Strus 2003), and Deir el-'Asfur (Waliszewski 1994), but none of them have geometric designs quite like those from Khirbet el-Jiljil.

Room 2 is a narrow hallway $(9 \times 2.4 \text{ m})$ extending from west to east paved with a mosaic decorated with a geometric pattern made of black, red and white *tesserae* $(5.15 \times 1.4 \text{ m})$ (Fig. 44). The carpet is framed by a border comprising 2 rows of black *tesserae* with 2 rows of white *tesserae* on both sides, and with one row of black *tesserae* outlining a carpet made up of a diamond net pattern of double lines of red and black *tesserae* (22 to 25 *tesserae* were counted per decimetre). At the centre of each diamond is a 'flower' created by five *tesserae* (8 × 8 cm), four red ones and a black one in the centre. A row of these flowers also exists along the edge of the mosaic, between the main carpet and the wall to the south (29 *tesserae* were counted per decimetre in the white area surrounding the decorated carpet). Munsell chart readings (*Munsell Soil Color Charts*, 1988 ed.) were taken for the colours in the decorated areas: red (10R 5/6) and black (2.5Y N2/).

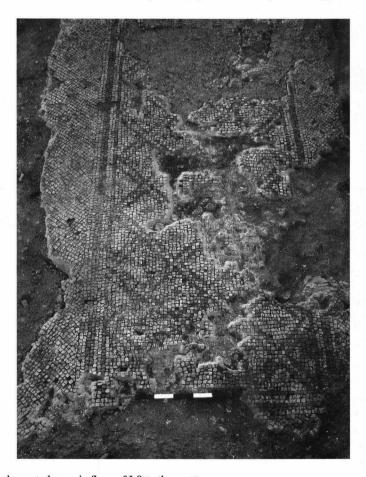


Fig. 44. The decorated mosaic floor of L9 to the west.



Fig. 45. The 'ghost wall' W77 separating the mosaic floors L26 and L9.

At the west end of the mosaic carpet in the hallway of room 2 and off-centre, just at the point where we postulate there might have been an entrance to the hallway from the west, a Greek inscription ('enter, rejoicing') was found framed in a *tabula ansata* dated to the fifth century (Di Segni 2005) (Figs. 46–49). The colours of the inscription are the same as those of the adjacent decorated carpet of L9 (black and red), but includes also the use of pale red *tesserae* (10R 6/4) for the rows of *tesserae* framing the actual inscription and separating the three registers. In the upper register a 'Greek' style cross depicted in black *tesserae* appears in front of the first word of the inscription and a floret in black and pale red *tesserae* at its end. A round black 'pearl' with a black cross inside was added to the right of the second word of the inscription in the second register. The lower register was left blank with a black diamond containing a red cross inside on the left and a pale red pomegranate to the right.

A large mosaic floor was found in room 3 $(7.4 \times 6.7 \text{ m})$. The floor (L26) is white and is framed $(5.4 \times 5.15 \text{ m})$ by a border of three rows of black *tesserae* with three rows of white *tesserae* on either side (Figs. 33; 45; 50). A count of 26 *tesserae* per decimetre was made for the white area of the floor inside the black border and 18 *tesserae* per decimetre outside the black border. A single decorated square panel $(1.7 \times 1.7 \text{ m})$ is visible in the N/W part of the floor, with a border of three rows of black



Fig. 46. The inscription within a tabula ansata frame at the west end of the L9 mosaic floor.



Fig. 47. The inscription within a tabula ansata frame.

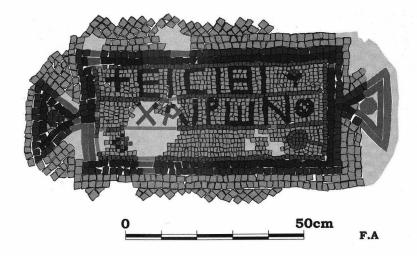


Fig. 48. The inscription within a tabula ansata frame (drawing: F. Amirah).

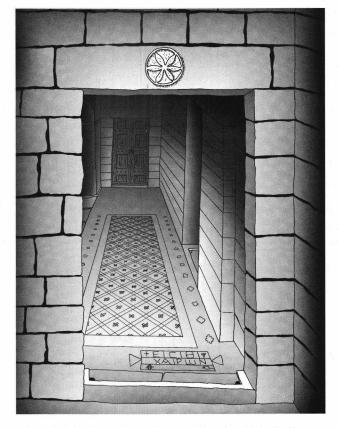


Fig. 49. Reconstruction of the hallway L9 looking east (drawing: F. Amirah).



Fig. 50. A general view of the mosaic floor of L26, with the L9 floor visible on the north.

tesserae with three rows of white tesserae on either side (Fig. 51). A single row of black tesserae surrounds the decorated panel which has an intricate multi-coloured interlaced circle design and diagonal check patterns in the four corners. A count of 59 tesserae (each cube 7×7 mm) per decimetre was made for the decorated panel. Munsell chart readings for the colours consist of: dusky red (10R 3/2), red (10R 5/6), pale red (10R 6/4), pale yellow (2.5Y 7/4), grey (2.5Y N5/), and black (2.5Y N2/).

STRUS AND GIBSON



Fig. 51. The decorated panel in the mosaic floor of L26.

Six square mosaic panels with very similar patterns, suggesting they may very well have been from the same workshop, are represented in the nave of a fifth/sixth-century church uncovered at Maresha (Beth Guvrin) (Kloner 1993: 260).

Building phase II

A major collapse of the walls of the first phase building complex occurred at some point in the late sixth century or early seventh century, but whether this was the result of deliberate human intervention (e.g. walls having been dismantled for construction purposes elsewhere) or from natural causes (e.g. as the result of an earthquake or local geological subsidence) is unclear. There were some signs of intense burning represented by burnt patches and indentations (caused by falling stones) seen in the mosaic and stone pavements of the building (particularly L10 and L26). The circumstances leading to the abandonment may have been the result of the Persian invasion of AD 614 or the Moslem invasion of AD 634 at the time of the famous battle of Ijnādayn that took place in July of that year probably near the Elah Valley (Caetani 1972: 32 ff.). 9

The building remained abandoned for an unknown period of time until it was reerected in the Umayyad period (mid-seventh century) more or less along the same plan as that of its predecessor (Fig. 30). Some walls were simple rebuilds of the original walls, but others differed in terms of thickness and regularity: e.g. walls W17, W56, W67, W109, and W110. The wall W67 separating rooms 3–4 was



Fig. 52. The pavement of L10 with robbed or collapsed stones *in situ*, towards the south. The platform wall (W4) is visible on the left.

rebuilt with rough fieldstones without a doorway (Fig. 53). Other changes included a new alignment for the water channel in room 12 (L40), the construction of a wall separating rooms 12 and 13, the razing of the wall surrounding room 11, the blocking of the doorway in the south wall of room 14 and with a new door established instead in the north wall, and the blocking of the access doorways from room 2 to rooms 6 and 9, and the construction of a cellar-like feature within the south end of room 9 with a flight of steps (W5) leading to the platform over it (Figs. 54-55). The original floors were cleaned and earlier Byzantine deposits were probably largely disposed of outside the building, which explains why so little cultural material was found in situ belonging to the earlier phase of the building. Some fills containing Byzantine material appear to have been utilized as sub-floor material for the paved areas in rooms 12, 13 and 14 (L22 within rooms 12-13 and L20 and L24 on bedrock in room 14; these pavements were later robbed out in the Abbasid period), and additional material was dumped into the openings leading to the subterranean cave complexes and some of their interior spaces (L31, L39, L84, L95) indicating that they were no longer in use at this point in time. Various floor deposits were uncovered in the building belonging to the Umayyad period: some date from the time of the actual use of the building and others from the time of its abandonment. These deposits include: an earthen surface L11 on the northern side of room 7; L21, L64 and L78 above the mosaic floor L26 in room 3; L8 above the mosaic floor in

STRUS AND GIBSON



Fig. 53. View of wall W67 and threshold, towards the north. Note how the stones of the second phase of the building cancelled out the doorway between rooms 3–4.

the hallway of room 2 (but note that this locus was heavily disturbed by later Abbasid robbing activities); L76 above the plaster floor in room 5; L105 on the pavement of room 9; and L106 on a possible floor belonging to room 6. The final use of the building is probably represented by the blocking of a number of doorways



Fig. 54. Room 9 (L105) towards the south, with the top of steps (W5) visible to the right leading to the platform (W4).

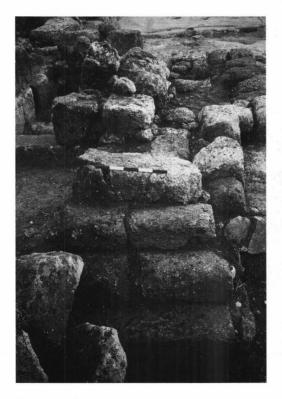


Fig. 55. Steps (W5) leading to top of platform (W4).

STRUS AND GIBSON

(e.g. W83 and W110), the construction of a narrow low wall beneath the arches of room 3, and the establishing of five compartment-like installations of unclear function above the mosaic floor of room 3 (Loci 68, 69, 70, 71 and 87).

Post-building

The building was abandoned in the Umayyad period and during the course of the Abbasid period (mid-eighth to ninth centuries) it was used as a source of building stone, primarily with the removal of internal walls and stone pavements. It is conceivable that the initial dismantling operations were undertaken by squatters and that most of the recovered pottery dates from this stage. In certain areas the impression was of stones having been shifted from place to place, perhaps as part of a sorting process undertaken by the robbers determined to extract the best flagstones, ashlars and architectural fragments from the building (Fig. 56). The flagstones of L10, however, were not taken away and this was most likely because of their extreme cracked state, with the robbers apparently deeming them impossible to reuse (Fig. 52). Eventually the entire building collapsed and thereafter it remained a pile of ruins. Abbasid ceramic material was found in a number of different contexts



Fig. 56. Collapsed stone and rubble within room 14 looking south.

and the earliest of these would appear to be those associated with the robbing of flagstone pavements (particularly in rooms 4 and 14) and internal walls. Robbers' trenches from this phase include: L12 which was dug to rob out walls W6, W7 of room 14 and the northern edging of the stone pavement L10 in room 7; L18 which was dug to rob out the southern edging of the stone pavement L10; and L25 which was dug to rob out walls W77 and W98 separating the hallway of room 2 from rooms 3 and 4 (Fig. 45). Additional ceramic material from this period was found in a number of loci close to the original floors of the building, e.g. as intrusive material within the deposit L8 above the mosaic floor L9. Material post-dating the robbing of flagstone pavements and some internal walls includes a fill L101 in room 4, and the fills L19 and L15 in room 14 (the latter extending over the robbed buttress in the southwest corner of room 14). Abbasid material was also found within collapsed fills of ashlars and rubble at different locations within the building: L58, L63 and L72 in room 3; L96 in room 4; L73 in room 5; L74 and L104 in room 6; L100 in room 9; and L82 and L85 outside the southern wall of the building.

The robbing of the stones from the ruined large building continued during the Ottoman period, presumably in order to provide a supply of dressed stones for the sixteenth-century houses that were built as a cluster around the spring in the wadi below ('Einot Dekalim) and later for the seventeenth- or eighteenth-century village houses of nearby Bet Gemal (Bayt Jimal). Since the late nineteenth century planning and construction of the Salesian buildings at Bet Gemal (from 1873) was undertaken by local Christian and Moslem builders, it makes sense that the ancient ruins of the vicinity, such as those at Khirbet el-Jiljil, continued to be plundered for dressed stones. The additional robbing of stones at the site must also have taken place in order to provide limekilns with a source of material. At least two limekilns have been identified at the site, one located due east of the large building and the other on a lower terrace (Fig. 3: 14, 15; for information about lime burning procedures, see Gibson 1984; Sasson 1990). The robbing activities at the building complex included the digging of pits and the heaping up of unwanted stones on the sides, thereby giving the top of the ruin an undulating surface. Some of these layers consisted of solidly packed rubble (e.g. L3) whereas others contained more evenly spaced debris. Most of the fills contained earlier re-deposited ceramic materials, including a few restorable vessels of probable Byzantine and Umayyad date (Vincenz 2005: Fig. 2: 4-5, 15) and chunks of broken-up mosaic floors, some of it most likely pushed down from upslope. Ceramic material that was contemporary with these robbing activities was noticeably absent, except for one fragment of a nineteenth-century Ottoman smoking pipe found within the fill of L3. A number of hard living surfaces that may have been connected to the stone-robbing activities, or perhaps even post-dating them, were found at the southern end of the building: L57 (with cobbling), L59 and L102. These surfaces may possibly have been contemporary with the path that extends across the southwest corner of the building at an oblique angle and that was in use until modern times (Fig. 8).

The earliest appearance of the name of the site (as Jiljiyā, Jiljil and Jiljilāyā) is in sixteenth-century *mufassal* registers compiled by Ottoman officials: registers 427

STRUS AND GIBSON

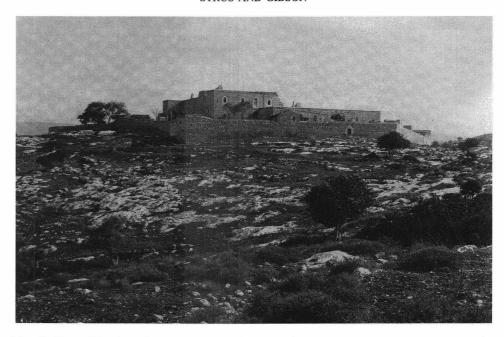


Fig. 57. View of Bet Gemal in picture taken by D. Mackenzie in 1911 (photograph: PEF Archives).

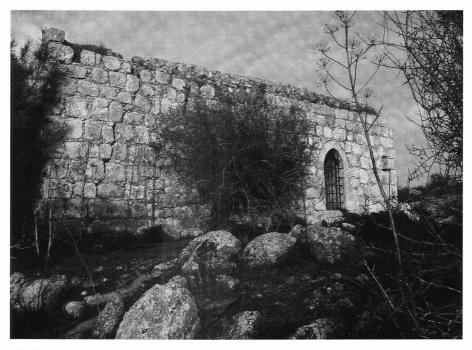


Fig. 58. Ottoman building at lower end of Khirbet el-Jiljil (see Fig. 3:13).

(dated 1525–1526); 289 (dated 1553–1554); 516 (dated 1562–1563); and 515 (dated 1596–1597) (Toledano 1984: 303, No. 34). It would appear that by this time the settlement had moved completely down the slope from the area of the Byzantine ruins to the area of the spring ('Einot Dekalim) in the wadi below. It was probably no larger than a hamlet with as few as two or three houses clustering around the spring, a phenomenon which was not unusual at that time (Hütteroth and Abdulfattah 1977: 26). According to the earliest tax register (427, p. 317) the inhabitants of Jiljil were also cultivating *mazra* 'a lands near distant Bayt Hawran. The spring of Jiljil was not always an integral part of the village lands of the Bayt Jimal village, as was clearly the case during the Late Ottoman period.

The earliest reference to the village of Bet Gemal (Bayt Jimāl) was by an Italian traveller in 1489 who passed *Beygimèl* while journeying between Gaza and Bethlehem (Stephen 1939–40: 187) (Fig. 57). Bet Gemal (Bayt Jim_l) is also referred to in the *Nahiya* of Hebron of the *Sanjaq* of Jerusalem in sixteenth-century *mufassal* registers compiled by Ottoman officials: registers 1015 (dated 1538–1539); 289 (dated 1553–1554); 516 (dated 1562–1563); and 515 (dated 1596–1597) (Toledano 1984: 302, No. 14). According to a study by Hütteroth and Abdulfattah (1977: 145, No. Z53), who concentrated on the study of tax registers dating from 1596–1597, Bayt Jimal was alternatively placed in the *Nahiya* of Gaza and was of *za'ama wa timar* type ownership and a *qarya* type village. There were 37 Moslem families in the village. Cultivations that were taxed included wheat, barley, olive trees, and herds of goats and beehives. A small village with a similar number of inhabitants (39 families) existed in the sixteenth century at Ayn Shams not far to the north of Bet Gemal (Hütteroth and Abdulfattah 1977: 152, No. M8999).

In the nineteenth century, prior to the Salesian presence at the site, Bet Gemal was a very small village within the area of the *Nahiya* of Bene Arqub of the *Sanjaq* of Jerusalem (Ben-Arieh 1985: 106, Table No. 8: Site 133). The explorer Guérin reports that in 1863 the village was restricted to no more than a few simple houses inhabited by a small number of families, many of whom were devastated by disease, particularly malaria (1869: 25–26; cf Stephen 1939–40: 137 who reports that as late as 1938 the malaria of Wadi Bulus was still having a devastating effect on the locals). The early Ottoman settlement around the spring (Jiljil) had by that time ceased to exist, but the actual spring installations were maintained and one building was constructed on the slope below the Byzantine ruins overlooking the wadi (Fig. 58). The ancient ruin of Jiljil was apparently used as a quarry for stones to help construct village houses in nearby Bet Gemal and later from 1873 for the construction of the new Salesian buildings (Grossman 1994: 209).

Following the final robbing activities at the Jiljil site in the Ottoman period, the building was covered by a layer containing heaps of small stones, probably derived from stone clearances in the agricultural areas adjacent to the ancient building and especially to the east and south. We assume a modern date for this activity. Within the cistern L32 a complete mortar shell (81 mm) from the Second World War was found and subsequently blown up by the bomb disposal unit of the Israeli police squad.

Conclusions

The ancient name of Khirbet el-Jiljil is unknown, but it was undoubtedly one of a number of satellite sites associated with Bet Gemal, which has substantial architectural remains dating from the Early Roman, Byzantine and Ottoman periods (Guérin 1869: 25–26). The remains of a Byzantine church were uncovered at Bet Gemal during excavations by Gisler in 1916–17, with the recovery of mosaic floors and a fragmentary 5-line inscription probably from the fifth or sixth century (Abel 1919; Avi-Yonah 1932: 148; Ovadiah 1970: 28). ¹⁰ Beneath the church were at least three rock-hewn cavities, two of which were originally identified as tombs, but one of these is undoubtedly a stepped Jewish ritual pool (*miqweh*) from the first century AD (Strus 1988).

Some scholars have suggested identifying Bet Gemal as the site of ancient Caphar Gamala (Gisler 1917; idem 1923; followed by Fergnani 1933 and others), which was supposed to be at a distance of 20 Roman miles from the *civitas* of Jerusalem, where the presbyter Lucian in AD 415 found the bones of St Stephen, but absolute certainty about this identification is still much debated ¹¹ and a few scholars have proposed Jemmala as the site of Caphar Gamala instead (Abel 1924: 235-239; cf. Wilkinson 1977: 151, 160; Tsafrir et al. 1994: 98; Dauphin 1998: 829-830: Site No. 314). The site of Jemmala (map ref 147 125) is situated 19 km to the east of Lydda (Lod), and as Rosenfeld (1997: 204, note 22) has pointed out, there is a problem in identifying Caphar Gamala there because it is situated much too far west to have been part of the Jerusalem toparchy (cf. PL, XLI, 807, Migne ed. 1900). The site of Jemmala was most likely part of what was the territory of the Thamna toparchy (cf. Schwartz 1991: 33). Rosenfeld therefore confirms the likelihood that Caphar Gamala should be identified with Bet Gemal. 12 The confusion regarding the whereabouts of Caphar Gamala was already apparent in medieval times. The traveller Theoderic (1169-74), for example, refers to Caphar Gamala as situated on the road extending between Lydda (Lod) and Caesarea (Wilkinson 1988: 309; cf. PPTS V, 1869: 58–59), which would not at all fit the situation of Bet Gemal. However, there were many villages in the Shephelah at that time (described by Theoderic as 'old and new') with names bearing the prefix 'Caphar' and Theoderic may very well have been mistaken in regard to the situation of Caphar Gamala. 13 The nineteenth-century explorers Conder and Kitchener (1883: 24) were convinced that Bet Gemal was the site of Caphar Gamala because of the similarity in the name ¹⁴ and because of the distance from Jerusalem (20 Roman miles). ¹⁵

The exact function of the large building at Khirbet el-Jiljil was not established during the 2003 excavations (Fig. 59). The present work has however clearly defined the stratigraphy of the building, with the presence of remains from the Early to Late Roman periods (including a subterranean hideaway) (early second century), followed by a large building from the Byzantine period (fifth century) that was rebuilt substantially in the Umayyad period (mid-seventh century), and then robbed out for its stones during the Abbasid (mid-eighth to ninth centuries) and Ottoman periods. The large round structure excavated in previous seasons of work at the site, north of the main building, clearly served as a large wine press and it had a mosaic-



Fig. 59. The region of Bet Gemal in a Salesian map of the early twentieth century. Khirbet el-Jiljil ('Villaggio Gilgel') is visible in the centre of the picture, immediately below the site of Bet Gemal (map courtesy of Father Antonio Scudo).

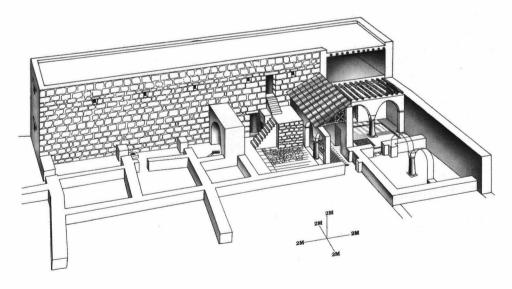


Fig. 60. Isometric reconstruction of the eastern wing of the large building complex based on the results of the recent excavations (F. Amirah).

STRUS AND GIBSON

paved treading floor, a central screw-press device, side-chambers for storing grapes, and a deep vat (for a large circular wine press at Ramat Hanadiv, see: Hirschfeld 2000: 70-73). ¹⁶ We may assume that vineyards existed on the slope to the north, with olive groves around the site as well. The lands in Wadi Bulus below are extremely fertile and the irrigated fields close to the spring would have supplied fresh vegetables and fruits. The Byzantine period building at Jiljil was most likely part of an agricultural estate or an ecclesiastical farm (perhaps belonging to the Bet Gemal church), or alternatively a monastery of the coenobium type. Gisler reported seeing the remains of an apse within the ruins suggesting that it was part of a chapel, but none was found during our work at the site that included a survey and mapping of all visible surface remains of the building. Examples of monasteries of similar size and character are known in the general region, notably at Tel Beth Shemesh (Ayn Shams) excavated by Mackenzie (1913), and recently at Khirbet es-Suyyagh within the modern town of Beth Shemesh ¹⁷, as well as at sites further afield such as at Khirbet Siyar el-Ghanam (Corbo 1955). Future excavations at the site will hopefully provide us with an answer.

Acknowledgements

The new excavations at Khirbet el-Jiljil were undertaken during two seasons of work in 2003 and were co-directed by Professor Andrzej Strus and Dr Shimon Gibson, on behalf of the Salesian University in Rome and the Jerusalem Archaeological Field Unit. We are grateful to the Foreign Office of the Italian Ministry at Rome for their financial assistance, and to the Italian Embassy in Tel Aviv for their interest in the project and for their support of our efforts in Italy. A license for the work (G-8/2003) was provided by the Israel Antiquities Authority (IAA), courtesy of the Director-General of the IAA, Shuka Dorfman, and the Director of Excavations and Surveys, Dr Gideon Avni. Additional thanks are extended to members of the IAA for help and assistance, notably Jon Seligman (District Archaeologist), Ala Nagorski (Regional Archaeologist), Pnina Shur (Finds Department) and Jacques Neguer (Conservation Department). Special thanks are extended to the Salesian Monastery of Bet Gemal and to its Director, Father Antonio Scudu, for his help in logistical matters and for his warm hospitality throughout the two seasons of work. Our thanks also go to the kitchen staff of the monastery who were extremely supportive.

The first season of excavations at the site was conducted in January-February 2003 with a team consisting of Dr Anna de Vincenz (Ceramics and Finds Curator, and Dig Administrator), Eli Finsveen (Assistant Finds Curator), Rafi Lewis (Site Manager and Assistant Area Supervisor), Fadi Amirah (Surveyor), and Sylvia Krapioko (Area Supervisor). The workforce consisted of volunteers from abroad and local workers. Pottery drawings were made by Julia Rudman. Coins and metal objects were cleaned by the laboratories of the IAA and a preliminary identification of the coins was provided by the numismatist Donald Ariel.

The second season of excavations was conducted in December 2003 with a team consisting of Professor Jolanta Mlynarczyk (Ceramics and Finds Curator, and

Assistant Field Director), Philip Bean (Architect and Surveyor), Chris Tuttle (Assistant Field Director), and Mariusz Burdajewicz (Pottery Drawing and Assistant Field Director). The workforce consisted of volunteers from abroad and workers provided by the monastery. Conservation of the mosaics was undertaken by Haldoun Balboul and Muhmed Hamdan (Jericho Workshop for Mosaic Restoration), with practical advice provided by Ghaleb Abu Diab of the Conservation Department of the IAA. Post-excavation work included the study of an inscription from a mosaic floor by Dr Leah Di Segni (see in this volume, below), the study of the decorated mosaic floors by Dr Mark Merrony (see in this volume, below), the study of an inscription on a stone lintel by Professor Emile Puech (see his forthcoming article in *Revue Biblique* 2006), and the study of coins from both seasons by Professor Ermanno Arslan (see in this volume, below). The Directors of the dig are grateful for the help and advice received from a number of colleagues, and particularly from Father Michele Piccirillo of the Studium Biblicum Franciscanum in Jerusalem.

Fadi Amirah undertook the graphic work for this article. We are grateful to Sheila Bishop, President of The Foundation for Biblical Archaeology in the U.S.A., for providing a grant to cover part of the post-excavation graphic work. The photographs were made by the authors, Chris Tuttle and Mariusz Burdajewicz. The aerial photograph of the site (Fig. 1) was made in the 1970s and is published courtesy of Richard Cleave (Rohr Productions Ltd).

[The final draft of this article was completed and read by Professor Andrzej Strus not long before his untimely death.]

Notes

1. Some authorities have referred to the name of the site as Khirbet Jiljiliah (Séjourné 1892: 262 and cf. Bagatti 2002: 137; the site is not to be confused with another site bearing this name situated in Samaria: Ritter 1866: 295–296). On British Mandate maps (scale 1: 10,000) the site is named Khirbet el-Jiljil and this is how the site has been referred to since then. A recommendation to register the site in the *Schedule of Sites* was made by the Palestine Department of Antiquities in February 1944 (IDAM 1976: 160).

2. This inscribed capital dates from the Byzantine period. The formula *eis theos* has been found in numerous inscriptions from the Levant and Egypt: Peterson 1926. For Christian and Samaritan inscriptions with this formula from the Palestine/Israel region, see the literature quoted in Sussman 1992–93 and Di Segni 1994. See also the recent find in a Samaritan synagogue at Khirbet Raqit in the Carmel hills: Di Segni 2003. For the appearance of the formula in an inscription on a lintel from a Jewish building at Farj in the Golan: Dauphin *et al.* 1996: 312 (Inscription No. 5). The present whereabouts of the inscribed capital from Jiljil are unknown. Although a drawing or photograph of the capital was not published by Séjourné and Germer-Durand, we assume that it bore a resemblance to another 'Ionian' capital found in the 2003 survey (Fig. 4:1) and indeed they may both have been derived from the same building.

3. The site was originally surveyed in 1993 by Andrzej Strus, Michele Piccirillo, and with the participation of the architects Ewa and Krzysztof Koszewski (see Strus 2003: 31–39). At the time of the 2003 excavations Shimon Gibson made a new site survey. The map of Khirbet el-Jiljil and its immediate environs by the architects Koszewski was subsequently updated and corrected by Fadi Amirah in 2003 and the new version is published here as Fig. 3.

- 4. Since copies of Father Maurice Gisler's publication (1918: 20) are difficult to find in libraries, the following is a translation of his brief description of the site: 'While Nebi-Bulos and Deir el-Asfur are situated to the east of Beit-Gemal, the ruins of a third church are located to its north. They occupy an open space, not very elevated, of El-Gilgil. We can see there an enclosure formed by a fortification wall (a *temenos*), which measures about 45/50 metres. The interior is divided into compartments and shows among others, a chapel with a length of 8 metres with a small apse of 2.40 metres in diameter. The name corresponds to the Hebrew Gilgal, but does not give any indication about the use and history of the building which remains a silent testimony of a more illustrious ancient past.' (Our thanks to Dr Anna de Vincenz for the translation.)
- 5. These two architectural components have been transferred to the grounds of the nearby Monastery of Bet Gemal for safekeeping. At the time of the excavations a squeeze was made of the *tabula ansata* lintel by Emile Puech (Ecole Biblique et Archéologique Française de Jérusalem), who has since informed us (29 June 2004) that at least one line of faint Greek letters may be discerned incised into the top register of the rectangular surface with a small cross at the bottom. The results of this study will be given in a separate publication (Puech 2006).
- 6. The excavation at 'Einot Dekalim / Ayn Bayt Jimal (map ref. 146950 126900) was undertaken in 1996 by Shlomit Weksler-Bdolah and Mary Peterson-Solimany (IAA Permit 2559/1996). While the remains uncovered at the spring have been dated by the excavators to the nineteenth century and to the first half of the twentieth century, an accumulation of much earlier pottery (Hellenistic, Byzantine and Early Islamic) was also found suggesting that the origins of the Ottoman building might go back to earlier periods. It is noteworthy that among the finds from the site there was at least one saqiya pot attributed by Ayalon (2000: 225, Appendix) to the Late Byzantine period. Indeed, numerous examples of waterwheels for water supply and irrigation are known in Palestine dating back to the Late Roman and Byzantine periods (Schiøler 1973; Roll and Ayalon 1989: 210–211; Ayalon 1998; cf. Hill 1986:139 who suggests a fourth- or fifth-century date for their first widespread use in the region and now Ayalon 2000: 221 who pushes back the date of their appearance in Palestine to the second or third century AD). In addition to this, it is interesting to note that textual sources confirm that the spring was in use at a much earlier stage of the Ottoman period (sixteenth century) than suggested by the excavators. Hence the structures visible at the site were not necessarily constructed in the late Ottoman period.

7. By comparison the Byzantine chapel uncovered at nearby Khirbet Fattir (excluding the two northern chambers B-C, but including the narthex to the west) measures 17×12 m (Strus 2003: Fig.5).

8. For the most recent appraisal of the subject of hiding complexes, of which more than 125 are known, see Kloner and Zissu 2003 and map of sites on p. 216. The Jiljil complex

belongs to their Type 3 (idem 2003: 184).

9. Čaetani's study of the battle of Ijnādayn is the most comprehensive and critical to date in regard to the historical and topographical arguments (Caetani 1972: 32 ff.; Strus 2003: 22 ff.; see also a brief discussion of the battle in Gil 1992: 42). Stephen (1939–40: 141) suggests that Bet Gemal was originally named Deir al-Khill (as a derivation from the Aramaic form of Stephen, *kelila*) and that it was mentioned by Yāqut al-Hamawi (thirteenth century) as the headquarters of the Byzantines on the eve of the battle of Ijnādayn (30 July 634). This hypothesis is interesting, but difficult to prove and there are no other supporting texts mentioning Deir al-Khill in this area (see, however, Strus 2003: 22 ff., who suggested that Deir al-Khill might actually be the ancient name of Khirbet el-Jiljil).

10. The excavations at the site were instigated in 1916 by Father E. Bianchi, Director of the Salesian institution at Bet Gemal, with the work undertaken by a lay-brother. Eventually, the work was supervised by Father Maurice Gisler until 1917, with further work made at the site in 1919 and 1922 under the supervision of Father A. Sacchetti. The site was visited on a number of occasions by Inspectors from the Palestine Department of Antiquities,

N. Makhouli in 1929 and D. C. Baramki in 1930 (ATQ/92, Archives of the Israel Antiquities Authority, Jerusalem). Baramki wrote in June 1930: 'The Benedictine Fathers are building a new church on the foundations of the old one, and in the same style. The new church is nearly completed except for the interior decoration. The old mosaics have been removed and placed on exhibition in the cloisters of the new church. The floor is going to be paved with new mosaics of the same pattern and colours as the old ones. The old tomb will be left untouched'. The church was inaugurated in August 1930.

11. Caphar Gamala (Villa Gamalielis) situated within the Jerusalem toparchy was the place of the discovery of the tomb of the first Christian martyr St Stephen and his companions Gamaliel, his son Abibas (or Abibo) and his cousin Nicodemus, by the presbyter Lucian in AD 415 (J.-P. Migne, ed. 1900, Patrologiae Latinae, Vol. XLI, cols. 807–809, and for a critical edition of Lucian's letter: Vanderlinden 1946). The burial cave was found under a pile of stones in one part of Caphar Gamala known as Delagabria or Debatalia (Vanderlinden 1946). The letter indicates that the identifications were made by Gamaliel, who appeared to Lucian and indicated to him the position of the four burials. St Stephen's relics were thereafter transferred by John, bishop of Jerusalem, to a church (Mater Ecclesiae) on Mount Zion, and then between AD 438 and 439, at the time of Eudocia, to a new basilica (dedicated in AD 460) situated north of Jerusalem on the traditional spot of Stephen's stoning next to the 'road of the cedar' (Vanderlinden 1946). Additional relics were also deposited in AD 438 in a martyrium built by Melania the Younger in honour of St Stephen on the Mount of Olives (Clark 1982). The prime mover behind the distribution in the west of Stephen's relics was Orosius who received them from the presbyter Avitus of Braga (for an excellent summary of the subject, see Hunt 1982; cf. also Bovon 2003).

12. Some early commentators assumed that the Arabic name for the site (bayt el-jimāl) might be translated as 'House of Camels', but Stephan (1933: 235–236) rightly pointed out that the ancient version of the name appears without the article (i.e. as bayt jimāl) and therefore the complement *jimāl* cannot mean camels. In addition, there are no examples of *bayt* being associated with names of animals in Palestinian Arabic toponyms (cf. Elitzur 2004). Hence Caphar Gam(a)la might very well have been the source of the present-day name Bayt Jimāl, especially since some inhabitants of the Shephelah in the early twentieth century were said to have referred to the site as Kafr Jimal (Stephan 1937: 46).

13. One village mentioned by Theoderic in conjunction with Caphar Gamala is Caphar Semala. This is apparently the same place as the Caphar Semelia referred to in the 'Epistola Luciani' (see above, note 8) where Edna and her eldest son were buried 'in alia villa matris suae' and which was located near the village of Caphar Gamala (Tsafrir et al. 1994: 99). Stephan (1937: 49–51) attempted to identify Caphar Semelia at Khirbet Imm es-Şamel near Khirbet Fattir, but this is uncertain and Samel, a variant of Samwil (i.e. Samuel), would appear to be the private Arabic name of an individual, perhaps even of a landowner.

14. In the nineteenth century there was uncertainty regarding the location of Caphar Gamala to such an extent that scholars suggested situating it at a variety of locations, including Malha close to Jerusalem (cf. Clermont-Ganneau 1874: 162). In regard to the identification of Bet Gemal, Guérin (1869: 26), suggested linking the site with Ain Ganim (Joshua 15:34) because of its apparent situation close to Khirbet Zanoah.

15. According to our calculations the distance between Jerusalem and Bet Gemal is 26 Roman miles along the Jerusalem–Nicopolis road combined with a continuation via an inferred road leading directly from Eleutheropolis (Beth Guvrin) by way of Beth Shemesh. Alternatively, the distance is 23.5 Roman miles along the Jerusalem–Eleutheropolis road combined with a continuation via an inferred road leading northwards from the main road to Nicopolis. Since a Roman milestone indicating the 18th mile was found at Beit Nattif, some 4 km away, it seems reasonable that Bet Gemal was situated approximately 20 Roman miles from Jerusalem (cf. further discussion in Strus 2003: 25). As the crow flies, Bet Gemal is situated 18 Roman miles west/southwest of Jerusalem.

16. We do not exclude however the possibility that the Jiljil round structure had a different function at an earlier stage of the Byzantine period. We believe the Ramat Hanadiv wine press was similarly enclosed within a tower-like structure. The freestanding reconstruction as suggested by Hirschfeld (2000: Fig. 145) seems unlikely because the upper part of the screw would have had to be hinged into a socket located in a cross-beam of the ceiling of an overlying structure for the purpose of stability. The few surviving stones of the wall surrounding the floor (*idem*: Fig. 141) represent the interior edging of the wall, not its entire thickness, and so a thicker surrounding wall may be envisaged.

17. The excavations at Khirbet es-Suyyagh (Israel Grid map ref 150100/150220 128400/128530) were undertaken by Itamar Taxel in 2004 and we are grateful to him for

showing us the results of his work at the site.

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The Mosaic Pavements of Khirbet el-Jiljil

MARK W. MERRONY

Two seasons of archaeological fieldwork at Khirbet el-Jiljil (Israel) in 2003 by A. Strus and S. Gibson (2005) resulted in the discovery and excavation of two fairly well-preserved mosaic floors in Locus 9 (room 2) and Locus 26 (room 3) within the remains of a large building complex, possibly of ecclesiastical function. Evidence suggests the building was constructed in the Byzantine period (fifth century), rebuilt in the Umayyad period (mid-seventh century) and robbed out for its stones during the Abbasid period (mid-eighth to ninth centuries).

The intention of the present article is to examine the mosaics in question from a socio-economic perspective in line with the methodology developed recently by the author and applied to a large corpus of Byzantine mosaic pavements in Lebanon and Northern Israel. This is intended as a complement to traditional approaches applied to floor mosaics in the region and elsewhere, that tend to interpret floors in terms of their inherent art and its meaning (Dauphin 1978: 10–34; Merrony 1998: 441–482). Essentially this will involve careful scrutiny of the technique and design of the floors in an attempt to establish what they tell us about the patrons who commissioned the floors and the other members of society who interacted with them.

General description of the mosaics

Mosaic Floor 1 (Locus 9) is situated within a narrow hallway (Room 2: 9 m E–W; 2.8 m N–S) on the south side of the east wing of the building complex, extending from a doorway (not preserved) in the west wall (Fig. 1). In front of the main carpet (just within the west entrance) is a tabula ansata of tesserae with a Greek inscription that reads 'enter, rejoicing' (Di Segni, 2005). The decorated carpet of the mosaic (5.15 × 1.40 m), extending from west to east, is defined by two borders with an internal diagonal mesh design flanked by a row of florets in the surround areas (Figs. 2–3).

Mosaic Floor 2 (Locus 26) is situated in the large rectangular room (Room 3: 6.7 m E–W; 7.4 m N–S) on the far southern side of the east wing of the building complex (Fig. 4; for the proximity between the L9 and L26 floors see Fig. 1). The floor is white and undecorated except for a surrounding border of three black lines $(5.40 \times 5.15 \text{ m})$ and a single decorated geometric panel $(1.7 \times 1.7 \text{ m})$ (Figs. 5–6).

MERRONY



Fig. 1. The two mosaic floors (rooms 3 and 2), looking north.

Technique and design

Technique

The technique of mosaic pavements may be assessed according to four criteria: cube size, the width between them (interstices), their density, and colour range. The lowest quality mosaics have large *tesserae*, wide spaces between cubes, a low density of cubes, and are monochrome (one colour, usually varying shades of white).

MOSAIC PAVEMENTS OF KHIRBET EL-JILJIL

Floors of this kind are often manufactured for commercial use, used to pave warehouses and granaries. Conversely, the highest quality mosaic pavements are composed of small cubes laid tightly together, with a high density, and a broad colour range. The most effective way of obtaining a snapshot of mosaic quality is to concentrate on the cube density, since this logically encompasses *tesserae* size and how tightly they are packed together. Since the 1930s, scholars have followed the example of M. Avi-Yonah (Avi-Yonah 1932: 136–81; 1933: 26–72; 1934: 187-93), who developed the technique of measuring technical quality in mosaics in Israel and the Palestinian Territories by measuring the number of cubes in areas of 10×10 cm (1 square decimetre) in order to obtain an average.

Design

The design of ecclesiastical mosaic pavements is highly variable in the Byzantine Levant and elsewhere. Arable, hunting, and pastoral scenes are frequently encountered enmeshed within acanthus or vine scrolls; and floral and geometric patterns are also very popular. The nature of the designs chosen, and their complexity, reflects the taste and liturgical requirements of patrons (bishop, clergy, and landowners), the financial means available to them, and the repertoire of designs provided by teams of static and itinerant mosaicists.

In the brief analysis of decoration below, the author follows the conventions recently established for analysing non-representational decoration on the Byzantine mosaics of the Levant. This assesses motifs according to the alphabetic and numeric codes devised by the AIEMA (Balmelle *et al.*1985) and their relative complexity (Complexity Levels I-IV) (Merrony 2002; 2003: 55–64). This helps with the attempt to understand the broader socio-economic context of the floors in question.

Technique of the Khirbet el-Jiljil mosaics

Mosaic Floor 1 (Locus 9)

Tesserae size: 1×1 cm (inscription); length and width vary between 0.75 and 1.5 cm (surround, border, field) (Fig. 3). Cube density: 22-25 dm² (border, field), 29 (surround). Interstice width: 0.1-0.5 cm (cubes laid relatively tightly in general). Colour range: 3 colours: black, red (two shades), white.

Mosaic Floor 2 (Locus 26)

Tesserae size: length and width vary between 0.75 and 1.25 cm (surround); 0.75×0.75 (field panel) and, 1×1 cm (border and field). Cube density: 18 per dm² (surround); 26 per dm² (border and field); 59 per dm² (field panel). Interstice width: 0.1-0.5 cm (surround); 0.1-0.3 cm (border and field), (cubes laid relatively tightly in general). Colour range: 1 colour, white (surround); 2 colours: black, white (border); 3 colours: black, grey, red (3 shades), yellow (field).

MERRONY



Fig. 2. Close up of mosaic floor in room 2.



Fig. 3. The bedding of the mosaic in room 2 with bedrock below.



Fig. 4. The mosaic floor in room 3 looking southwest.

Design of the Khirbet el-Jiljil mosaics

Mosaic Floor 1 (Locus 9)

Surround: Pl. 105, Pl. 5a; Complexity Level I. Border: Pl. 1; Complexity Level I. Field: Pl. 121 (Var); Complexity Level II (Fig. 2).

Mosaic Floor 2 (Locus 26)

Surround: Pl. 105; Complexity Level I. Border: Pl. 6 (Var); Complexity Level I. Field: Pl. 235a (Var); Complexity Level III (Fig. 6).

Discussion

It should be stressed that in the long history of using mosaics to pave the floors of public and private buildings (and decorate their walls and vaults), the density of cubes tends to fall (Merrony 2002: 99–102). For instance, the famous Alexander Mosaic in the House of the Faun at Pompeii (c. 80 BC) is composed of a technique known as opus vermiculatum ('worm-like work'); this consists of very small cubes and



Fig. 5. Decorated panel in room 3.

appropriate shapes cut to produce an effect capable of imitating paintings in the Hellenistic fashion. In the centuries that followed, the Hellenistic obsession with three-dimensional realism was abandoned and the technique of opus tessalatum ('tessellated work') was used exclusively. This consisted of larger cubes cut in a more regular fashion to create representational (mosaics with figures) and non-representational floors (mosaics with plain, floral, and geometric decoration). A technical study by C. Dauphin (Dauphin 1974: 74-9, 271-275; 1976: 123-5) has noted that cubed density counts in the region of the Levant tended to be very high in the second and third centuries AD and decrease thereafter. In Syria, the following counts were made: in the second century Atrium House, Antioch, 324 per dm²; at Mariamin, dating to the third quarter of the third century, 440 per dm²; and the two mid-thirdcentury floors at Shahba were 380 per dm² and 156 per dm² respectively. After the fourth century, the density of cubes dropped across the region to a maximum of 110 cubes per dm² in many examples. The famous sixth-century mosaic pavement in the Great Palace of the Byzantine Emperors is a particularly fine floor, with a field cube density of 420 per dm², on a par with the best Hellenistic floors paved by the opus vermiculatum technique (Macaulay et al. 1947; 1958). These observations have obvious chronological implications for the Khirbet el-Jiljil mosaics.

The differentiation between the technical quality of the surround, on the one hand, and border and field, on the other, is typical of Byzantine mosaic pavements in the region of the Levant and elsewhere. This is an indication of the financial outlay

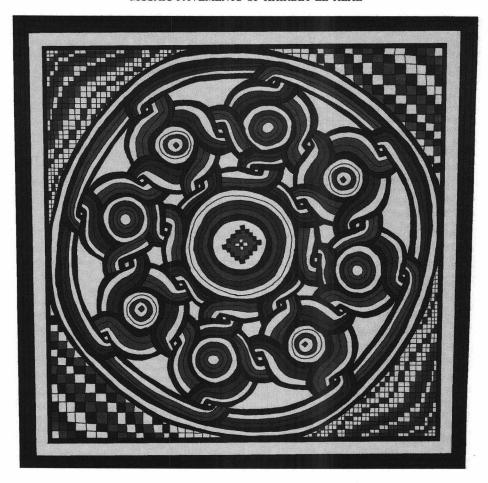


Fig. 6. Drawing of the decorated panel in room 3.

associated with laying floor mosaics, which was considerable. It is logical to assume that it would have been less time consuming for mosaicists to lay floors composed of larger cubes than more elaborate pavements of smaller cubes. It was therefore in the interests of patrons to restrict the use of finer floors to focal viewing points in the field area.

In terms of their density (29 per dm² in Floor 1 and 59 per dm² in Floor 2), the highest values obtained in Locus 9 and 26 are low for public and private buildings in the period (fourth–seventh centuries AD). Taking into account the tendency for cube densities to fall in the course of the Romano-Byzantine periods, it is reasonable to propose a fifth/seventh-century date for the floors in question, based on this criterion. The discovery of third/fourth-century pottery under adjacent floors, and sixth/eighth-century pottery on top of both mosaics, makes a fifth-century date seem

plausible (Strus and Gibson 2005). This is also supported by the evaluation of the Locus 9 inscription by L. Di Segni (2005), who argues persuasively for a fifth-century date.

It is likely that these mosaic pavements form part of a more comprehensive programme of mosaic floor decoration that has yet to be unearthed and/or has not been preserved. As the specific function of the building complex and its spatial parts has not been established with certainty, it is not possible to relate the mosaics with absolute certainty to particular socio-economic aspects, such as liturgy, liturgical level of participation, and patronage. These aspects are discussed in greater detail below.

With the exception of the field panel of Mosaic Floor 2, the design of both floors remains relatively simple and non-representational. Therefore, in both artistic, as well as in technical terms, the mosaics are at the lower end of the scale. Many Byzantine churches in the region (and further afield) are decorated with floors of a relatively simple design, and these are often intermingled with floors composed of more elaborate non-representational decoration and high quality representational decoration. Such examples are typically characterized by a greater density of cubes than Floors 1 and 2.

The most elaborate floor part is restricted to an area of 1.7×1.7 m, and its elaborate pattern masks a low cube density of 59 per dm². Interestingly, there is a trend for geometric patterns to increase in their complexity in the fifth century, and especially in the sixth century AD. It was noted above that there was a general tendency for *tesserae* density to fall through time in the region. Since a general correspondence between technical and decorative quality has been established, we should perhaps expect the level of decorative complexity to diminish. It has been argued by the author that the general lowering of cube densities and increasing complexity of geometric patterns, may well be connected with the increasing popularity of the media in the fifth and sixth centuries. Mass production, and the advent of larger cubes threatened aesthetic presentation; this was effectively masked by the artisan in a more complex arrangement of geometric patterns (Merrony 2002: 227–36). Nonetheless, a maximum cube density of 59 per dm² is still low for the fifth century.

A more complete understanding of these mosaics and how they relate to their social context will hopefully emerge as archaeological fieldwork progresses at Khirbet el-Jiljil, but several inferences are permissible on the face value of the floors in question, based on the observations of the author at many other sites in the region (Merrony 2002). It should be stressed that the poor technical and artistic quality of both mosaics may be explicable in terms of room or building function. For instance, Floor 1 decorates a narrow hallway, and these are some of the most poorly decorated areas in public and private buildings of the Romano-Byzantine periods. Moreover, a simplistic decorative programme may be desirable if the building has special religious associations, where plain art may be appropriate for ritual purity. This is certainly the case in the sanctuary area of a number of Byzantine churches in the region. A modestly decorated floor area may also relate to liturgical level of

MOSAIC PAVEMENTS OF KHIRBET EL-JILJIL

participation, where the catechumens (the unbaptized) – the lowest participants – were gathered; and more complex non-representational and representational decoration was used in the areas populated by the laity (nave) and clergy (sanctuary), exemplified by decoration in numerous churches in the Levant. It may simply be the case that the floors were in unimportant rooms and there was no need to decorate them elaborately.

The low technical quality of the floor mosaics may reflect a low level of skill among the mosaicists and the modest financial means available to the patrons who commissioned them, likely to be the bishop, clergy, or landowners – the ruling elite of Late Antiquity in the Holy Land and elsewhere within the Byzantine domain. Alternatively, financial priorities may have been expressed in expensive objects, perhaps silverware (commonly hoarded in Levantine churches in this period), or in other forms of decoration, such as frescoes or marble revetment.

Conclusion

At the outset it was suggested that a socio-economic analysis of the floor mosaics at Khirbet el-Jiljil could help furnish an understanding of local society. Unfortunately, this potential is impaired by a fuller understanding of the building complex and what other floors it may have contained; but even so a number of thought provoking interpretative issues may still be raised at this preliminary stage of fieldwork by observing a limited range of technical and artistic details. Mosaics – the art of arranging coloured stones, glass, terracotta, and other materials into pictures and patterns – are a window to the past, providing a range of perspectives as multitudinous as the cubes they contain.

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An Inscription from Khirbet el-Jiljil

LEAH DI SEGNI

The Greek inscription is framed by a *tabula ansata* and was found at the western end of a geometric mosaic carpet (L9) adorning the pavement of room 2, which is a passageway in front of room 3 (Strus and Gibson 2005) (Fig. 1). The direction of the text is towards the east and so would have been read by anyone walking through the passage on their way to room 3. However, since the *tabula ansata* was not centred on the main axis of the decorated mosaic carpet itself, one wonders whether it might not mark the axis of a room from some earlier stage prior to the laying of the present carpet.

The *tabula ansata* measures 0.37×0.77 m (or 1.05 m with the triangular 'handles') and is divided into three registers by rows of pale red *tesserae* (Figs. 2–3). The outer frame is outlined by a double row of red and black *tesserae*, with the Greek characters

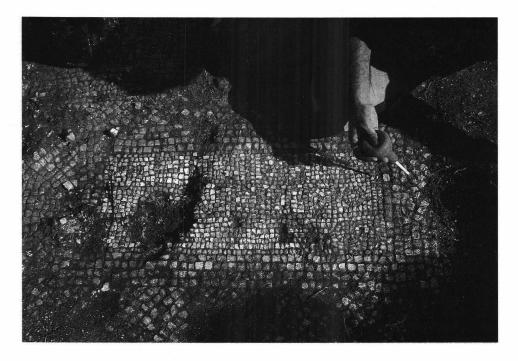


Fig. 1. The inscription at the time of the discovery and before conservation.



Fig. 2. The inscription after conservation.



Fig. 3. The inscription (drawing: F. Amirah).

traced in black on a white background. The inscription occupies only the first two registers, leaving the lower register empty except for two decorative elements: a red and black diamond on the left and a pale red pomegranate on the right. Two more decorative elements appear at the end of the first and second lines: a black and red floret, and a black pearl. The text opens with a cross. The letters, 8 to 9 cm in height, are squat and square. As far as one can judge, based on the short text available, the shape of the letters would point to a date in the fifth century.

The inscription

The text reads (Fig. 3):

EICIΘΙ Εἴσιθι XAIPWN χαίρων. Enter rejoicing!

This formula of welcome is well known, though usually with εἴσελθε, derived from εἰσέρχομαι; but εἴσιθι, from εἴσειμι does have the same meaning. The phrase Εὐτυχὢς εἴσελθε χαίρων was discovered inscribed in a medallion set into a white mosaic pavement in front of the entrance to the main room of a complex of late antique date north of the *praetorium* of Caesarea and possibly part of the same (Negev 1963; *idem* 1971: 257, No. 31, Pl. VI, Fig. 31; Lehmann and Holum 2000: 96–97, No. 85). The complex was excavated by Negev in 1960–61, but has since disappeared. It is not clear therefore whether the room belonged to a public building or to a private mansion. In any case, it was certainly not part of a religious building.

A similar formula, Εἴσελθε ἀπόλουσον καί ... ('Enter, rejoice and ...') was inscribed on a wall in a bathhouse of late antiquity at Ascalon (Stager and Esse 1987: 71–72; Stager 1991: 45–47). A lintel found among the debris of a temple built in AD 320 and dedicated to Sol Invictus at Deir el-Leben in Hauran bore a carved inscription reading: Εἴσελθε χαίρων "Ηλιε τοῦ κόσμου ('Enter rejoicing, O Sun of the world!') (Waddington and Le Bas 1870: No. 2398).

At Qatûra in Antiochene the formula appears in a Christian context, on a lintel found in the debris of a structure that is unexcavated. Besides the date (year 385 of the era of Antioch, i.e. AD 336/337) the lintel also bears the name of the builder and several apotropaic formulae. Judging by the wording it would appear that the inscription was placed above the entrance to a private building (Jalabert and Mouterde 1939: No. 443).

The inscription from Khirbet el-Jiljil would appear to have been made in order to welcome visitors entering what may have been the *triclinium* or reception hall of the building. It is worth noting that at the end of the nineteenth century another Greek inscription dating from the Byzantine period was discovered at Khirbet el-Jiljil (Strus and Gibson 2005: note 2). It was engraved on an 'Ionian' capital with carved crosses, ¹ and reads: $E_{i,j}^{\tau} \mid \theta \epsilon \delta c_{j} \mid \delta \beta o \eta \mid \theta \delta c_{j} \mid \delta \epsilon \delta c_{j$

capitals, columns), stone slabs or mosaic panels, inscribed with the formula Eἶς θεὸς ὁ βοηθῶν or βοήθι, followed by a personal name, usually pertain to holy places, mainly Samaritan, where a benefactor commemorated his offering by having this acclamation set up within the sacred precinct (Di Segni 1994: 96–99, 101–102, Nos. 3, 6, 12–13, 18–18a, 22). Sometimes, however, such an inscription occurs in a private building, apparently with an augural or apotropaic function: such is the case of a Jewish or Samaritan mausoleum in Apollonia (Germer-Durand 1892: 247–48, No. 10; Di Segni 1994: 101, No. 21), a Christian house near Lod (SEG VIII: No. 278; Di Segni 1994: 102, No. 23), several private houses, most likely Jewish, in southern Syria (Di Segni 1994: 110–11, Nos. 53, 54, 60). This is probably also the case of the capital found at Khirbet el-Jiljil, despite the fact that the inscription engraved on it does not name the master of the house.

In an estate passing from father to son through several generations, a blessing upon the unnamed master would apply to the head of the family of each generation. One is strongly tempted to identify the building at Khirbet el-Jiljil in which the mosaic inscription was discovered with the seat of the family that owned the *Antiochianum*.

Notes

1. Another capital with sculpted crosses (but not inscribed) was found during the present work at the site (Strus and Gibson 2005; Fig. 4:1).

2. Germer-Durand (1893) explained the name Antiochianus as derived from Antiochius (Andoque or Andoche in French). I have not seen the capital, but since the object is described as coarse-grained and much worn (and see a possible similar capital: note 1, above), it would seem likely that the name was ANTIOXIANOY and not ANTWXIANOY, unless "Αντωχιανός is a vulgar form of "Αντιοχιανός.

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SEG:

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The Coins from Khirbet el-Jiljil

ERMANNO A. ARSLAN

This small group of eight (or seven) coins discovered during recent excavations at Khirbet el-Jiljil (Strus and Gibson 2005), in addition to those previously found at Khirbet 'Ain Fattir (Arslan 2003), are of some interest even though they are difficult to read.

The group of coins (see Appendix below) includes three illegible examples: No. 8 is a bronze fragment, perhaps a coin; No. 7 may perhaps be an official issue from the fifth century AD, but it has been deformed by a hole made in its centre, probably with the help of a nail; and No. 6, while difficult to read, is probably an official issue from the first half of the fifth century. ¹

The other coins are much clearer, even if the mints are not identifiable, and fit well into the parameters of the fourth-century coinage circulating at the site of Khirbet el-Jiljil, or at least this is the assumption based on the modest sample available.

The coin type with *feltempreparatio* and with the depiction of a fallen barbarian rider (No.1) was already known from similarly dated contexts in excavations at Bet Gemal: one example is known from Khirbet 'Ain Fattir (Arslan 2003: 385) and the other from the round structure at Khirbet el-Jiljil (unpublished). The type with *gloriaromanorum* and the emperor with the *labarum* and prisoner, which was issued mainly between AD 364–378 (but in some mints up to 392), was not hitherto known in the sample of coins derived from Bet Gemal, but it was of normal circulation in the area, as was also the preceding type (Arslan 1997: 245–328). The first of these two coins (No. 2; the second needs cleaning) could be an ancient counterfeit, even though it was most likely contemporary with the official issues of the fourth century AD.

Of greater interest are coins Nos. 3, 4 and 5, of which Nos. 3 and 4 would appear to be melted counterfeits with the flan reduced to a thin foil, and No. 5 appears to be a melted counterfeit, but not as a foil. In the previous group of coins dug up at Khirbet el-Jiljil (from the round structure) there had already been one coin that was produced with the technique of the minuscule melted foil. Very weak traces apparent on the reverse sides of these coins would seem to indicate they are always of the type with *feltempreparatio* and the fallen barbarian rider, which was of reduced distribution. Similar counterfeits – sometimes referred to as imitations – include the very small and light Constantinian coin type with *gloriaexercitus* and depicting two soldiers, and the Axumite coin type. Examples have been published from a deposit in the synagogue of Capernaum (Arslan 1996: 307–316, Pls.17–20).

These issues fit very well into a situation of monetary chaos during which counterfeit coins of decreasing weight were being put into circulation. This situation continued from the mid-fifth century AD and until the second period of the rule of the emperor Zeno, at which time the need for a reform in regard to the circulation of bronze coins became necessary. The direct result of this reform was the creation of an official single unit, the *nummus*, with a weight that was essentially the same as the weight of the existing counterfeits on the market. This chronological marker is valid even when the identification of the types is uncertain, since it is based on the technical aspects of the coins, and as such it can surely present a basis for matters of chronology and stratigraphy.

Note

1

1. In addition to this group of coins, two other metal items were designated as coins during the excavation, but turned out on examination to be nothing more than shapeless bronze fragments of unknown definition: Locus 21, Basket 109, and Locus 22, Basket 71.

Appendix: List of Coins from Khirbet el-Jiljil

Roman Empire: CONSTANTIUS II (AD 355-361 or earlier); mint uncertain; AE

Obv.: dnconstan tivspfavg. Bust laurel and draped of

Costantius II diadem to r.

Rev.: feltemp reparatio; in ex. [...]; armed emperor on l. pierces with a lance a rider lying on the back of his horse to l.

(type FH).

Kh. el-Jiljil G8/2003, Locus 31/Basket 110: 15; 5/6 mm.; 1,26

gm. (Fig. 1)

Rev.: [...] in ex. [...]



Roman Empire: uncertain emperor (364–392 AD); mint uncertain; AE

Obv.: dn[...]pfavg Bust laurel and draped, diadem to r. Rev.: $gloriaro\ manorvm$; in ex. [...] The emperor drags a prisoner to the r. holding him with the r. hand while in the l.

hand holding the *labarum* with *chrismon*.

COINS FROM KHIRBET EL-JILJIL

2 Kh. el-Jiljil G8/2003, Locus86/Basket 160: 12,5 (?) mm.; ? gm.

Obv.: [...] Traces of bust laurel and draped. Rev.: [...] Traces of emperor and prisoner.

Forged type:

Roman Empire: uncertain emperor (AD 355–361 or earlier); mint uncertain;

AE melted.

Obv.: [...] Bust laurel and draped to r.

Rev.: feltemp reparatio; in ex. [...] The armed emperor to l. pierces with the lance a rider lying on the back of his horse to l.

(type FH).

3 Kh. el-Jiljil G8/2003, Locus 3/Basket 30: 9,5 mm. max; ?;

0,29 gm.

Obv.: Illegible.

Rev.: Traces of type. AE melted as foil.

4 Kh. el-Jiljil G8/2003, Square H4, Locus 22/Basket 73: 11 mm.,?;

0,27 gm.

Obv.: Traces of bust diadem.

Rev.: Traces of type. AE melted as foil.

5 Kh. el-Jiljil G8/2003, Locus 31/Basket 108: 9; 11? mm.; 0,25

gm. (Fig. 2)

Obv.: [...] Bust diadem to r. Rev.: Blurred traces of type.

AE fused not as foil.



Illegible items:

Kh. el-Jiljil G8/2003, Locus 31/Basket 85: 9 mm. max; ?;

0,63 gm.

Obv. and Rev.: Ill.

7 Kh. el-Jiljil G8/2003, Locus 31/Basket 106: 11 mm. max; ?;

0,42 gm.

Obv. and Rev.: Ill.

Coin with a central hole (for a nail?).

8

Kh. el-Jiljil G8/2003, Locus 22/Basket 64: 13,5 mm. max;?; 0,34 gm.

Fragment of coin.

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The Pottery from Khirbet el-Jiljil (First Season)

ANNA DE VINCENZ

The pottery dealt with in the present article comes from the first season of excavations conducted within a large building complex at Khirbet el-Jiljil in early 2003 (Strus and Gibson 2005). Pottery was retrieved from all excavated loci and the material is presented here in accordance with the established stratigraphy of the site. Additional data may be found in the tables that accompany the plates of pottery (Figs. 1–10), with specific information on ware colour, fabric and inclusions. The ware was examined using the Munsell system of colour identification under neon light (*Munsell Soil Color Charts*, New Windsor, NY 12553, 1994 ed.).

The Pottery

Locus 1 (Fig. 1:1–2)

Topsoil locus covering the entire area.

Fig. 1: 1 Base belonging to a buff ware jug. These jugs are typical of the Early Islamic period and may be dated to the Abbasid period (for examples: De Vaux and Steve 1950: Pl. C, 16, 21–24).

Fig. 1: 2 Neck of jug made of light ware with rouletted decoration. This type of jug was found in large quantities at Jiljil (see below Figs. 8–9) and previously at Khirbet 'Ain Fattir (de Vincenz 2003: 378: 2.12, 2.13).

Locus 2 (Fig. 1: 3-5)

A fill layer containing small stones covering the entire area and dated to the Ottoman to Modern period.

Fig. 1: 3 Rim belonging to a monochrome glazed bowl. It has a light green glaze, which covers the inside of the bowl and the rim, with some drops visible on the outside. It belongs to a group of common glazed ware bowls. Examples of this type have been found at Yokne'am (Avissar 1996: Fig. XIII.5. Type 5) and may be dated to the eighth-ninth centuries.

Fig. 1: 4 Rim of jug: the neck is slightly inverted and ribbed, and the rim is flanged. The body of these jugs is usually rounded and they have a grooved or stepped disc base. They are dated to the eighth-ninth centuries.

Fig. 1: 5 Fragment belonging to a closed vessel, possibly a jug. It is decorated with an incised bird. Jugs with incised birds have been found at Deir 'Ain Abata and are

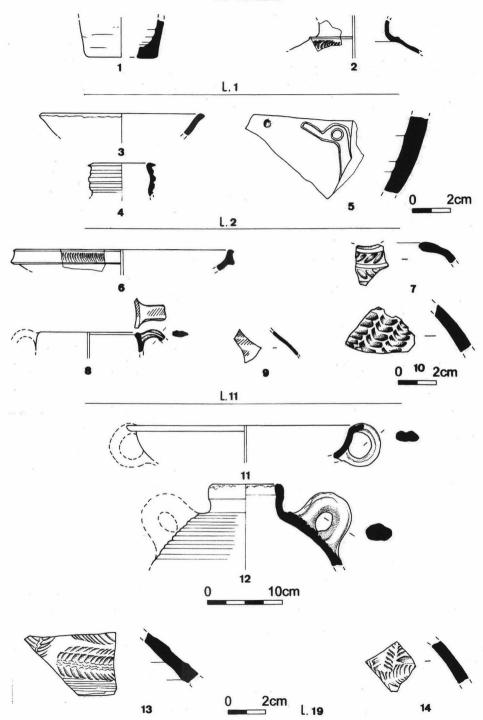


Fig. 1. Pottery from Loci 1, 2, 11, 19.

Fig. 1 Loci: 1 (1-2); 2 (3-5); 11 (6-10); 19 (11-14)

No.	Type	Fragment	Bucket	Description
1	Jug	Base	15	Ware: 2.5YR 6/6 light red with few small white and micaceous inclusions; surface: fired to buff (10YR 8/3-7/3 very pale brown).
2	Jug	Neck	53	Ware: 7.5YR 7/4 pink with few very small black and white inclusions; surface: rouletted decoration
3	Bowl	Rim	3/1	Ware: 7.5YR 7/3 pink with few small white inclusions; surface: glazed pale green.
4	Jug	Rim	36	Ware: 7.5YR 6/4 light brown with few small white inclusions; surface: 7.5YR 8/4 pink.
5	Jug?	Sherd	3/2	Ware: 10YR 7/3 very pale brown with many small black and white inclusions; surface: incised bird.
6	LRC Bowl	Rim	46	Ware: 2.5YR 6/6 light red with few medium-sized white inclusions; surface: 2.5YR 7/6 light red with many small micaceous inclusions visible; rouletted decoration on rim.
7	Lamp	Rim	39/1	Ware: 5YR 7/4 pink with few small white inclusions; surface: herringbone pattern and red slip 2. 5YR 4/6.
8	Jug	fug Rim and Handle		Ware: 5YR 7/8 reddish yellow with few small black inclusions; surface: fired to buff 10YR 8/2 very pale brown with red faded paint (10R 4/4 weak red).
9	Jug	Sherd	39/3	Ware: 5YR 7/8 reddish yellow with few small black inclusions; surface: fired to buff 10YR 8/2 very pale brown with red faded paint (10R 4/4 weak red).
10	Jug?	Sherd	39/2	Ware: 7.5YR 7/4 pink with many small black and white inclusions; rouletted decoration.
11	Bowl	Rim and Handle	50/1	Ware: 5YR 7/6 reddish yellow with many small white and few small black inclusions; surface: 10YR 8/3-7/3 very pale brown.
12	Storage Jar	Rim and Handle	50/3	Ware: 2.5YR 5/8-4/8 red with many large and medium-sized white and few small black inclusions; surface: 2.5YR 5/8 red.
13	Jug?	Sherd	50/2	Ware: 7.5YR 6/4 light brown with many small white and few small black inclusions; surface: rouletted decoration.
14	Jug?	Sherd	49	Ware: 7.5YR 7/4 pink with few medium-sized white, black and grog inclusions; surface: rouletted decoration.

dated there to the end of the Byzantine and the beginning of the Early Islamic period (personal communication from S. Gibson). Additional renderings of birds have been found at 'En Boqeq (Gichon 1993: Taf. 29: 6–7), Ein Gedi (de Vincenz, forthcoming), ¹ and at Nessana (Baly 1962: Pl. LXI, Miscell. 2, 3).

Locus 3 (Fig. 2)

This locus includes material from the entire area of the excavation and includes the overlying debris of the building that was robbed for its stones in the Ottoman period. One fragment of a nineteenth-century Ottoman smoking pipe was found (too small to illustrate). Some of this material is derived from the Ottoman secondary robbing and re-deposition of rubble fills that derived from the even earlier stone robbing activities of the Abbasid period, which explains the presence of quantities of Abbasid pottery, chunks of mosaic, and also the oddity of reversed stratigraphical materials of Byzantine and Umayyad date (including restorable vessels in Baskets 51 and 52) situated *above* Abbasid materials.

- Fig. 2: 1 Rim belonging to a monochrome glazed bowl. It has a light green glaze which covers the inside of the bowl, the rim, with a few drops visible on the outside. As with the bowl shown in Fig. 1: 3, it belongs to a group of common glazed ware bowls dated to the eighth-ninth centuries.
- Fig. 2: 2 Bowl with inverted thickened rim. The body is decorated with combed straight lines.
- Fig. 2: 3 Bowl with flaring walls and flanged rim. The bowl has two loop-handles and the body is decorated with combed straight and wavy lines.

These two bowls follow the Late Byzantine tradition of decorated basins (Magness 1993: 206, Arched Rim Basins Form 2) and may be dated to the eighth-ninth centuries.

- Fig. 2: 8–9 Rims belonging to 'water jugs'. They are made of buff ware and are usually quite thin. They are sometimes decorated with incisions and lines (Fig. 3: 8) or incised parallel lines under the rim (Fig. 3: 9). They are common on all sites with early Islamic occupation and have been found throughout the Islamic world. They have been found for example at Caesarea (Brosh 1986: 67, Figs. 1: 8, 10–12; Pl. I: 5–6). In Ramla they have been found in large quantities and are said to imitate metal vessels (Rosen-Ayalon and Eitan 1969). They can be dated to the eighth or ninth centuries.
- Fig. 2: 10 Rim belonging to jug or flask with ribbed neck and slightly flanged rim. It is similar to the jug in Fig. 1: 4 and is dated to the eighth-ninth centuries.
- Fig. 2: 11 Rim belonging to a jug. It is narrow with a protrusion at the base of the neck. The rim is everted. Jugs with a narrow neck have been reported from Yokne'am, but are different in form (Avissar 1996: Fig. XIII.130. Type 4). A dating in the eighth-ninth centuries seems reasonable.
- Fig. 2: 12 Rim of large jug with triple-strand handle. This jug belongs to the same group of buff ware 'water jugs' as Fig. 2: 8–9. It is made of thin ware and has the characteristic incised lines under the rim and on the body as has been found all over the Islamic world. It is dated to the ninth century.

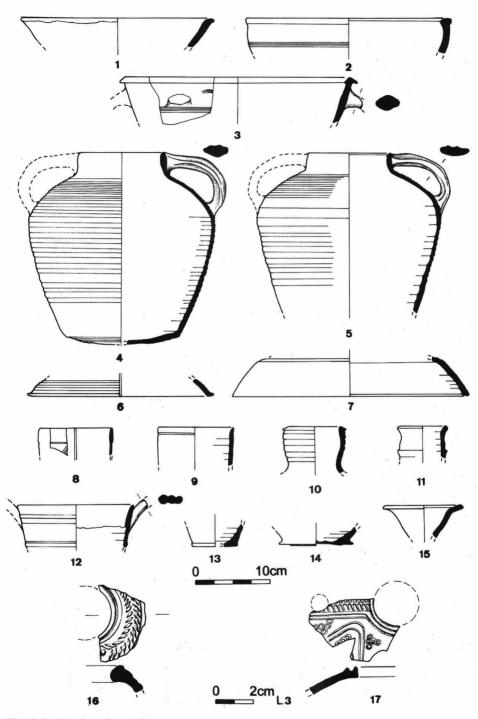


Fig. 2. Pottery from Locus 3.

Fig. 2 Locus 3

No.	Type	Fragment	Bucket	Description
1	Bowl	Rim	27	Ware: 2.5Y 8/2-7/2 pale yellow to light grey with many small black inclusions; surface: glazed pale
2	Bowl	Rim	43	green on inside. Ware: 10YR 7/3 very pale brown with few very small black and white inclusions; surface: 5YR 7/6-6/6 reddish yellow, combed straight lines.
3	Large Bowl	Rim and Handle	44/1	Ware: 7.5YR 77/4 pink with few very small white and grog inclusions; surface: combed wavy and straight lines.
4	Cooking Pot	Complete	51/1	Ware: 2.5YR 4/6 red with few small white and micaceous inclusions.
5	Cooking Pot	Profile, Base missing	51/2	Ware: 2.5YR 4/6 red with few small white and micaceous inclusions.
6	Cooking Pot Lid	Rim	52/2	Ware: 2.5YR 4/6 red with few small black and white inclusions; 2.5YR 5/4 reddish brown.
7	Cooking Pot Lid	Rim	51	Ware: 5YR 2.5/1 black burnt with many small white inclusions; surface: 5YR 4/2 dark reddish grey.
8	Jug	Rim	9/2	Ware: 5YR 5/8 yellowish red with few small micaceous inclusions; surface: 5YR 7/4-7/6 pink to reddish yellow, incised line under rim and incised oblique lines.
9	Jug	Rim	20	Ware: 2.5Y 8/2 pale yellow with few small black inclusions; surface: 2.5Y 8/3 pale yellow, incised line under rim.
10	Jug	Rim	44/2	Ware: 2.5YR 6/6 light red with many very small white inclusions; surface: fired to buff (2.5Y 7/1-7/2 light grey).
11	Jug	Rim	9/1	Ware: 10YR 6/3 pale brown with few small black and white inclusions; surface: fired to buff (2.5Y 7/2 light grey).
12	Jug	Rim and Handle	13	Ware: 2.5Y 8/3 pale yellow with few very small black inclusions; surface: 2.5Y 8/3 pale yellow, incised lines on body.
13	Jug	Base	20	Ware: 2.5Y 77/2 light grey with few small black and micaceous inclusions; surface: fired to buff (2.5Y 8/2 pale yellow).
14	Jug	Base	3?	Ware: 2.5Y 6/2 light brownish grey with few smal black and white inclusions; surface: fired to buff (2.5Y 8/3 pale yellow).
15	Lid	Rim	52/1	Ware: 5YR 7/6 reddish yellow; surface: fired to buff (10YR 7/2 light grey).
16	Lamp	Rim	17	Ware: 10YR 8/2 very pale brown; surface: herringbone pattern.
17	Lamp	Rim and Nozzle		Ware: 10YR 8/2 very pale brown; surface: grape pattern and herringbone pattern in nozzle.

Fig. 2: 13-14 Bases belonging to 'water jugs'.

Fig. 2: 16 Fragment of lamp with herringbone pattern on the rim. It belongs to a lamp of the Beit Nattif type with a bow-shaped nozzle. An example with a similar decoration has been published by Rosenthal and Sivan (1978: 105: 423). They are dated to the third-fourth centuries (Baramki 1936).

Fig. 2: 17 Fragment of lamp decorated with vine tendrils and grapes. A herringbone pattern fills the channel. These lamps are typical of the Early Islamic period. Many of them are known from Ramla (de Vincenz, forthcoming).² They can be dated to the ninth century.

Material from B. 51-52:

This material appears to be earlier than the rest of the material derived from the other parts of the Locus 3 context.

Fig. 2: 4–5 Two cooking pots which were restored. They have an ovoid body with a flat base and a short, slightly pinched rim. The handles are quite large and drawn from the rim to the upper body. They are included in Magness' Form 4C (Magness 1993: 219–220, Cooking Pots Form 4C), and a dating in the fifth-sixth centuries seems probable.

Fig. 2: 6–7 Two lids belonging to casseroles. Made from the same ware as the cooking pots and are probably of the same date.

Fig. 15 Lid-bowl. These have the shape of a small deep bowl with an everted flaring rim. The base is usually flat. They are usually dated to the sixth century (Magness 1993: 247. Lids and Stoppers Form 1).

Locus 11 (Fig. 1: 6-10)

A fill from a floor situated between walls W6, W27 and W41. The pottery is of Late Byzantine period to Umayyad date.

Fig. 1: 6 Rim of bowl made of fine ware belonging to the group of Phocaean Wares (Late Roman C). This bowl with triangular flanged rim and rouletted decoration under the rim belongs to Hayes' LRC Form 3F (Hayes 1974: 331). This form is predominant in the sixth century with some coarse examples dated even later (Hayes 1974: 338).

Fig. 1: 7 Fragment of lamp with herringbone pattern. Possibly belonging to a lamp of Beit Nattif type with bow-shaped nozzle (as the one in Fig. 2: 16) dated to the third-fourth century.

Fig. 1: 8–9 Rim and handle and body sherd of a red-painted jug. The ware is pale buff and painted with a faded red paint. From similar vessels we know that such decorations were usually of wavy lines, loops and other geometric designs. This ware is known from Pella where it appears at the beginning of the eighth century (Smith 1973: Pl. 30: 492, 1101, 86; Smith and Day 1989: Pls. 55: 8, 10; 58: 1, 5, 7–8).

Fig. 1: 10 Body sherd of jug with rouletted decoration characteristic of Jiljil (for a discussion of this type, see below under Figs. 8–9).

Locus 19 (Fig. 1: 11–14)

Fill sealed beneath rubble of L 15 within room 14 and dating from the Abbasid robbing activities. The ceramics found there can be dated to the Late Byzantine to Umayyad periods.

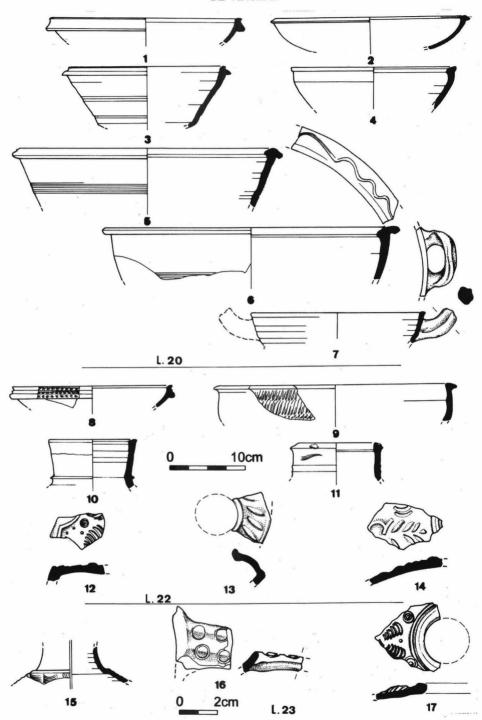


Fig. 3. Pottery from Loci 20, 22, 23.

Fig. 3 Loci: 20 (1-7); 22 (8-14); 23 (15-17)

No.	Type	Fragment	Bucket	Description
1	LRC Bowl	Rim	61/1	Ware: 2.5YR 6/8 light red with few small white
_				inclusions; surface: 10R 5/6 red.
2	Bowl	Rim	61/2	Ware: 2.5Y 6/3 light yellowish brown with few
				small black inclusions; surface: fired to buff (2.5Y
•		7.		8/2-7/2 pale yellow to light grey).
3	Bowl	Rim	61/3	Ware: 2.5YR 5/8 red with few medium-sized white
				and micaceous inclusions; surface: fired to buff
4	Bowl/Lid	Rim	57/2	(2.5YR 7/6 light red). Ware: 7.5YR 7/3-6/3 pink to light brown with
-	DOWI/LIG	Kiiii	31/2	many medium-sized white inclusions; surface:
				10YR 8/3 very pale brown.
5	Arched	Rim	61/4	Ware: 7.5YR 6/4 light brown with few small black
	Rim Basin	Kiiii	01/4	and many small white inclusions; surface: 7.5YR
	Tim Dusin		· ·	8/3 pink, combed straight lines on body.
6	Arched	Rim	57/1	Ware: 10YR 7/3 very pale brown with many large
	Rim Basin		0.71	white and black and few small micaceous
				inclusions; surface: fired to buff (5YR 7/4-7/6 pink
				to reddish yellow). Combed lines on body and
				incised wavy line on rim.
7	Casserole	Rim and Handle	57/3	Ware: 10R 5/8 red with many small white and
				micaceous inclusions; surface: 10R 5/3 weak red.
8	LRC Bowl	Rim	70	Ware: 10R 6/6 light red with many very small
				white inclusions; surface: 10R 5/6 red, rouletted
				decoration on rim.
9	Rouletted	Rim	76	Ware: 5YR 5/4 reddish brown with many medium-
	Bowl			sized white inclusions; surface: rouletted
10	G	D'	60 IO	decoration.
10	Storage Jar	Rim	62/2	Ware: 2.5YR 6/6 light red with few small black
				and white inclusions; surface: fired to buff (7.5YR
11	Storage Ior	Dim	62/1	7/4 pink).
11	Storage Jar	Killi	02/1	Ware: 5YR 6/6 reddish yellow with few small black and white inclusions; surface: 5YR 7/4-6/4
				pink to light reddish brown; clay accretions
				on body.
12	Lamp	Rim	67	Ware: 7.5YR 7/4 pink; surface: floral? Decoration
	 P		07	and faded red paint.
13	Candlestick	Rim	77/1	Ware: 5YR 7/6 reddish yellow with few small black
	Lamp		, -	and white inclusions; surface: radiating pattern.
14	Candlestick	Nozzle	77/2	Ware: 7.5YR 6/4 light brown with few very small
	Lamp			white inclusions; surface: palm branch pattern.
15	Jug	Neck	66/2	Ware: 2.5YR 6/6 light red with many very small
				white inclusions; surface: fired to buff (7.5YR 8/4-
				7/4 pink), rouletted decoration.
16	Jug	Handle	66/3	Ware: 7.5YR 7/4 pink with many very small white
				inclusions; surface: stamped circle decoration.
17	Beit	Rim and Nozzle	66/1	Ware: 10YR 8/2 very pale brown; surface: floral?
	Nattif Lamp			Decoration and possible remains of brown paint.

- Fig. 1: 11 Rim of large bowl with loop-handles. The bowl is made of buff ware. No satisfactory parallel has been found.
- Fig. 1: 12 Storage jar with slightly bulging neck and thick rim. The body is ribbed and it has two heavy loop-handles on the upper part of the body. The ware is coarse and dark red. The jar seems to belong to Magness' Storage Jars Form 5B dated to the late sixth to early eighth centuries (Magness 1993: 226–227).
- Fig. 1: 13–14 Two body sherds of jugs with a rouletted decoration characteristic of Jiljil (see comments below in the description for Figs. 8–9).

Locus 20 (Fig. 3: 1-7)

A fill situated beneath the fill of L 19 in room 14. It is assumed that it is a sub-floor fill for a stone pavement that was robbed out in the Abbasid period. It probably belongs stratigraphically to the Umayyad period, even though the material found there dates to the sixth-seventh centuries.

- Fig. 3: 1 Rim belonging to a Phocaean bowl with a triangular flanged rim. It belongs to Hayes' LRC Form 3F and is dated to the sixth century, with some coarser later pieces known as well (Hayes 1974: 331, 338).
- Fig. 3: 2, 4 Two bowls with rounded walls and inverted flanged rim. Both are made of buff ware, but no satisfactory parallels have been found. No. 4 is possibly a lid because its outer surface seems to have been wet-smoothed. A proposed dating is the sixth-seventh centuries.
- Fig. 3: 3 Large bowl with flaring walls and flanged rim. The body is decorated with combed straight lines. This bowl belongs to the family of Arched-Rim Basins and seems to be a smaller version (cf. Magness 1993: 206, Form 2). A dating to the sixth-seventh centuries seems appropriate.
- Fig. 3: 5–6 Two basins belonging to the family of the Arched-Rim Basins. Both have the typical combed lines on the body and No. 6 has an additional incised wavy line on the rim. They are dated to the sixth and seventh centuries (Magness 1993: 206–207).
- Fig. 3: 7 Casserole with rounded ribbed body and horizontal handle. This casserole is typical of the Byzantine period and can be dated to the sixth century (Magness 1993: 211–212, Form 1).

Locus 22 (Fig. 3: 8-14)

A fill in an open area on the north side of the building containing material dating mainly to the sixth century. Stratigraphically the fill belongs to the Umayyad period and this may be confirmed by the large candlestick lamp fragments found there.

- Fig. 3: 8 Rim belonging to a Phocaean bowl with a triangular flanged rim and rouletted decoration under the rim. It belongs to Hayes' LRC Form 3F and is dated to the sixth century, with some coarser later pieces known as well (Hayes 1974: 331, 338).
- Fig. 3: 9 Rim of a rouletted bowl with rounded body and flanged rim. The body is covered with rouletting. Magness claims these bowls were produced in the Jerusalem area (Magness 1993: 154). Our bowl belongs to her Form 1 (Magness 1993: 185–187) and should be dated not earlier than the fifth or even sixth century.

Fig. 4. Pottery from Loci 24, 39.

L. 39

Fig. 4 Loci: 24 (1-2); 39 (3-8)

No.	Type	Fragment	Bucket	Description
1	Lid	Rim		Ware: 2.5YR 4/6 red with few small white and micaceous inclusions.
2	Candlestick Lamp	Nozzle	72/1	Ware: 5YR 5/6 with few small white inclusions; surface: cross and nozzle burnt.
3	Bowl	Rim	113/2	Ware: 5YR 6/6 reddish yellow with few small white and black inclusions; surface: fired to buff (10YR 8/3 very pale brown).
4	Jar	Rim	113/1	Ware: 5YR 7/6 reddish yellow with many medium- sized white inclusions; surface: 5YR 7/6 reddish yellow.
5	Lamp	Rim and Discus	113/2	Ware: 7.5YR 7/4 pink with few small black and white inclusions; surface: lines and dots and red slip (7.5R 4/6 red).
6	Lamp	Rim	113/1	Ware: 5YR 5/6 yellowish red with few small white inclusions; surface: leaf decoration and red slip (7.5R 5/6 red).
7	Lamp	Nozzle Fragment	113/3	Ware: 7.5YR 7/4 pink with few small white, black and grog inclusions; surface: dots and red slip (10R 5/6 red).
8	Figurine	Fragment	113/4	Ware: 7.5YR 7/4 pink with many small black and white inclusions; surface: moulded? Decoration.

- Fig. 3: 10 Rim of storage jar with slightly flaring neck and bevelled rim. It is a variant of Magness' Form 4A and because of the ridge at the bottom of the neck a dating to the fifth or early sixth century is proposed.
- Fig. 3: 11 Rim of storage jar with straight neck and pinched rim with short external flange.
- Fig. 3: 12 Fragment of lamp of Beit Nattif type with bow-shaped nozzle dated to the third-fourth centuries.
- Fig. 3: 13–14 Two fragments of candlestick lamps. They seem to belong to the large variant, which is dated to the mid-sixth to early eighth centuries (Magness 1993: 251–252, Form 3A).

Locus 23 (Fig. 3: 15–17)

This locus is situated at the entrance of the cistern L32 and is disturbed. The material is therefore mixed.

- Fig. 3: 15 Neck of jug with a rouletted decoration typical of Jiljil (see below discussion for Figs. 8–9).
- Fig. 3: 16 Handle of jug with impressed circles. This is an additional type which is very common at Jiljil (see below discussion for Figs. 8–9).
- Fig. 3: 17 Fragment of lamp of Beit Nattif type with a bow-shaped nozzle decorated with dotted circles and vegetal (?) decoration and dated to the third-fourth centuries.

Locus 24 (Fig. 4: 1–2)

The fill is a lens situated beneath L 20 and above bedrock in room 14, and contains material which is dated to the seventh century. This fill should be assigned stratigraphically to the Umayyad period.

- Fig. 4: 1 Fragment of lid with incised wavy lines. Complete examples have been found in Deir 'Ain Abata dated to the seventh century (personal communication from S. Gibson).
- Fig. 4: 2 Fragment of lamp with cross on nozzle. The nozzle is rather wide and seems to belong to a lamp with a high handle which is usually wider in shape than the regular candlestick-type lamps (cf. Rosenthal and Sivan 1978: 121–122). A lamp with a cross decoration has been published by the same authors (*idem* 1978: 221: 505). As Hadad points out, these lamps seem to have been produced in and around Jerusalem (Hadad 2003: 66). The cross gives a clear indication that the lamp should be dated to the Byzantine period, perhaps to the fifth-sixth centuries or maybe even to the early seventh century.

Locus 31 (Figs. 5–7)

A rock-cut shaft leading into the underground complex beneath the overlying Umayyad fill of L24. It contains material dating mainly from the sixth century, but with several lamp fragments of Beit Nattif type dating from the third-fourth centuries.

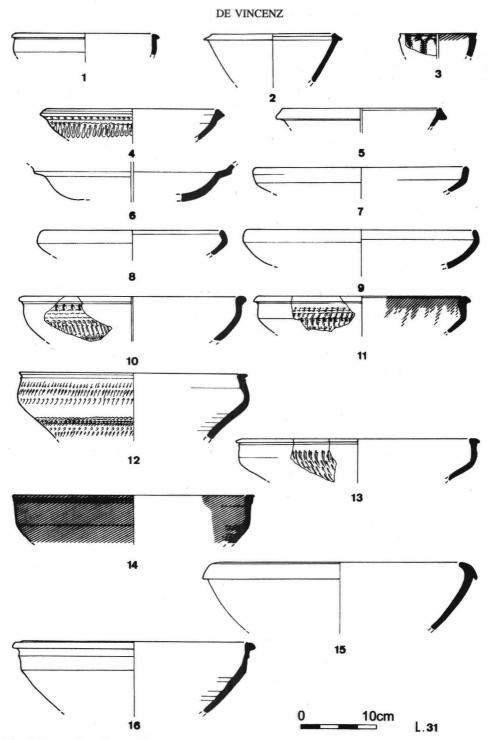


Fig. 5. Pottery from Locus 31.

Fig. 5 Locus 31 Bowls

No.	Type	Fragment	Bucket	Description
1	Bowl	Rim	107/15	Ware: 7.5YR 6/3 light brown with many very small
2	Bowl	Rim	91/2	white inclusions; surface 10YR 4/1 dark grey slip. Ware: 5YR 6/4-6/6 light reddish brown to reddish brown with core (10YR 7/3 very pale brown), many small white and few black inclusions; surface: fired to
3	Moulded Bowl?	Rim	107/18	buff (10YR 8/2-7/2 very pale brown to light grey). Ware: 7.5YR 7/4-6/4 pink to light brown with few small white and grog inclusions; surface moulded and slip 5YR 5/6 yellowish red.
4	Bowl	Rim	92/6	Ware: 5YR 5/6 yellowish red, no inclusions visible; surface: rouletted decoration and incised nicks under rim and 10R 5/6 red slip on both sides, many small micaceous inclusions visible.
5	LRC Bowl	Rim	78/3	Ware: 2.5YR 5/8 red with some very small white and black inclusions; surface: colour on rim faded.
6	Bowl	Profile, rim is broken	92/4	Ware: 2.5YR 5/8 red with few very small white inclusions; surface: 2.5YR 5/8 red slip.
7	Bowl	Rim	107/12	Ware: 5YR 7/6 reddish yellow with many small black and grog and few micaceous inclusions; surface: 10R 4/6 red slip.
8	Bowl	Rim	102/2	Ware: 2.5YR 6/6-5/6 light red to red with very few small white inclusions; surface: 10R 5/8 red slip, polished.
9	Bowl	Rim	107/11	Ware: 5YR 5/6 yellowish red with very few small white inclusions; surface: 2.5YR 5/8 red slip; micaceous and black inclusions visible.
10	Rouletted Bowl	Rim	107/17	Ware: 5YR 5/6 yellowish red with many small white and micaceous inclusions; surface: rouletted decoration and faded red slip.
11	Rouletted Bowl	Rim	102/5	Ware: 7.5YR 6/3 light brown with many small white and few small black inclusions; surface: rouletted decoration and dripping slip 7.5YR 5/4 brown.
12	Rouletted Bowl	Rim	107/6	Ware: 7.5YR 6/4 light brown with many small white inclusions. Surface: light rouletting.
13	Rouletted Bowl	Rim	107/14	Ware: 2.5YR 6/6 light red with core (5YR 6/1-5/1 grey) with few small white, black and micaceous inclusions; surface: rouletted decoration and 7.5Y 5/6 red slip (also inside over rim).
14	Rouletted Bowl	Rim	107/7	Ware: 10R 5/8 red with core (7.5YR 5/2 brown), many very small white and micaceous inclusions; surface: dripping paint 10R 5/4 weak red. Two incised lines under rim.
15	Large Bowl	Rim	92/5	Ware: 2.5YR 6/6 light red with core (10YR 7/3 very pale brown) with many small black and white inclusions; surface: 5YR 7/4 pink.
16	Large Bowl	Rim	102/1	Ware: 2.5YR 6/6 light red with many small white inclusions; surface: fired to buff (7.5YR 8/4-7/4 pink)

- Fig. 5: 1 Rounded bowl with slightly flanged rim. The surface is covered with a gray slip. No satisfactory parallel has been found.
- Fig. 5: 2 Bowl with flaring walls and flanged rim. No satisfactory parallel has been found.
- Fig. 5: 3 Small fragment of moulded bowl (?).
- Fig. 5: 4 Bowl with grooved rim and incised nicks and rouletted decoration on body. It belongs to the group of Cypriot Red Slip wares and corresponds to Hayes' CRS Form 2. It starts appearing in the late fifth century and continues into the sixth (Hayes 1974: 373–376).
- Fig. 5: 5 Bowl with triangular flanged rim belonging to the group of Phocaean Wares. It corresponds to Hayes' LRC Form 3F dated to the sixth century (Hayes 1974: 331, 338).
- Fig. 5: 6 Fragment of bowl with characteristic two-part flaring rim of the African Red Slip Form 67 (Hayes 1974: 112–116). This type appears already in the late fourth century and is produced only until the end of the fifth century.
- Fig. 5: 7–9 Three bowls which clearly imitate a type of the Phocaean Wares, namely Hayes' LRC Form 1 (Hayes 1974: 325–327). The ware is coarse and the slip is thin and flaky. The prototype is dated to the fifth century and a similar or later dating is proposed for our examples.
- Fig. 5: 10–16 Shows a range of different rouletted bowls: with rounded body (Fig. 5: 10, 15), carinated body (Fig. 5: 11–12) or slightly carinated body (Fig. 5: 13–14, 16). The rim is either rounded (Fig. 5: 10), flanged (Fig. 5: 11), flanged bulbous (Fig. 5: 12–13), flat bulbous (Fig. 5: 14), inverted flanged (Fig. 5: 15) or profiled bulbous (Fig. 5: 16). They are decorated with rouletting (Fig. 5: 10–13), or slipped (Fig. 5: 14) or simply undecorated (Fig. 5: 16). Bowl Nos. 10–14 correspond to Magness' Form 1 dated to the third to fifth century, while No. 15 corresponds to Magness' Form 2A dated to the sixth century (Magness 1993: 185–189). No. 16 seems to be a variant of Form 1.
- Fig. 6: 1–2 Two Arched-Rim basins. No. 1 is undecorated while No. 2 has combed wavy and straight lines on the body. These basins are common during the Byzantine period and have been classified by Magness as respectively Form 1 and Form 2A (Magness 1993: 204–206). Form 1 is dated from the late third to sixth century, while Form 2A is dated to the sixth century and continues later.
- Fig. 6: 3–4 Casseroles of the Byzantine period. No. 3 has a deep body with flaring walls and a bevelled rim for holding a lid. Magness has published a similar casserole from Bethany dated to the second half of the sixth century (Magness 1993: 212–213: 13). No. 4 is the classical rounded casserole with horizontal handles and dated to the sixth century.
- Fig. 6: 5 Cooking pot with squat ribbed body and inverted externally thickened rim. Two large loop-handles are drawn from the rim to the upper shoulder. A dating in the sixth century seems appropriate.
- Fig. 6: 6 Storage jar with bulging neck and thickened inverted rim. The body is probably bag-shaped and ribbed. This type of jar corresponds to Magness' Form 4B dated to the fifth and sixth centuries (Magness 1993: 224–225).

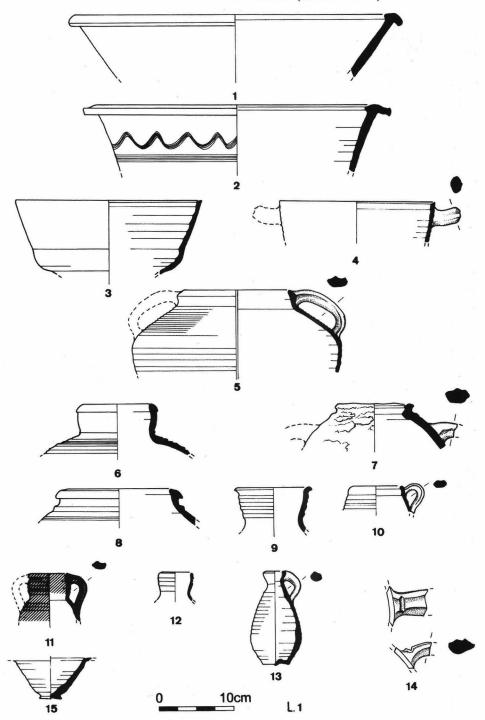


Fig. 6. Pottery from Locus 31.

Fig. 6 Locus 31 Basins, Cooking Vessels, Jars, Jugs, Lid

No.	Type	Fragment	Bucket	Description
1	Arched-Rim Basin	Rim	102/3	Ware: 10YR 7/3 very pale brown with many medium-sized white and black and few large grog inclusions; surface: fired to buff (2.5Y 8/2 pale yellow).
2	Arched-Rim Basin	Rim	91/1	Ware: 2.5YR 5/8 red with core (10YR 6/4 light yellowish brown), many small white, grog and few micaceous inclusions; surface: combed wavy and straight lines.
3	Casserole	Rim and Base	107/9	Ware: 2.5YR 4/6 red with many large white and grey inclusions; surface: partly burnt at base.
4	Casserole	Rim and Handle	78/2	Ware: 10R 5/8 red with many small white and micaceous inclusions; surface: 10R 5/3 weak red.
5	Cooking Pot	Rim and Handle	107/13	Ware: 2.5YR 3/3 dark reddish brown with few small white inclusions; surface: 10R 4/4 weak red.
6	Storage Jar	Rim	107/8	Ware: 5YR 6/4-5/4 light reddish brown to reddish brown with few medium-sized white and small micaceous inclusions; surface: 5YR 7/6 reddish yellow.
7	Gaza Jar	Rim and Handle	92/8	Ware: 5YR 5/6 yellowish red with few medium- sized black and few small micaceous inclusions; surface: 5YR 6/4 light reddish brown and clay accretions.
8	Storage Jar	Rim	107/10	Ware: 2.5YR 6/6 light red with many small white and small and medium-sized grog inclusions, few small micaceous inclusions; surface: fired to buff (10YR 7/4 very pale brown).
9	Jug	Rim	92/9	Ware: 2.5Y 8/2-7/3 pale yellow with many small black and few small white inclusions; surface: fired to buff (2.5Y 8/2 pale yellow).
10	Jug	Rim and Handle	107/16	Ware: 7.5YR 7/3 pink with very few small black and white inclusions; surface: fired to buff (10YR 8/3 very pale brown).
11	Juglet	Rim and Handle	107/19	Ware: 10YR 8/3 very pale brown with few medium- sized black inclusions; surface: faded red slip.
12	Jug	Rim	92/7	Ware: 7.5YR 6/4 light brown with few small white inclusions; surface: fired to buff (10YR 8/3 very pale brown).
13	Juglet	Complete	102/5	Ware: 2.5YR 5/6 red with few small white inclusions; surface: 2.5YR 6/4 light reddish brown slip.
14	Jug	Handle	91/3	Ware: 7.5YR 6/4 light brown with many small black and white inclusions; surface: fired to buff Ware: 7.5YR 6/4 light brown with many small black and white inclusions; surface: fired to buff (10YR 8/3 very pale brown) and potter's mark.
15	Bowl/Lid	Profile	102/4	Ware: 7.5YR 6/3 light brown with few small white inclusions; surface: fired to buff (10YR 7/3 very pale brown).

- Fig. 6: 7 Storage jar with very short neck. They usually have an elongated body ending in a pointed or stub-base with two small loop-handles. The body may have some light ribbing on the upper part and clay accretions are common on the neck and shoulder. These jars have commonly been termed 'Gaza-jars', because they most probably contained the famous Gaza wine, which was exported all over the Mediterranean during the fifth and sixth centuries (cf. Adan-Bayewitz 1986: 97–99; Fig. 1: 8–14).
- Fig. 6: 8 Rim of jar with flanged rim. It is probably a variant of Magness' holemouth jar Form 1A (Magness 1993: 231–232). This type of jar is dated as early as the second century, but for our example a dating in the fifth century seems more probable.
- Fig. 6: 9 Jug with ribbed flaring neck. Similar jugs have been found in Ein Gedi and are dated to the sixth century (de Vincenz, forthcoming).
- Fig. 6: 10 Neckless juglet with loop-handle. No satisfactory parallel could be found. Fig. 6: 11 Juglet with bulging ribbed neck and one or two loop-handles drawn from the rim. The juglet is covered with a reddish slip outside and on the handle. The upper inner side is also covered with the slip. The shape is similar to the juglet No. 12.
- Fig. 6: 12 Juglet with bulging ribbed neck. A jug similar in shape has been reported from Ras Abu Ma'aruf and is dated to the Late Byzantine period (Rapuano 1999: Fig. 8: 119).
- Fig. 6: 13 A complete juglet with ovoid body and short everted rim. The base is concave. One handle is drawn from the rim to the upper shoulder. The ware is coarse and porous. No parallel has been found so far, but a dating in the sixth century seems probable.
- Fig. 6: 14 Handle of jar with an incised line, probably a potter's mark. The ware suggests that the handle belonged to a storage jar of the bag-shaped type dated to the Byzantine period.
- Fig. 6: 15 Bowl-lid. Deep bowl standing on flat base with flaring walls ending in everted probably flat rim. This type of bowl-lid has been classified by Magness as Form1 and is dated to the sixth to mid-eighth centuries (Magness 1993: 247). Our example should be dated to the sixth century.
- It is interesting to note that the lamps found in the shaft are mostly of Beit Nattif type, whereas only one fragment can be dated to later (Fig. 7: 10).
- Fig. 7:1–9 Fragments of Beit Nattif lamps with bow-shaped nozzle. The decorations of the rim and the nozzle are varied. No. 1 is decorated with a *menorah*. Lamps with Jewish *menorot* have been found at Beit Nattif among lamps with bow-shaped nozzles (Baramki 1936: Pl. X: 24). Decorations are also vegetal or floral (Nos. 2–3, 5) and include rosettes (No. 3), a herringbone pattern (Nos. 4, 9) or geometric patterns (Nos. 7–8). Their dating has been established in the third and fourth centuries.
- Fig. 7: 10 Fragment of lamp with geometric pattern. This fragment belongs to a lamp of the Late Byzantine type.

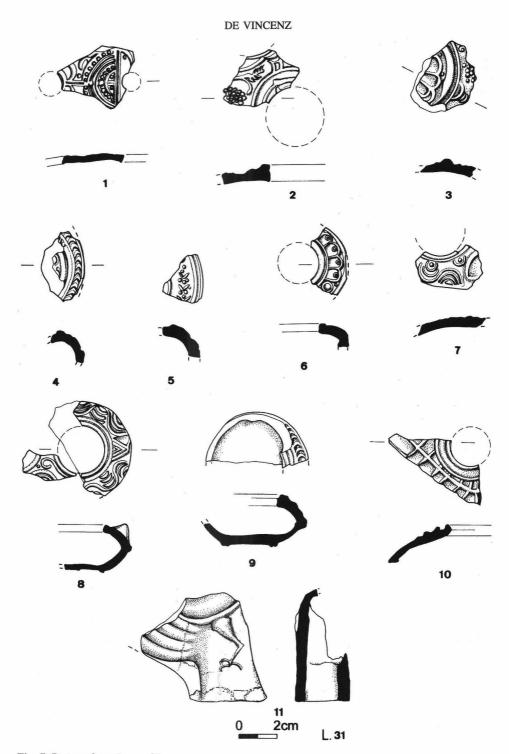


Fig. 7. Pottery from Locus 31.

Fig. 7 Locus 31 Lamps, Figurine

No.	Type	Fragment	Bucket	Description
1	Beit Nattif Lamp	Nozzle	107/3	Ware: 10YR 7/8 yellow with few small black and white inclusions; surface: red paint inside and out 2.5YR 4/6. Menorah decoration.
2	Beit Nattif Lamp	Rim	107/4	Ware: 10YR 7/4 very pale brown with few white and grog inclusions; surface: red paint (10R 5/4 weak red). Branches and grape decoration.
3	Lamp	Rim and Discus	102/6	Ware: 7.5YR 6/4 light brown with few small black and white inclusions; surface: floral pattern, rosette in discus; red paint (10R 4/6 red).
4	Lamp	Rim	102/7	Ware: 7.5YR 6/4 light brown with few small white inclusions; surface: herringbone pattern, red paint (10R 4/6 red).
5	Lamp	Rim	107/20	Ware: 5YR 7/4 pink with few small black inclusions; surface: floral? Pattern and red paint (10R 5/6 red).
6	Lamp	Rim	107/2	Ware: 5YR 6/6 reddish yellow with few small white inclusions with small black inclusions; surface: ovolo decoration.
7	Beit Nattif Lamp	Discus	107/1	Ware: 7.5YR 8/4 pink with few small white inclusions; surface: traces of red paint (2.5YR 5/6).
8	Round Lamp	Rim and handle	107/5	Ware: 7.5YR 7/3 pink with few small black, white and grog inclusions; surface: red paint (10R 5/8). Half-circle decoration, small pyramidal knobhandle.
9	Round Lamp	Base and rim	92/3	Ware: 2.5Y 8/2 pale yellow with very few small black inclusions; surface: dripping black paint (10YR 4/1 dark grey). Herringbone pattern on rim.
10	Channel- Nozzle Lamp	Rim	78/1	Ware: 10YR 7/4 very pale brown with few small white inclusions; surface: branch decoration.
11	Rooster Figurine (Beit Nattif)	Fragment	92/1-2	Ware: 10YR 8/4 very pale brown; surface: 10YR 8/2 very pale brown.

Fig, 7: 11 Fragment of moulded figurine probably representing a rooster or some other bird, as may be seen from the legs. This type of figurine has been found in the cisterns of Beit Nattif together with lamps bearing the name of the site. These figurines were made in moulds and include horse riders, nude women and a bird (Baramki 1936: Pl. VIII: 3).

Locus 36 (Fig. 10: 1-2)

From the time of the construction of the building, or immediately preceding it. Suggested dating to the second to third-fourth centuries.

Fig. 1 Storage jar similar to Variant C at Caesarea, but not brown-orange and sandy. Fig. 10: 2 Storage jar similar to Variant A in Caesarea dated first to fourth centuries (Bar Nathan and Adato 1986: 163, Fig. 2:1; cf. Magness 1993: 224: Form 4A: 2 dated third to fourth centuries).

Locus 39 (Fig. 4: 3-8)

A fill in the side chamber situated at the bottom of the shaft (see L31).

Fig. 4: 3 Bowl with slightly flanged rim. No satisfactory parallel has been found.

Fig. 4: 4 Storage jar with high flaring neck ending in everted rounded rim.

Fig. 4: 5–7 Fragments of Beit Nattif lamps with bow-shaped nozzles bearing floral decorations.

Fig. 4: 8 Fragment of figurine of Beit Nattif type (see above Fig. 7: 11).

Khirbet el-Jiljil Pottery (Figs. 8-9)

During the excavations at Khirbet el-Jiljil a distinctive type of pottery was found in fairly large quantities. Complete vessels were not found but the numerous body sherds appear to represent jars and jugs. The sherds are decorated with a rouletted decoration covering the entire surface (Fig. 8: 3–4, 6–11), or with combined combed lines (Fig. 8: 5). Other sherds are decorated with impressed semi-circles combined with combed lines (Fig. 8: 1) or with incised nicks (Fig. 8: 2, 12–13). Additional fragments which combine rouletting and impressed semi-circles show the handle attachment of these large jugs (Fig. 9: 1–2). There were also smaller handles probably belonging to smaller jugs, which are decorated with impressed semi-circles (Fig. 9: 3) or circles (Fig. 9: 4). The handles of these jugs in addition to the impressed decoration on them can have a decorative spout on the upper part of the handle. Unfortunately no complete vessel has been found.

These jug/jar fragments have been found in previous excavations conducted at Khirbet 'Ain Fattir (de Vincenz 2003: 377: 1.5; 379: 2.12) and at Khirbet el-Jiljil (unpublished 1999 season). A few unpublished items of this ware (resembling our Fig. 7: 3–4) have been found in excavations in the Modi'in region (personal communication: S. Gibson and B. Johnson). Additional fragments have been published by Corbo from Khirbet Siyar el-Ghanam (1955: 83–84, Tavola 27, Fot. 76). Fragments similar to our Fig. 8: 12 have also been found much further afield at 'En Boqeq (Gichon Taf. 21: 15–17).

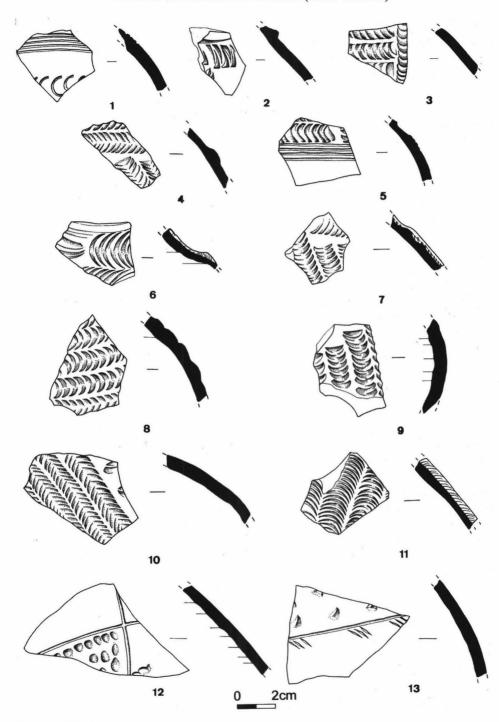


Fig. 8. Beit Jimal type pottery.

Fig. 8 Beit Jimal Type Pottery

No.	Type	Fragment	Locus	Bucket	Description
1	Jug	Sherd	3	43	Ware: 10YR 6/3 pale brown with many small white and few medium-sized black inclusions; surface: 2.5Y 7/1-7/2 light grey and incised semi-circles and straight lines.
2	Jug	Sherd	2	3	Ware: 10YR 7/3 very pale brown with few medium- sized black inclusions; surface: rouletted decoration.
3	Jug	Sherd	31	91/5	Ware: 7.5YR 6/3 light brown with many small white and few small black inclusions; surface: fired to buff (7.5YR 7/2 pinkish grey) and rouletted decoration.
4	Jug	Sherd	3	52/5	Ware: 7.5YR 7/4 pink with few small white inclusions; surface: rouletted decoration.
5	Jug	Sherd	4	33	Ware: 10YR 6/3 pale brown with few small black and white inclusions; surface: rouletted decoration and incised straight lines.
6	Jug	Sherd	3	37	Ware: 7.5YR 7/4 pink with few small white inclusions; surface: 10YR 8/3 very pale brown and rouletted decoration.
7	Jug	Sherd	3	52/2	Ware: 7.5YR 6/3 light brown with few small black and white inclusions; surface: 7.5YR 77/3 pink and rouletted decoration.
8	Jug	Sherd	3	52/4	Ware: 7.5YR 6/4 light brown with few small black and white inclusions; surface: 10YR 8/3 very pale brown and rouletted decoration.
9	Jug	Sherd	3	44/3	Ware: 10YR 6/3 pale brown with few medium-sized black, white and micaceous inclusions; surface: 2.5Y 7/2 light grey and rouletted decoration.
10	Jug	Sherd	3	52/3	Ware: 7.5YR 6/3 light brown with few small black and white inclusions; surface: 7.5YR 8/4 pink and rouletted decoration.
11	Jug	Sherd	3	9/2	Ware: 2.5YR 6/6 light red with few small white and grog inclusions; surface: 7.5YR 7/4 pink and rouletted decoration.
12	Jug/Jar	Sherd	31	102/8	Ware: 7.5YR 7/4 pink with many small white and few medium-sized grog inclusions; surface: fired to buff (7.5YR 8/4 pink) and incised lines and nicks.
13	Jug	Sherd	3	44/2	Ware: 5YR 6/4 light reddish brown with many small white and few small black inclusions; surface: 10YR 7/2 light grey and incised lines and nicks.

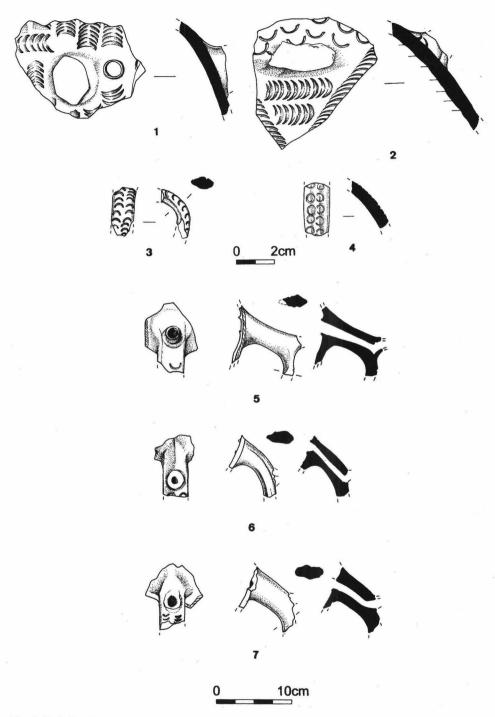


Fig. 9. Beit Jimal type pottery.

Fig. 9 Beit Jimal Type Pottery

No.	Type	Fragment	Locus	Bucket	Description
1	Jug	Sherd	3	52/1	Ware: 7.5YR 7/4 pink with many small white inclusions; surface: rouletted decoration and incised circles.
2	Jug	Sherd	3	9/1	Ware: 5YR 7/4 pink with few small black and white inclusions; surface: rouletted decoration and incised half-circles.
3	Jug	Handle	31	78	Ware: 10YR7/3 with few small black inclusions; surface: incised semi-circles.
4	Jug	Handle	3	44/1	Ware: 7.5YR 7/4 with many small white and medium- sized black inclusions; surface: incised circles.
5	Jug	Handle	3	44/3	Ware: 5YR 6/6 reddish yellow with many large black and small white inclusions; surface: fired to buff (10YR 8/3 very pale brown), rouletted decoration and stamped semi-circles.
6	Jug	Handle	31	94	Ware: 10YR 7/3 very pale brown with few medium- sized black inclusions; surface: rouletted decoration and incised semi-circles.
7	Jug	Handle	31	90	Ware: 7.5YR 7/3-6/3 pink to light brown with many small white inclusions; surface: rouletted decoration and incised semi-circles.



Fig. 10 L36 Jars

No.	Type	Fragment	Locus	Basket	Description
1	Jar	Rim	36	97	Ware: 5Y 4/2 olive grey with many fine white inclusions.
2	Jar	Rim	36	97	Ware: 7.5 YR 8/4 pinkish white to pink, with reddish core and a few fine white grits.

Since this ware is typical of the Bet Gemal area and parallels for them are difficult to find outside the region, we may assume that they come from a pottery workshop in the Beth Shemesh region. We have tentatively described it as 'Khirbet el-Jiljil' ware, though we should point out that no pottery kilns have as yet been found at the site. A dating in the Late Byzantine period seems probable due to the context in which this pottery has been found.

Conclusions

Hardly any pottery was found in situ or in sealed fills that could be dated to the time of the earliest construction phase of the large building complex at Khirbet el-Jiljil, except for a few diagnostics found in a sealed fill (Locus 36: Fig. 10) which may date to the time immediately before the construction. It is assumed by the excavators that the building was erected in the fifth century. A lot of material dating from the third-fourth centuries, including numerous examples of Beit Nattif lamps and fragments of figurines, were found in the fills blocking a shaft leading to an underground cave complex extending beneath room 14 (Loci 31, 39). However, the latest material from this fill dates to the sixth century. Hence it seems likely, as the excavators have suggested, that the shaft was used as a dumping area for unwanted fills at the time of the Umayyad reconstruction of the Byzantine building (Strus and Gibson 2005). The rest of the fills uncovered during the first season of excavations -Loci 11, 20 and 24, 22 - also appear to date from the time of the Umayyad phase of building reconstruction, notwithstanding the fact that they include early materials as well. L19 dates from the time of the Abbasid robbing of the building, and L3 from the time of the Ottoman robbing of the collapsed stone and rubble left by the Abbasids. Loci 1 and 23 are surface fills dating up to the present time.

Acknowledgements

The drawings and plates are the work of Julia Rudman whom I thank.

Notes

1. This ceramic report will appear in the final report on the 1996–2002 Ein Gedi excavations directed by Yizhar Hirschfeld, which is in preparation.

2. The report on the ceramics from Ramla was prepared by the author and awaits publication. The material is from the IAA excavations conducted at Ramla during the years 1992–1995, and directed by Don Glik and Deborah Gammil

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The Pottery from Khirbet el-Jiljil (Second Season)

JOLANTA MLYNARCZYK

The ceramic material recovered during the second season of excavations at Khirbet el-Jiljil (Strus and Gibson 2005) was studied by the author in December 2003 as six distinct stratigraphical groups. The identification and dating of the ceramics was made based on parallels in the literature and these are cited together with the descriptions of the illustrated material (see Appendix). ¹

Stratigraphical distinctions (Groups a-f)

The stratigraphical groups as distinguished by the author are as follows:

- a) contents of surface layers and deposits disturbed at a recent date (Ottoman to modern), from various locations: Loci: 2–3 (Baskets 179, 184, 189, 196), 51–52 (Baskets 131, 132), 57 (Basket 133), 60 (Basket 136), 61 (Baskets 137 and 157), 62 (Basket 138), 65 (Basket 141), 86 (Baskets 165, 181, 185, 190, 195), and 91 (Baskets 178 and 183); and a surface find (Basket 130). [This corresponds to the Ottoman to modern stratigraphical units a-c as defined by the excavators, see: Strus and Gibson 2005.] ²
- b) debris of collapsed walls and fills connected with the extracting of blocks from as early as the Abbasid period: Loci: 8 (Baskets 187, 197), 25 (Baskets 180, 191), 62 (Basket 135), 58 (Baskets 134 and 149), 63 (Basket 139), 72 (Baskets 151 and 154), 73 (Basket 144), 74 (Basket 145), 96 (Basket 188), 100 (Baskets 200, 205 and 207), 101 (Baskets 201 and 204), and 104 (Basket 208). [This corresponds to the Abbasid stratigraphical unit d as defined by the excavators, except for L62 which the excavators attribute to the Ottoman to modern stratigraphical unit b: Strus and Gibson 2005.]
- c) floor deposits sealed by debris: Loci: 64 (Basket 140), 76 (Baskets 147 and 152), 78 (Baskets 150, 164, 164b), 105 (Baskets 206, 210–212), and 106 (Basket 209). [This corresponds to the Umayyad stratigraphical unit e as defined by the excavators: Strus and Gibson 2005.]
- d) material found outside the southern wall of the building and pertaining to different periods of robbing activities from the Abbasid (Loc. 82, Basket 155) through to Ottoman and modern times (Loc. 66, Baskets 142, 148, 161, 162,

- 171, 173 and 174; Loci 51/62, Basket 156). [This material corresponds to various stratigraphical units as defined by the excavators: modern unit a (L51), Ottoman to modern unit b (L62), Ottoman unit c (L66) and Abbasid unit d (L82): Strus and Gibson 2005.]
- e) fill of the entrance shaft and the first chamber of the underground cave: Loci: 80 (Basket 153), 84 (Baskets 160, 163, 166 and 168), 88 (Basket 176) and 95 (Basket 186). [This material corresponds to various stratigraphical units as defined by the excavators: Abbasid unit d (L95), Umayyad unit e (L84), Byzantine unit h (L88) and Early Roman unit j (L80).]
- f) Early Roman deposits found in the underground cave: Loci 97 (Baskets 192–194 and 198), and 99 (Basket 199). [This corresponds to the Early Roman stratigraphical unit j as defined by the excavators: Strus and Gibson 2005.]

Discussion

The latest ceramics in groups a and b, are examples of Abbasid date, of the eighth to ninth centuries AD onwards. Among the Abbasid glazed wares are vessels decorated with polychrome glaze (Fig. 1: 1–2), as well as with monochrome glaze (Fig. 2:11 and 13). Those found above the floors are doubtlessly connected to the robbing of adjoining structural walls; among them is an example of a shallow bowl (Fig. 1: 2), a miniature bottle and a base of a jug (Fig. 2: 11 and 13). Other Abbasid period objects from these contexts are a fragment of a mould-made lamp (Fig. 1:3), a base of a jug (Fig. 1:18) and rim fragments of two jugs in ICW (Fig. 2:12, and with a similar one from 188.1 – not illustrated).

On the other hand, the earliest ceramics in groups a and b include occasional jar rims of Early Roman to Late Roman periods (e.g. Fig. 2: 3–4 and 17), as well as some Early Byzantine vessels (fourth to fifth centuries), the latter including fragments of an ARS bowl f. 67 (Fig. 1:5) and regional bowls (Fig. 1:6 and 8). Largely prevailing, however, are the Byzantine-Umayyad pottery types chronologically covering the sixth and seventh centuries and extending into the eighth century. Besides regional bowls (Fig. 1:7 and 9) and basins (Fig. 1:10–12, Fig. 2:7–10), noteworthy are fragments of Umayyad period ICW jugs (Fig. 1:14–15) and closed vessels with impressed decorations, specifically the shoulder of a jug or table amphora (Fig. 1:16), and a section of a jug handle with impressed semi-circles (from 179.2 – not illustrated, but a duplicate of Fig. 6:10).

The pottery connected with the collapse of the building's walls consists in the main of Byzantine to Umayyad types, with only single potsherds which on the basis of comparisons can be dated to the Abbasid period (large bowl Fig. 3:8, jugs Fig. 3:16 and 22). Specifically, the late Byzantine and Umayyad material includes CRS forms 11B and 9B (Fig. 3:2–3), FBW bowls form 2B(?) and 1B (Fig. 3:6–7), large bowls (Fig. 3:5) and basins (Fig. 3:11), sixth-century jugs (Fig. 3:17, 20), Byzantine/Umayyad jar fragments (Fig. 4:10–14), cooking pots (both closed and open forms) and lids (Fig. 4:2–8, and a rim of a casserole from 145.12 – not illustrated, close to

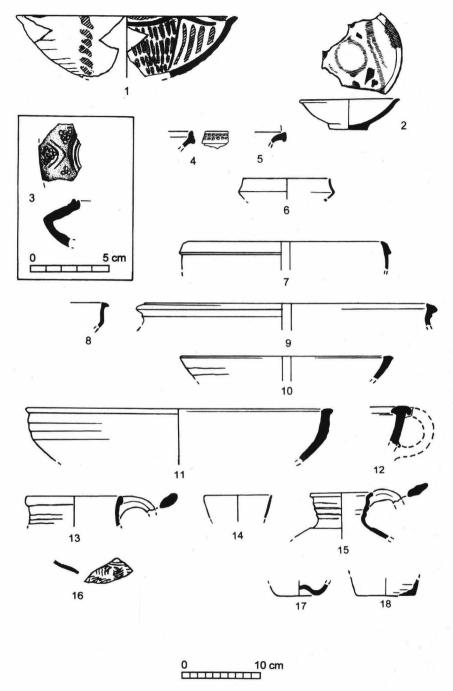


Fig. 1. Select pottery from surface layers and deposits disturbed at a recent date: Ottoman to modern (excluding No. 2 found in an Abbasid robber's fill; Nos. 4, 8 and 18 were found in surface fills).

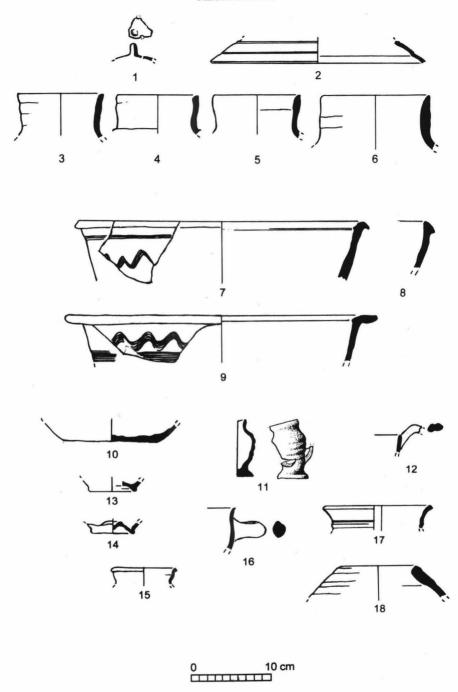


Fig. 2. Select pottery from surface layers (Nos. 1-6, 9, 18) and fills connected with the robbing of stones from as early as the Abbasid period (Nos. 7-8 and 10-17).

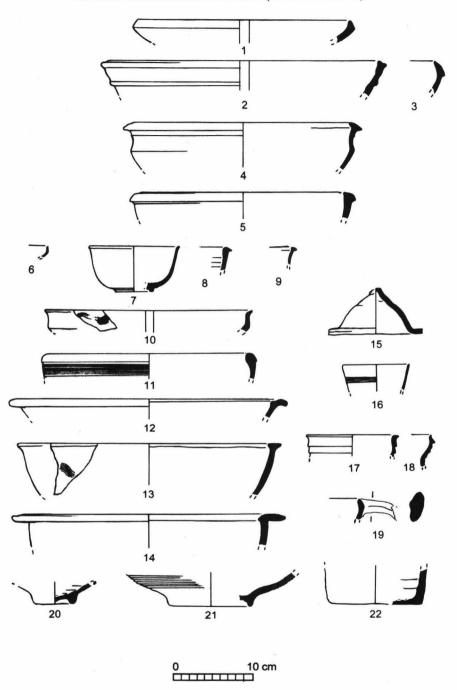


Fig. 3. Select pottery from the debris of walls and fills of robbers' trenches (Nos 1–12, 15–17, 19–20, 22); Nos. 13 and 21 come from a top layer, Nos. 14 and 18 from a floor deposit.

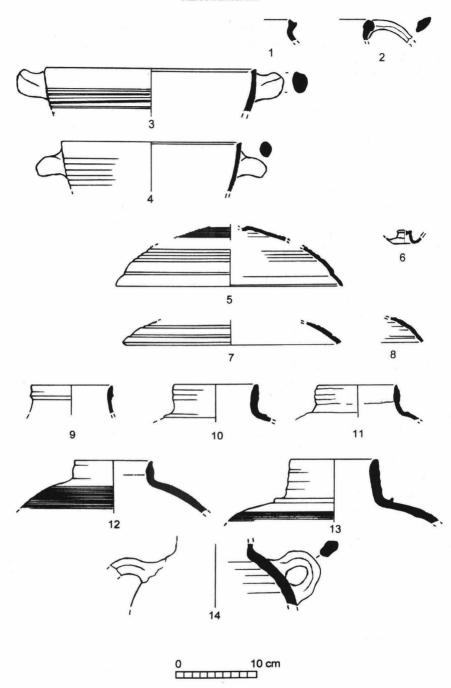


Fig. 4. Select pottery from the debris of walls and fills of robbers' trenches (group b, continued: Nos. 1-5, 7-9, 11-14), with Nos. 6 and 10 coming from top layers (group a).

Fig. 8:10). Some potsherds were found embedded in plaster clearly pertaining to the revetment of structural walls: they include rims of RB form 1 (Fig. 3:4) and RB form 4 (207.7 – not illustrated), the latter apparently of sixth to seventh centuries, possibly indicating the date(s) of the restoration of the building. Noteworthy is the presence of the ICW ('Khirbet Mafjar' ware) represented by bowls (Fig. 3:8–10) and jug rims (Fig. 3:16 and 19). This is the earliest variety (ICW A1) of the ware, dated to between the second half of the seventh century and the tenth/eleventh century (Walmsley 2001: 305–308). An unparalleled (and undated) vessel is a small lid in FBW (Fig. 3:15).

Among the few ceramics of the earlier Byzantine period in this assemblage, one can mention ARS f. 61A (Fig. 3:1), two examples of large 'rouletted' bowls of fourth to fifth centuries (Fig. 3:4, and 200.1 – not illustrated), and a cooking pot rim (Fig. 4:1).

Floor deposits (group c) sealed by collapsed blocks suggest that the building could have been used down to the Umayyad period, even if only as a squatters' living space. The latest finds from the mosaic aula (Loc. 26) include a fragment of LRC dish/bowl f. 10 of the sixth/seventh century (Fig. 5:1), a rim of a large bowl/basin of the same date (Fig. 5:5), a late type of casserole (Fig. 5:8), and a rim of a 'Gaza jar' of the sixth/seventh century (Fig. 5:14). Finds from the floor of Loc. 81 include rims of large bowls, both in regional commonware of the sixth/seventh century (Fig. 5:15), and in ICW of Umayyad to Abbasid (?) date (Fig. 5:16), as well as the late form of a casserole (Fig. 6:1). It is unfortunate that a probe made under this floor yielded only a handful of sherds with just one diagnostic item, a tiny fragment of the rim of a cooking pot of unclear date (Fig. 6:3). The floor deposit in Loc. 106 consisted of cooking wares (Fig. 6:4–5) and jar fragments (Magness 1993: form 5 A) of late sixth to early eighth centuries (Fig. 6:6 and body sherd 209.6 – not illustrated - with an incised mark below the base of the handle) and another fragment (Magness 1993 form 7) dated to between the late seventh and ninth/tenth centuries (Fig. 6:7). The last form occurs also in Loc. 105 (Fig. 6:12) along with other ceramics of late Byzantine and/or Umayyad date (Fig. 6: 9-11).

A large amount of potsherds (group d) was discovered outside the southern (outer) wall (W53/W54) of the building and was accompanied by rooftile fragments, fragments of wall plaster and of secondarily deposited mosaic pieces. The ceramics from this context (Fig. 6:13–16, Fig. 7:1–5) include some types datable to the Byzantine/Umayyad period, with a few items of more specifically Umayyad period character. The latter include sherds of a basin with a horizontal handle (Fig. 6:15) and of 'basket ware' (Fig. 7:2) respectively, as well as a rim of a jug (Fig. 7:3).

The pottery found within the underground cave complex (groups e-f) came from two distinct units: the fill of the first chamber (Loci: 84, 88, 95, 99) situated directly below the entrance shaft (Loc. 80), and ceramics discovered during the survey of the other underground corridors and chambers (Loc. 97). The material consists of two chronologically separate assemblages: the fill of the first (entrance) chamber of the 'cave' (group e), and floor deposits (group f), both in this chamber and in other parts of the complex.

MLYNARCZYK

The upper part of the fill (group e) inside the first underground chamber (Loc. 84) contained pottery clearly connected with the last utilization phase of the building and/or from its destruction period. Prevailing in this assemblage are cooking vessels (Fig. 8:8–13) that doubtlessly penetrated the cave from above, where the same forms were well attested (cf. Fig. 4:3-8). Two distinct variants of casseroles are noted, accompanied by many fragments of casserole lids. One casserole variant is a bellshaped vessel of medium depth (Fig. 8:12-13) classified by Magness as her form 1, dated to the period between the third/fourth and eighth/ninth centuries (Magness 1993: 211–213), while another variant is deeper, with a more convex (sometimes slightly s-shaped) profile and thinner walls (Fig. 8:10-11), corresponding to Magness' casserole form 3 dated to between the seventh/eighth and ninth/tenth centuries (Magness 1993: 214), i.e. to the Umayyad period and later. Actually, a good number of other pottery types in this part of the fill appear to be of Umayyad date: bowls (Fig. 7:6-7), a rim of a painted 'crater' (Fig. 7:9) and shoulder of a vessel (a 'crater'?) with an impressed decoration (Fig. 7:11), probably also the handle of a jug painted in white against a 'black' slip (Fig. 7:10). Also storage jar fragments include one type dated to the Umayyad period or later (Fig. 8:3). To conclude regarding the chronology of this assemblage: since the entrance to the underground chamber was safely sealed by debris of collapsed walls, with no intrusive material found on the floor around the entrance shaft, the pottery contents from Locus 84 proves that the final utilization phase of the building extended well into the seventh century.

The same fill, however, especially in its middle section (Loc. 88, cf. Fig. 8:14–16 and Fig. 9:1–2), contained a few pottery items of Late Roman and Early Byzantine date (fourth century AD) and specifically the rim of a North Syrian *mortarium* (*pelvis*) (Fig. 7:8), jar rims (Fig. 8:6–7) and a lamp of Beit Nattif type (Fig. 9:1). Another fragmentary lamp from the same context (Fig. 9:2) represents an unparalleled form combining the body of an Italian-style lamp of Loeschcke Type VIII (Loeschcke 1919:49–55), made in an extremely worn mould, with a hand-made horizontal handle reminiscent of the so-called 'wall lamps'. The chronology for this lamp can only be suggested as falling between the second and earlier fourth centuries AD. A similar date-range may be assigned to a cooking pot fragment (Fig. 8:16).

Finally, the floor deposit in the same chamber (group f), distinguished as Loc. 99, yielded fragments of closed cooking pots and storage jars, all of them of Early Roman date, first to early second century AD (Fig. 9:3–9). Chronologically and typologically, this group is paralleled by ceramics collected within the other chambers and corridors of the cave system (Loc. 97) which consist exclusively of large parts of storage jars, fragments of cooking pots and jug bases (Fig. 10:1–10).

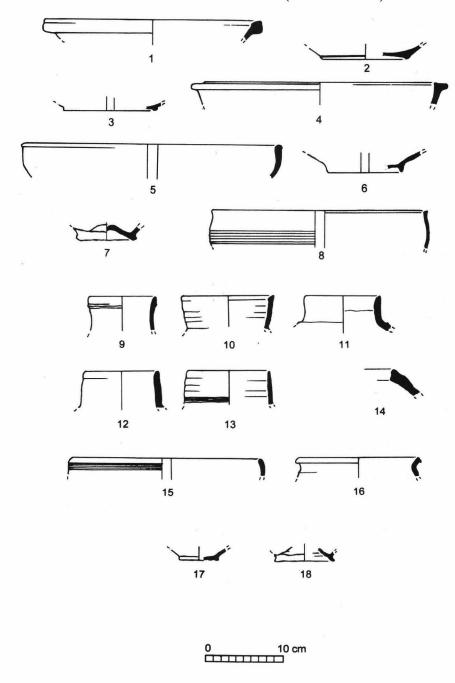


Fig. 5. Pottery from contexts sealed by collapsed stone blocks above floors 26 (Nos. 1-14) and 81 (Nos. 15-18).

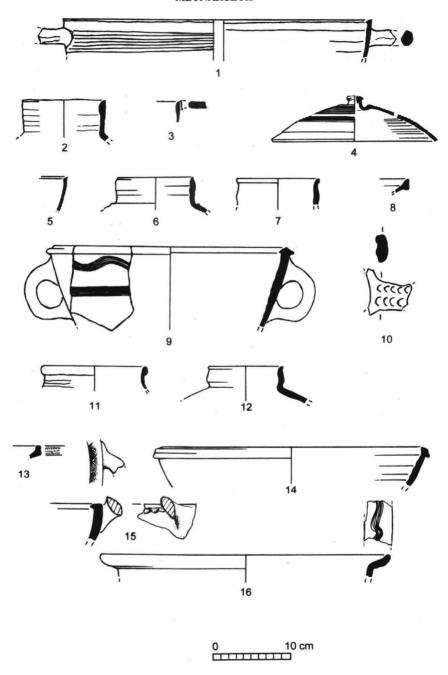


Fig. 6. Pottery from sealed contexts: on floor 81 (Nos. 1–2) and below it (No. 3), in Loc. 106 (Nos. 4–7) and Loc. 105 (Nos. 8–12). Select pottery from outside the southern wall of the building (Nos. 13–16).

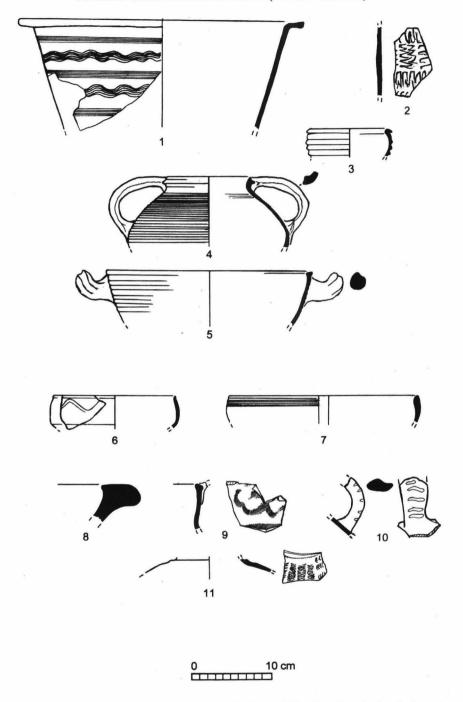


Fig. 7. Select pottery from outside the southern wall of the building (continued: Nos. 1-5); pottery from the entrance chamber in the subterranean cave complex, upper fill (Nos. 6-11).

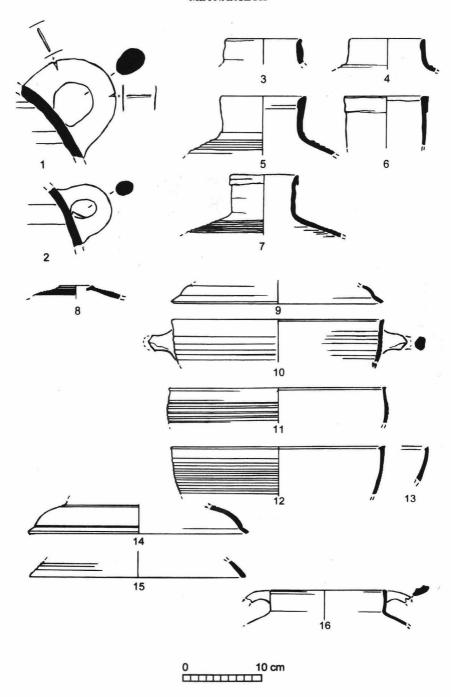


Fig. 8. Pottery from the entrance chamber of the subterranean cave complex, upper fill (Nos. 1-13) and middle fill (Nos. 14-16).

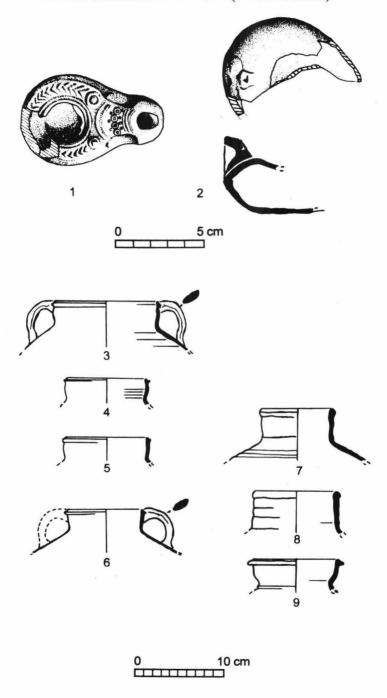
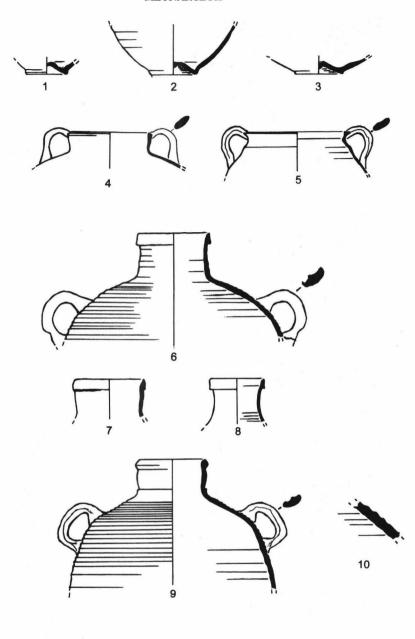


Fig. 9. Pottery from the entrance chamber of the subterranean cave complex, middle fill (Nos. 1-2) and floor deposit (Nos. 3-9).



0 10 cm

Fig. 10. Pottery from the survey of the subterranean cave complex.

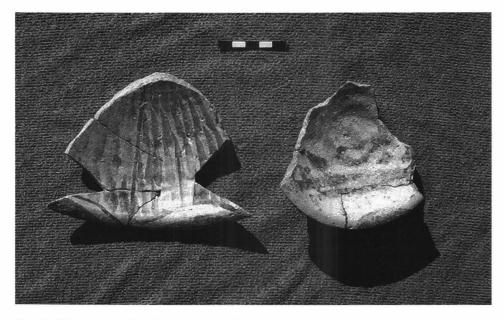


Fig. 11. Abbasid glazed bowl fragments (see Fig. 1:1-2).



Fig. 12. Lamp of Beit Nattif type (see Fig. 9:1).

Conclusions

The ceramics pertaining to the main structural stages of the site uncovered during the second season of excavations, are of a strictly local/regional character, with very few imports both among the fine wares and the common wares. The former are virtually limited to LRC form 3 (Figs 1:4, 5:2–3, 6:13) and form 10 (Fig. 5:1, plus unclassified Fig. 6:8), CRS forms 9B (Fig. 3:3) and 11B (Fig. 3:3), all these of a sixth and seventh century date, to ARS form 67 (Fig. 1:5) of AD 360–470, and form 61A (Fig. 3:1) of AD 325–400/420. Also, within the common ware group, the Egyptian and 'Beisan' storage amphorae are only represented by single sherds, and even examples of Gaza/Ashkelon jars of LR amphora 4 type are definitely far and few between (Fig. 2:18 and Fig. 5:14). Pertaining by their shape to the 'Gaza family', these rare examples of hole-mouth jars in fact represent two different wares, of which one is the typical 'Gaza ware' (Fig. 5:14), while the other is of a hard light red fabric with a pale yellow slip (Fig. 2:18); apparently the same may be said for the sherd of a first- to second- century jar found in a cave deposit (Fig. 10:10).

It is interesting to note that there was a concentration of storage jars and cooking vessels (casseroles with their lids) in and above Loci 79, 105 and 106, as well as in the upper fill of the 'cave'. This fact may suggest identifying the rooms to the east and northeast of the mosaic *aula* (Loc. 26) as a service (storage/kitchen) area (see Strus and Gibson 2005, who also suggested this but on other grounds). However, the insignificant number of potsherds found in the *aula* itself has not yielded any clue as to the possible function of this room, whether it served as a dining hall or something else.

A careful examination of the Khirbet el-Jiljil ceramic assemblage has shed some light on the chronology of the site:

- 1. The ceramics found in the underground complex of chambers and corridors prove that the subterranean 'cave' complex was in use during the first to second centuries AD, probably as a 'hideaway' during the Bar Kokhba revolt. The chamber immediately below the entrance shaft was subsequently reused for the needs of the building constructed above it.
- 2. A few ceramic items suggest that the underground system remained accessible (and frequented) throughout the third and fourth centuries.
- 3. Fairly numerous examples of pottery datable to the fifth century found in several loci are perhaps indicative of the initial construction date for the Byzantine building.
- 4. The second architectural phase is dated by the pottery sealed on the floors and recovered from the upper fill of the 'cave', to the sixth and seventh centuries. Additional evidence is provided by some diagnostic potsherds, dated to the fifth-sixth/seventh centuries, found embedded within broken wall plaster.
- 5. The second architectural phase was followed by a squatters' occupation of the building, apparently during the seventh/eighth centuries.
- 6. The robbing of dressed blocks of stone at the site began not later than the eight/ninth centuries, judging by the presence of Abbasid period ceramics in the relevant contexts.

Notes

1. The drawings of the pottery from the second season of work at the site were made by Mariusz Burdajewicz.

2. The references made to the stratigraphic scheme of the excavation (phases a-j: Strus and Gibson 2005) shown here in square brackets, have been added to my article by S. Gibson

in order to demonstrate how it relates to my stratigraphic groups a-f.

3. Abbreviations used in the text are as follows: ÂRS = African Red Slip Ware; CP = cooking pot; CRS = Cypriote Red Slip ('Late Roman D') Ware; f. (in Appendix) = form; FBW = Fine Byzantine Ware; frg (in Appendix) = fragment; ICW = Islamic Cream Ware; LRC = Late Roman C ('Phocaean') Ware; RB = Rouletted Bowl; SJ = storage jar

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Appendix

- Fig. 1. Select pottery from surface layers and deposits disturbed at a recent date: Ottoman to modern (excluding No. 2 found in an Abbasid robber's fill; Nos. 4, 8 and 18 were found in surface fills).
- 1. Large part of a shallow bowl in polychrome glazed ware (179.1, joining a frg from 184). Fabric: light reddish brown with white inclusions. Decoration painted against white slip under transparent colourless glaze: inside in green, mustard yellow and black, outside in mustard yellow. Cf. Cohen Finkelstein 1997: fig. 3:4 (late 8th early 9th century); Brosh 1986: pl. II:3a-b. (see also Fig. 11 for a photograph of this object).
- 2. Fragmentary saucer/shallow bowl in polychrome glazed ware (197.1). Fabric: pale red with white inclusions; decoration painted inside, in green and black against white background under transparent colourless glaze; outside not decorated, with only splashes of colourless glaze. Cf. Cohen Finkelstein 1997: fig. 3:4 and 9 (late 8th—early 9th century); Brosh 1986: fig. 2:15 (with monochrome glaze). (see also Fig. 11 for a photograph of this object).
- 3. Frg of lamp, mould-made (185.5). Fabric: light brick-red with white sediment(?) on surface. Cf. Magness 1993:258, f. 5: 'Channel-Nozzle Oil Lamps' (8th to 10th century); Cohen Finkelstein 1997:30–32, fig. 8:2 (Late Umayyad through Abbasid period).
- 4. Rim frg of bowl/dish (130.1); LRC f. 3F, Hayes 1972:338, fig. 69:17, 23 (earlier part (?) of 6th century).
 - 5. Rim frg of large bowl (196.6); ARS f. 67; cf. Hayes 1972:112–116 (AD 360–470).
- 6. Rim frg of bowl, thin-walled, carinated (185.6). Fabric: orange-red, dense, with thin grey core; surface pinkish orange. Duplicate: 185.4 (not illustrated). Cf. Clamer and Magness 1997:146–147, pl. 17:11 (byzantine ancienne).
- 7. Rim frg of bowl embedded in lime mortar of wall/floor (196.5). Fabric: yellowish brown, dense and clean; surface fired to slightly brighter hue. Cf. Magness 1993: RB f. 2A (6^{th} century) or perhaps f. 4 (6^{th} to first half of 7^{th} century or later); cf. Rapuano 1999: cat. no. 48.

- 8. Rim frg of bowl (130.3). Fabric: light red with grey grains; surface beige-pink inside, beige outside, with many small white grits. Cf. Magness 1993: RB f. 1 (3rd/4th through 5th century); from Beit Jimal, Leszczyc 2003: pl. III, fig. 40.
- 9. Rim frg of bowl (189.3). Fabric: pinkish orange with tiny white grits; surface fired yellowish pink. Cf. Magness 1993: RB f. 3A (6th- early 7th century).
- 10. Rim frg of bowl/basin (178.8). Fabric: grey core banded red, tiny white grits; surface pale red inside, beige outside, with lots of tiny white eruptions. Related? to Magness 1993: Arched-Rim Basins f. 3 (6th to 7th/8th century); from Beit Jimal, de Vincenz 2003: 296, fig. 8:64.
- 11. Frg of bowl/basin rim (178.7). Fabric: 'sandwiched', light red inside, grey outside, very hard, with many fine sand grains. Outer surface pale grey to pale red with many sand eruptions. A variant of Magness 1993: Arched-Rim Basins f. 3 (6th to 7th/8th century); comparable to Calderon 2000: 196–197, fig. 8:108, crater/basin type 5; from Beit Jimal, de Vincenz 2003: 296, fig. 8:64.
- 12. Frg of basin rim with remains of vertical handle (189.4). Fabric: yellowish beige banded yellowish pink, with tiny white and brown (and occasional red) grits; surface fired yellowish pink. Cf. Magness 1993: Arched-Rim Basins f. 3 (6th to 7th/8th century); Eisenberg and Ovadiah 1998: fig. 14:5–6; also? Calderon 2000:195–197, fig. 7:102, crater/basin type 4A; from Beit Jimal, de Vincenz 2003:324, fig. 35:294–295; Leszczyc 2003: figs. 70 and 78.
- 13. Rim, neck and frg of handle of cooking pot(?) (189.2). Fabric: bright red, with some voids and sand grains; surface light red. Cf. Magness 1993:220, CP f. 4C, no.2 (late 7th to mid-8th century); similar also to Magness 1993: jugs f. 1C (mid-6th to early 8th century).
- 14. Rim frg of jug (181.5). Fabric: beige with some voids and white inclusions (and occasionally reddish ones?); surface whitish beige. Cf. Tzaferis 1983: fig. 8:23, in the same ware (Umayyad).
- 15. Rim, shoulder and handle of jug (189.5, joining 196.9). Fabric: beige, with tiny white and brown grits; surface smooth pale yellowish beige with occasional white grits. Cf. Cohen Finkelstein 1997: fig. 4:3 (mid-7th to mid-8th century; in the same ware?); Birger 1981: pl. 12:13 (in brown ware); Rapuano 1999: cat. no. 119 (light red fabric with light red slip).
- 16. Shoulder frg of jug or amphora with impressed decoration (190.3). Fabric: pale brown, fairly dense (occasional tiny voids); surface very pale brown. Cf. Magness 1993:241, jugs f. 2B (mid-6th to early 8th century).
- 17. Concave base of jug (196.8). Fabric: light brown/beige, dense, with some tiny white grits and occasional voids; surface fired beige-white. Form: cf. Clamer and Magness 1997: pl. 21:21 (byzantine ancienne); Birger 1981: pl. 12:16 ('Byzantine').
- 18. Base frg of jug (130.6). Fabric: light red with small white grits; very pale green slip on outer surface. Form: cf. Tzaferis 1983: fig. 8:19; Brosh 1986: fig. 1:8 (8th to late 9th century); from Beit Jimal, de Vincenz 2003: fig. 49:435–436.
- Fig. 2. Select pottery from surface layers (Nos. 1–6, 9, 18) and fills connected with the robbing of stones from as early as the Abbasid period (Nos. 7–8 and 10–17).
 - 1. Frg of lid or strainer? (184.3). Fabric: yellowish beige, dense and clean.
- 2. Frg rim of casserole lid (131.1). Fabric: brick-red, gritty, with many fine sand grains. Cf. (from Beit Jimal), de Vincenz 2003: fig. 42:348–349.
- 3. Frg rim of jar (178.1). Fabric: light red with some white grits; surface orange with many fine sand eruptions. Two more examples of the same type are 178.2–3 (not illustrated). Cf. Magness 1993: SJ f. 3 (2nd to 4th century).

- 4. Frg rim of jar (157.2). Fabric: light grey with small white grits and tiny voids; surface pale red inside, pale beige outside. Cf. Magness 1993: SJ f. 4A (3rd to 4th century); from Beit Jimal, de Vincenz 2003: fig. 16:130 and/or fig. 44:376.
- 5. Rim frg of jar (178.4). Fabric: beige with many fine sand; surface pale beige with occasional large lime eruptions. Two more examples of the same type: 178.5–6; cf. Magness 1993: SJ f. 4A (3rd to 4th century) or f. 4B (5th to 6thcentury); from Beit Jimal, de Vincenz 2003: fig. 16:128–129 and fig. 43:355.
- 6. Rim frg of jar (196.1). Fabric: light red, banded pale grey outside and yellow-beige inside; outer surface yellowish beige with many sand eruptions. Cf. Magness 1993: SJ f. 5A (late 6th to early 8th century); from Beit Jimal, de Vincenz 2003: fig. 44:369.
- 7. Rim frg of basin (139.6). Fabric: light red with tiny white grits, some dark grits and large brownish red ones, and some small voids; pale greenish beige slip. Cf. Magness 1993, Arched-Rim Basins f. 2A (6th to 7th/8th century); Rapuano 1999, cat. no. 72; from Beit Jimal, de Vincenz 2003: fig. 32:279; Leszczyc 2003: fig. 60.
- 8. Rim frg of basin (139.7). Fabric: light red with tiny white grits, some dark grits and large brownish red ones, and some small voids; pale greenish beige slip. Form resembling Magness 1993, Incurved Rim Basin (8th to 10th century); from Beit Jimal, de Vincenz 2003: fig. 34:291; Leszczyc 2003: fig. 61.
- 9. Rim frg of basin (167.1). Fabric: light red banded grey, with many small white grits; surface fired pale greenish grey with some lime eruptions. Cf. Magness 1993: Arched-Rim Basins f. 2A (6th to 7th/8th century); Rapuano 1999: cat. no. 71; from Beit Jimal, Leszczyc 2003: figs 63 and 66.
- 10. Base of basin(?) (139.8). Fabric: light red with tiny white grits; pale yellowish beige slip.
- 11. Frg. miniature jar (187.1). Fabric: pink ware with white grits and voids; partially covered with olive-green glaze inside and out. Form comparable to Oleson 1995: 352 and fig. 25:3 (in white ware with many small sand), mid-8th century; related also to Eisenberg and Ovadiah 1998: fig. 14:1 (beige ware, large diameter of rim); from Beit Jimal, Leszczyc 2003: fig. 49 (pink ware) and fig. 50 (in reddish yellow fabric with white grits); possibly also de Vincenz 2003: fig. 25:232 ('creamy soapy ware').
- 12. Rim and frg of handle of jug (188.2, and similar 188.1, not drawn). Fabric: light brown, fairly dense; surface fired pale yellowish grey. For similar form (in similar ware), see Cohen Finkelstein 1997: fig. 7:8 (late 8th/early 9th century).
- 13. Frg base of jug (197.3). Fabric: yellowish beige, dense, with tiny dark inclusions; surface beige with poor remains of olive-green glaze.
 - 14. Base of jug (135.1). Fabric: light red with tiny white grits; surface pale red.
- 15. Rim frg of small cooking pot (?) (191.1). Fabric: light red with many white grits. Surface with dark grey sediment (slip?) and sizeable lime eruptions. Cf. Magness 1993: CP f. 3B (6th to 7th century), or perhaps jug, cf. de Vincenz 2003: fig. 48:417.
- 16. Rim frg of casserole with handle (139.10). Fabric: burnt, dark brown with lots of tiny sand grits; surface reddish brown. Cf. Magness 1993: casserole f. 3 (7th/8th to 9th/10th century); Rapuano 1999: cat. no. 90; Calderon 2000: 190–191, fig. 4:56, open CP type 2.
- 17. Rim frg of jar (139.4). Fabric: beige, very hard with many tiny white and black grits; surface yellowish beige. Cf. presumably Magness 1993: SJ f. 1 (1st/2nd to 4th century); Clamer 1997: pl. 4:20 (*romaine ancienne*).
- 18. Rim frg of hole-mouth jar (138.1). Fabric: light red, hard, with some white lumps and grey grains; pale yellow slip. 'Gazan Family' f. 4, cf. Majcherek 1995:169, pls.3:4 and 8:2 (6th 7th century); from Beit Jimal, de Vincenz 2003: fig. 47:408; Leszczyc 2003: fig. 106.

- Fig. 3. Select pottery from the debris of walls and fills of robbers' trenches (Nos 1–12, 15–17, 19–20, 22); Nos. 13 and 21 come from a top layer, Nos. 14 and 18 from a floor deposit.
- 1. Rim frg of flat-based dish (154.8); ARS f. 61A, cf. Hayes 1972:100–107, fig. 17:18 and 4 (c. AD 325–400/420).
- 2. Rim frg of basin, fired pinkish grey at break (207.8); CRS f. 11B, cf. Hayes 1972:383-384 (c. AD 550-650+).
- 3. Rim frg of large bowl (207.2). Fabric: pale red (pink) with some tiny voids and tiny white particles; same surface. Probably CRS f. 9B, cf. Hayes 1972:379–382 (AD 580/600 to end of 7th century).
- 4. Rim and wall frg of large bowl embedded in lime mortar (207.9). Fabric: light red with pale grey grains; surface beige-pink inside, beige outside, with many small white grits. Cf. Magness 1993:137, no. 11, RB f. 1 (second half of 4th to first half of 5th century); from Beit Jimal, Leszczyc 2003: fig. 40.
- 5. Rim frg of basin or large bowl (200.2). Fabric: deep beige; similar surface with pink tinge. Form comparable to Magness 1993: RB f. 2 (6th century).
- 6. Rim frg of bowl (145.5). Fabric: light red with white grits and occasional voids. Surface beige to light red with fine lime eruptions. Cf. Clamer and Magness 1997: pl. 17:11 (byzantine ancienne); Magness 1993: FBW bowls, f. 2B? (early Islamic).
- 7. Two frgs. of bowl (207.5, full profile). Fabric: light brown, very hard, with brownish grey core. Cf. Magness 1993: FBW bowls f. 1B (mid-6th to late 7th/early 8th century).
- 8. Rim frg of large bowl (201.3). Fabric: greyish beige, fairly dense, with just tiny voids; surface whitish beige. Cf. Cohen Finkelstein 1997: fig. 2:13 (late 8th early 9th century).
- 9. Rim frg of large bowl (201.4). Fabric: yellowish beige, dense, with some tiny white inclusions; surface beige.
- 10. Rim frg of shallow bowl (207.4). Fabric: beige with many fine white grits and tiny voids; paler surface. Cf. (in different ware), Cohen Finkelstein 1997: fig. 2:12 (mid-7th to mid-8th century); similar to Eisenberg and Ovadiah 1998: fig. 14:4.
- 11. Frg of bowl/basin (204.4). Fabric: pinkish orange with dark mineral grains of all sizes; surface fired orange-pink. Cf. Magness 1993: Incurved-Rim Basins (8th to 10th century); from Beit Jimal, de Vincenz 2003: fig. 8:68–69; Leszczyc 2003: fig. 72.
- 12. Rim frg of basin (144.4). Fabric light yellowish brown, hard baked with some voids and some white inclusions; inner surface fired to yellowish pink, outer surface with pink slip(?). Similar example is 201.5 (not illustrated). Cf. Magness 1993: Arched-Rim Basins f. 1 (3rd/4th to 6th century); from Beit Jimal, de Vincenz 2003: fig. 5:48; Leszczyc 2003: fig. 60.
- 13. Rim frg of basin (202.4). Fabric: light red with partial yellow-beige core where thick; many tiny black grits, occasionally also red and white ones; surface light red inside, pale pink outside. Cf. Magness 1993: Arched-Rim Basins f. 2A (6th to 7th/8th century); from Beit Jimal, de Vincenz 2003: fig. 8:64; Leszczyc 2003: figs. 73, 82.
- 14. Rim frg of basin (206.4). Fabric: pinkish beige, hard; surface beige. Cf. Magness 1993: Arched-Rim Basins f. 2A (6th to 7th/8th century); Rapuano 1999: cat. no. 71.
- 15. Lid frg (207.2, full profile). Fabric: light brown with small white inclusions and beige surface.
- 16. Rim frg of jug (145.4). Fabric: beige with some voids and white inclusions (and occasionally reddish ones?); surface whitish beige, 'pitted'. Cf. Brosh 1986: 67, fig. 1:8 and 10 (8th to end of 9th century); Cohen Finkelstein 1997: fig. 7:9 (late 8th to early 9th century).
- 17. Rim frg of jug (207.3). Fabric: very fine light red, granular (tiny inclusions and voids?); surface light reddish brown. Cf. Bavant and Orssaud 2001:36, fig. 2:13 (late 6th century).

- 18. Rim frg of jug (206.5). Fabric: pale yellowish beige, dense, with tiny dark brown and white inclusions; surface white. Cf. Napoleone-Lemaire and Balty 1969: fig. 29:1, fig. 36:1 and/or fig. 31:9, all apparently in the same ware (7th century); Brosh 1986:80, fig. 5, nos. 1,2,4; Clamer and Magness 1997: pl. 21:3 (considered as *jarre*, *byzantine ancienne*). Not unlike Rapuano 1999: cat. no. 126 (different ware).
- 19. Rim frg with part of handle of large jug (145.1). Fabric: greyish beige with some very fine voids and minute white and dark grits; paler surface (whitish selfslip). Cf. (from Beit Jimal) de Vincenz 2003: fig. 48:424 (same ware).
- 20. Thick ring base of jug (?) (204.2). Fabric: dense light red; surface light reddish brown with occasional white eruptions. Cf. Magness 1993:246–247, jugs f. 6B, no. 2 (before mid-6th century).
- 21. Ring base of large closed shape: jug(?) with ribbed body (202.1). Fabric: light red with partial yellow-beige core where thick; many tiny black grits, occasionally also red and white ones; yellowish-beige slip on outer surface. Profile similar to Magness 1993: 242–243, jugs f. 2A, no. 1 (first half of 6th century).
- 22. Base of cylindrical jug (144.2). Fabric: beige banded light red, occasional white grits from small to large (eruptions), many tiny voids; beige slip on outer surface. Form, cf. Tzaferis 1983: fig. 8:19; Brosh 1986:67, fig. 1:8.
- Fig. 4. Select pottery from the debris of walls and fills of robbers' trenches (group b, continued: Nos. 1–5, 7–9, 11–14), with Nos. 6 and 10 coming from top layers (group a).
- 1. Rim frg of cooking pot (154.7). Fabric: brown with sizeable white grits, surface fired pinkish orange. Cf. probably Magness 1993: CP f. 2 (3rd-4th century).
- 2. Rim and handle of cooking pot (207.1). Fabric: brownish red with some fine sand and voids; surface purplish brown. Cf. Magness 1993: CP f. 4C $(5^{th}/6^{th} 7^{th}/8^{th} \text{ century})$.
- 3. Rim and handle of casserole (145.7). Fabric: brick-red with many fine sand grits and voids. Surface fired from brick-red to reddish brown with traces of burning. Cf. Magness 1993: casserole f. 1 (3rd/4th to 8th/9th century); open CP type 2, according to Calderon 2000:191.
- 4. Rim and handle of casserole (208.2). Fabric: brick-red with fine sand; inner surface bright brick-red, outer surface dull reddish brown to brownish grey with some crystals and traces of burning. Cf. Magness 1993: casserole f. 1; open CP type 2, according to Calderon 2000:191.
- 5. Two non-joining frgs. of casserole lid (145.9). Fabric: brick-red with many fine sand grits and voids. Surface fired from brick-red to reddish brown with traces of burning. Two other items closely similar from the same context (145.8 and 145.10). Cf. Magness 1993:215, no. 1; Calderon 2000:190–191, fig. 4:59, lid type 2.
- 6. Top of casserole lid with steam hole (195.2). Fabric: bright brick-red with fine sand. Cf. Magness 1993:215, nos. 3–4; Calderon 2000:190–191, fig. 4:59, lid type 2.
- 7. Rim frg of large casserole lid (149.1). Fabric: bright red with voids and white grits, surface red with gritty feel. Cf. Rapuano 1999; cat. no. 93; Calderon 2000:190, lid type 1.
- 8. Frg of casserole lid (208.3). Fabric: very dark brown (burnt?) with fine sand; surface brownish red to reddish brown with some crystals. Cf. Magness 1993:215, no. 6; Rapuano 1999: cat. no. 92; Calderon 2000:190, lid type 1; from Beit Jimal, de Vincenz 2003: fig. 41:341.
- 9. Rim frg of jar (154.6). Fabric: light red with grey core and many grits (white and dark). Cf. (from Beit Jimal) de Vincenz 2003: fig. 18:145.

- 10. Rim of jar (202.2, and duplicate 145.3, not illustrated). Fabric: brown, with large black and brown inclusions and smaller white ones; surface pale beige. Cf. Magness 1993: SJ f. 5A (late 6th to early 8th century); Rapuano 1999: cat. no. 96.
- 11. Rim frg of jar (208.6). Fabric: light brown with occasional voids; surface pale pink inside and pale beige outside. Cf. Magness 1993: SJ f. 5A (late 6th to early 8th century).
- 12. Frg of rim and shoulder of jar (208.4). Fabric: reddish brown, very hard; surface orange with some crystals; traces of burning inside. Cf. Magness 1993: SJ f. 5B (late 6th to early 8th century).
- 13. Frg of rim and shoulder of jar (208.5). Fabric: light red, very hard and rather clean; surface (selfslip?) pale orange. Cf. Magness 1993: SJ f. 6A (6th/7th to 8th century); from Beit Jimal, de Vincenz 2003: fig. 46:393.
- 14. Frg of shoulder with two handles of jar (208.1). Fabric deep brown with occasional yellowish white lumps, grey grits and many voids. Cf. Magness 1993: SJ f. 7 (late 7th to 9th/10th century).
- Fig. 5. Pottery from contexts sealed by collapsed stone blocks above floors 26 (Nos. 1–14) and 81 (Nos. 15–18).
- 1. Rim of bowl/dish (164b.1), LRC f. 10, cf. Hayes 1972: fig. 71:2 (late 6^{th} early 7^{th} century).
 - 2. Base of bowl/dish (140.7), LRC, probably f. 3F (6th century).
 - 3. Base frg of bowl/dish (140.8) LRC f. 3H (6th century).
- 4. Rim frg of basin (140.6). Fabric: light reddish brown, surface beige with many white eruptions. Cf. Magness 1993: Arched-Rim Basin f. 1 (3rd/4th to 6th century); Rapuano 1999: cat. no. 67; from Beit Jimal, de Vincenz 2003: fig. 5:51 and 31:276; Leszczyc 2003: fig. 60.
- 5. Rim frg of large bowl/shallow basin (140.5). Fabric: light red with thin grey core and white eruptions; surface fired beige inside and light red outside. Cf. Magness 1993: RB f. 4, no.7 (6th to first half of 7th or later); Rapuano 1999: cat. no. 54; from Beit Jimal, Leszczyc 2003: fig. 84.
- 6. Ring base of large bowl (140.9). Fabric: brownish red with partial grey core and many tiny white grits; surface fired orange-red. Possibly Magness 1993: RB (e.g. RB f. 1: p. 186, no. 1).
- 7. Ring base of jug, concave underneath (150.4). Fabric: light brown with dark grey grits; surface pale beige. For similar form, see Eisenberg and Ovadiah 1998: fig. 16:7.
- 8. Rim frg of casserole (150.5a). Fabric: burnt, very dark brown with with many small white grits. Cf. Magness 1993: casserole f. 3 (7th/8th to 9th/10th century); Calderon 2000: 190–191, open CP type 56.
- 9. Rim of jar (164.4, and another closely similar: 140.3). Fabric: light brown, very hard with tiny white inclusions; very pale beige (whitish) selfslip. Cf. Magness 1993: SJ f. 3 (2nd to 4th century); from Beit Jimal, de Vincenz 2003: fig. 18:145.
- 10. Rim of jar (164.2, and another similar: 164.3). Fabric: light brown with tiny white inclusions; beige selfslip. Cf. (from Beit Jimal) de Vincenz 2003: fig. 44:374.
- 11. Rim of jar (140.2). Fabric: uniform pale beige, dense, with occasional red and white(?) grits (and duplicate: 150.2). Cf. Magness 1993: SJ f. 4B (5th to 6th century); from Beit Jimal, de Vincenz 2003: fig. 16:127, fig. 43:361; Leszczyc 2003: fig. 109.
- 12. Rim of jar (150.1, and duplicate: 164.1). Fabric: reddish brown with tiny white grits; surface pale greenish grey. Cf. (from Beit Jimal) de Vincenz 2003: fig. 17:138 and 140, fig. 43:363, fig. 44:371.

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- 13. Rim of jar (164.5). Fabric: very hard light brown with white grits; beige slip with white eruptions. Similar to Eisenberg and Ovadiah 1998: fig. 16:13.
- 14. Rim frg of 'Gaza jar' (140.4). Fabric: deep brown with many voids and occasional pale grey grains; surface orange-brown. Cf. Majcherek 1995: form 4 (6th-7th century); from Beit Jimal, de Vincenz 2003: fig. 47:408; Leszczyc 2003: fig. 106.
- 15. Rim of large bowl (147.2a). Fabric: deep brown with circular voids and occasional pale grey grits; surface fired to orange-brown. Cf. Magness 1993: RB f. 4 (6th to first half of 7th century); Calderon 2000: 203, fig. 11:147 (coarse bowl); from Beit Jimal, de Vincenz 2003: fig. 1:4–5.
- 16. Rim frg of deep bowl (152.2). Fabric: uniformly white with tiny voids. Cf. Tzaferis 1986, fig. 5:4 (about mid-8th century?); Fischer and Walmsley 1995:116–117, fig. 12:6 (9th century).
- 17. Base frg of bowl (147.3). Fabric: dense pinkish brown with tiny white grits; surface pale orange-brown (slight wash?). Cf. Magness 1993: FBW bowls f. 1A-C (between mid-6th and mid-8th century).
- 18. Ring base/concave base of jug (152.4). Fabric: light red with white grits and small voids; surface fired to pale buff. Cf. Rapuano 1999: cat. no. 121, identified as Magness 1993: jug f. 2B (mid-6th to early 8th century).
- Fig. 6. Pottery from sealed contexts: on floor 81 (Nos. 1–2) and below it (No. 3), in Loc. 106 (Nos. 4–7) and Loc. 105 (Nos. 8–12). Select pottery from outside the southern wall of the building (Nos. 13–16).
- 1. Rim frg and handle of casserole (152.3). Fabric: gritty brick-red with many voids and some white (secondary?) deposits. Cf. Magness 1993: casserole f.3 (7th/8th to 9th/10th century); Calderon 2000: 190–191, open CP type 1A.
- 2. Rim frg of jar (152.1). Fabric: light red with with black and red grits and with white grains; thin cream-white slip applied to light red surface. Cf. Magness 1993: SJ f. 4B (5th-6th century); from Beit Jimal, de Vincenz 2003: fig. 44:372, 375; Leszczyc 2003: fig. 111.
- 3. Rim frg with root of handle of cooking pot (203.1). Fabric: very fine gritty brick-red with tiny white grits; surface fired to slightly darker hue. Cf. (from Beit Jimal), de Vincenz 2003: fig. 14:104 and fig. 40:326.
- 4. Two non-joining frgs of lid with steam hole in the top (209.4). Fabric: orange-red with white grits, surface fired to brick-red. Cf. Magness 1993: 215, no. 3; Calderon 2000:190–191, lid type 2 (?); from Beit Jimal, Leszczyc 2003: fig. 91.
- 5. Rim of casserole (209.5). Fabric: orange-red with white grits, surface fired to brick-red; burning traces on outer surface. Cf. Magness 1993: casserole f. 3 (7th/8th to 9th/10th century); Calderon 2000:190–191, open CP type 1A.
- 6. Jar rim (209.1). Fabric: beige, fairly dense; whitish surface with lime eruptions. Cf. Magness 1993: SJ f. 5A (late 6th to early 8th century); from Beit Jimal, Leszczyc 2003: fig. 109.
- 7. Jar rim (209.2). Fabric: pinkish orange with voids; surface light brown to brown. Cf. Magness 1993: SJ f. 7 (late 7th to 9th/10th century); from Beit Jimal, de Vincenz 2003: fig. 16:124 and fig. 19: 157–158, 160–162.
 - 8. Rim of bowl/dish LRC (212.8); cf. Lund 1995: pl. 8:37: 'unclassified form'.
- 9. Rim frg of basin with vertical handles (212.1). Fabric: pinkish beige, hard; surface beige. Cf. Magness 1993: Arched-Rim Basin f. 3 (6th to 7th/8th century); also Eisenberg and Ovadiah 1998: 11, fig. 14:6; comparable from Beit Jimal, de Vincenz 2003: fig. 8:67.

- 10. Rim frg and handle of a jug, decorated with impressed semicircles (211.4). Fabric: light red, very dense, with occasional lime eruptions; surface pale orange. Cf. (from Beit Jimal) Leszczyc 2003: fig. 126; possibly corresponding to Magness 1993: jugs f. 1B (mid-6th to early 8th century).
- 11. Rim of cooking pot (212.5, joining frg 210.1). Fabric: gritty dark brown with some fine sand; surface coarse dark brown. Cf. Magness 1993:220, CP f. 4C, no.2 (late 7th to mid-8th century).
- 12. Rim of jar (211.1, and another of the same type: 211.2, not drawn). Fabric: red-brown, dense, with some tiny white grits; surface orange-brown with occasional large white eruptions; traces of fire on rim. Cf. Magness 1993: SJ f. 7 (late 7th to 9th/10th century).
- 13. Rim frg of dish/bowl (142.3), LRC f. 3F; exterior of the rim blackened (first half of 6th century).
- 14. Rim frg of large bowl (142.5). Fabric: orange-brown, surface (slip?) brownish pink. Cf. Magness 1993: RB f. 2A (6th century); Rapuano 1999: cat. no. 45.
- 15. Frg of 'piecrust' rim of basin with horizontal handle(s) (174.2). Fabric: light red, dense, fired brownish black on rim (slip?). Rim profile comparable to Magness 1993: Incurved-Rim Basins (8th to 10th century), possibly also Cohen Finkelstein 1997: fig. 1:1 (mid-7th to mid-8th century), while the 'piecrust' decoration and horizontal handle recall the 'basket ware', cf. Uscatescu 2003: 553–554, fig. 5:64 from Gerasa (first half of 8th century).
- 16. Basin rim (142.1). Fabric: light red, hard with many tiny white inclusions; surface beige. Cf. Magness 1993: Arched-Rim Basins f. 2A (6th to 7th/8th century). From Beit Jimal, de Vincenz 2003: fig. 32:282; Leszczyc 2003: fig. 56.
- Fig. 7. Select pottery from outside the southern wall of the building (continued: Nos. 1–5); pottery from the entrance chamber in the subterranean cave complex, upper fill (Nos. 6–11).
- 1. Frg of rim and body of basin (142.2). Fabric: 'sandwiched' break, pale pink inside, pale beige outside with fine white, and occasional black and red grits. Surface fired greenish beige. Cf. Magness 1993: Arched-Rim Basins f. 2A (6th to 7th/8th century); from Beit Jimal, Leszczyc 2003: figs. 57, 59.
- 2. Frg wall (body sherd) of basin with deeply impressed decoration (174.1). Fabric: pale red, very hard; surface whitish beige. Cf. Uscatescu 2003: 553–554, fig. 5:64–66, 'basket ware' examples from Gerasa, Pella and Kh. es-Samra (apparently 7th to 8th century).
- 3. Frg of rim and neck of jug (142.4). Fabric fine, beige with light red core, oblong voids, tiny black and white grits; surface very pale beige ('white'). Cf. in the same ware, Napoleone-Lemaire and Balty 1969: 116–117, fig. 29:9 (7th century); Birger 1981: pl. 12:14; apparently also Clamer and Magness 1997: pl. 21:3 (considered as *jarre*, *byzantine ancienne*).
- 4. Frg of cooking pot (142.6). Fabric: gritty dark brown with some fine sand; surface coarse dark brown. Cf. Magness 1993: CP f. 4 (5th/6th to 7th/8th century); Rapuano 1999: cat. no. 87; Calderon 2000: 188–189, fig. 3:41, closed CP type 1.
- 5. Rim and handle of casserole (142.7). Fabric: dark brown, gritty with lots of sand; surface dark brick-red with traces of burning. Cf. Magness 1993: casserole f. 1 (3rd/4th to 8th/9th century); from Beit Jimal, Leszczyc 2003: fig. 89.
- 6. Rim of bowl (163.11) and frg of another one, 163.12, probably belonging together with 160.17. Fabric: pinkish grey with tiny white inclusions, very hard and dense; surface grey-beige to purplish grey. Cf. Magness 1993: FBW bowls f. 1C (late 7th to mid-8th century).

- 7. Rim of large bowl (163.13). Fabric: deep brown with tiny voids and occasional white grits; surface orange-brown to beige. Probably Magness 1993: RB f. 4 (6th to first half of 7th century or later); from Beit Jimal, de Vincenz 2003: fig. 1:4–5.
- 8. *Mortarium* (*pelvis*) rim (163.2). Fabric (discoloured, burnt?) dark brown with white, black and glistening grits; surface discoloured to grey-brown. Cf. Hayes 1967:337–347 (mid-3rd century to third quarter of 4th century).
- 9. Rim of painted crater or jug (163.10). Fabric: light red with pale orange surface painted with dark red ornaments. Cf. Humbert 2001: figs 3, 5 and 7 (craters from Samra, Umayyad); also Birger 1981: pl. 12:8, from Herodion (no handles preserved).
- 10. Frg of handle of jug (160.23). Fabric: pinkish orange (dark orange) with grey core, voids, white and black grits. Surface: dark grey slip, largely worn, with large white eruptions; decoration painted in semi-transparent(?) white. Cf. probably Uscatescu 2003: fig. 5:58–59 (Byzantine to Umayyad).
- 11. Frg shoulder of jug or table amphora with impressed decoration (163.15). Fabric: very pale brown banded yellowish pink with very fine white grits and occasional tiny voids; surface very pale grey. Possibly cf. Humbert 2001: fig. 8, a two-handled vase from Samra (Umayyad); cf. also Magness 1993: 241, jugs f. 2B (mid-6th to early 8th century).
- Fig. 8. Pottery from the entrance chamber of the subterranean cave complex, upper fill (Nos. 1–13) and middle fill (Nos. 14–16).
- 1. Handle of jar with two transverse incisions (160.24). Fabric: pale orange, very hard, with few white grits and small voids. Similar surface (selfslip?) with occasional large white eruptions.
- 2. Handle of jar (160.25). Fabric: deep brown, gritty with some pale grey grits; surface orange-brown.
- 3. Rim frg of jar (163.8). Fabric: deep brown with tiny voids and occasional white grits; surface orange-brown with fine crystals. Cf. Magness 1993: SJ f. 7 (late 7th to 9th/10th century); from Beit Jimal, de Vincenz 2003: fig. 19:157–158.
- 4. Rim frg of jar (163.6). Fabric: beige, hard and dense, with white and dark inclusions; surface pale beige. Cf. Magness 1993: SJ f..4B (5th to 6th century).
- 5. Frg of rim and shoulder of jar (163.5). Fabric: light red, hard and clean; surface pale pink to light red with some lime eruptions. Cf. Magness 1993: SJ f. 4B (5th to 6th century); from Beit Jimal, de Vincenz 2003: fig. 43:355.
- 6. Rim frg of jar (163.4). Fabric: light red with some white grits; pale yellow slip with white eruptions. Cf. Magness 1993: SJ f. 4A (3rd to 4th century); from Beit Jimal, de Vincenz 2003: fig. 18:145.
- 7. Rim and shoulder frg of jar (163.3). Fabric: fired ash-grey at break, with white grits and oblong voids; metallic hard; surface fired unevenly, pale beige to pink and light red. Cf. Magness 1993: SJ f. 3 (2nd to 4th century).
- 8. Frg top of casserole lid (163.22). Fabric: gritty brick-red with some fine sand; surface orange-red to reddish brown with traces of burning. Cf. Magness 1993: 215, no. 5.
- 9. Frg rim of casserole lid (163.21). Fabric: gritty bright brick-red with some tiny sand grains; dull brown surface (darker than break). Cf. Magness 1993:215, no. 7; Calderon 2000:190–191, lid type 2.
- 10. Frg of casserole with one handle preserved (163.17). Fabric: gritty brick-red with some fine sand; surface orange-red to reddish brown with traces of burning. Cf. Magness 1993: casserole f. 3 (7th/8th to 9th/10th century); Rapuano 1999: cat. no. 90; Calderon 2000:190–191, open CP type 2. Another frg from the same context: 163.19.

- 11. Frg of casserole (163.20). Fabric: gritty bright brick-red with some tiny sand grains; dull brown surface (darker than break). The same type as 163.17.
- 12. Frg of casserole (163.16). Fabric: gritty brick-red with some fine sand; surface orangered to reddish brown. Cf. Magness 1993: casserole f. 1 (3rd/4th to 8th/9th century); Calderon 2000:190–191, open CP type 1.
- 13. Frg of casserole (163.18). Fabric: very dark brown (burnt) with fine sand and voids. The same type as 163.16.
- 14. Rim frg of casserole lid (176.2). Fabric: gritty brick-red with some fine sand; surface orange-red to reddish brown with traces of burning. Cf. Magness 1993:215, no. 2; from Beit Jimal, de Vincenz 2003: fig. 15:115.
- 15. Rim of casserole lid (166.2). Fabric: very dark brown (burnt) with fine sand and voids. Cf. Magness 1993:215, no. 4.
- 16. Rim and handle of cooking pot (176.1). Fabric: bright red ('sandwiched' with yellow-brown core where thick) with many white inclusions; surface self-slipped, orange-red to pink, with many white eruptions. Cf. Magness 1993: CP f. 1A (2nd to 3rd century).
- Fig. 9. Pottery from the entrance chamber of the subterranean cave complex, middle fill (Nos. 1–2) and floor deposit (Nos. 3–9).
- 1. Lamp of Beit Nattif type, missing parts of body (166.1). Fabric: beige-pink, with pale grey grits; remains of dark red slip, matt and flaky. Cf. Birger 1981:77, ill. 104 (3rd/4th to 5th century) (see also Fig. 12 for a photograph of this object).
- 2. Frg of terracotta lamp (176.3). Fabric: beige-pink with slightly paler surface. Made in a plaster mould ('bubbles' on surface) extremely worn, followed by the adding of handle made by hand (3rd to 4th century?).
- 3. Frg of cooking pot (199.7). Fabric: brownish red with many white grits and some black ones. Cf. Loffreda 1996:75–76, fig. 29, group 40 (1st century and first half of 2nd century); Clamer 1997: pl. 4:13; from Beit Jimal, de Vincenz 2003: fig. 3:3.5.
- 4. Frg rim of cooking pot (199.10). Fabric: bright brick-red with dark brown core; many white grits and some black ones; dark brown 'skin' on outer surface. Cf. Loffreda 1996: group 40 (1st century and first half of 2nd century).
- 5. Frg rim of cooking pot (199.9). Fabric: uniform brownish red, with many white grits and some black ones. Cf. Loffreda 1996: group 40 (1st century and first half of 2nd century); Clamer 1997: pl. 4:16.
- 6. Frg of cooking pot (199.5). Fabric: red with lots of white grits; surface red, dark brown on handle. Cf. Loffreda 1996: group 40 (1st century and first half of 2nd century); Clamer 1997: pl. 3:8; pl. 13:26.
- 7. Rim and shoulder of jar (199.1). Fabric with ash-grey core banded yellowish pink, dense, with white grits and smaller black ones; surface fired orange-pink. Cf. Loffreda 1996:52, fig. 18:9–34, group 16 (1st century to earlier 2nd century).
- 8. Frg rim of jar (199.3). Fabric like 199.1, less metallic firing at surface. Cf. Loffreda 1996: fig. 17:5 and 21, group 14 (1st century AD to first half of 2nd century).
- 9. Frg rim of jar (199.4). Fabric: light red with partial grey core and lots of white grits; pinkish-beige slip (wash?) of coarse feel. Cf. Loffreda 1996:46–49, fig. 16, group 13 (1st century AD).

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Fig. 10. Pottery from the survey of the subterranean cave complex.

- 1. Frg of concave base of jug (186.7). Fabric: beige, very hard and clean; surface pale beige. Cf. Loffreda 1996:58, fig. 20:13, group 21 (late 1st century BC till earlier 2nd century AD).
- 2. Base and lower part of jug (198.2). Fabric: pale brown, very hard and clean; surface very pale brown. Cf. Loffreda 1996: fig. 20:13, group 20 (1st century AD).
- 3. Base of jug (198.1). Fabric light red, clean and hard, fairly metallic; surface fired unevenly from pale yellow to yellowish pink. Similar to 198.2.
- 4. Frg of cooking pot (192.1). Fabric: dark reddish brown with many small white eruptions; surface red, with very dark spots outside. Cf. Loffreda 1996: group 40 (1st century and first half of 2nd century); Clamer 1997: pl. 3:8.
- 5. Frg of cooking pot (194.2). Fabric: fired ash-grey at break, with white grits and oblong voids; metallic hard; surface fired unevenly, pale beige to pink and light red. Cf. Loffreda 1996:76–77, fig. 30, group 41 (1st century AD).
- 6. Frg of jar (192.4). Fabric: fired ash-grey at break, with white grits and oblong voids; metallic hard (like jar 163.3 and c. pot 194.2); outer surface discoloured to brown in places. Cf. Loffreda 1996: fig. 14, group 11 (1st century to earlier 2nd century AD); Clamer 1997: pl. 11:4.
- 7. Frg rim of jar (186.2). Fabric: light red with pale grey core, with many small white grits, dense. Slip (selfslip?) pale beige. Two other jar rims of the same form: 186.1, 186.5. Cf. Loffreda 1996: 45–46, fig. 14, group 11 (1st to earlier 2nd century AD); Clamer 1997: pl. 11:4.
- 8. Neck and rim of jar (194.1). Fabric: dark grey (burnt?), very hard, with some tiny white inclusions; surface from pale beige to greenish grey. Cf. Loffreda 1996: fig. 14, group 11 (1st century to earlier 2nd century AD); Clamer 1997: pl. 4:23.
- 9. Frg of jar (192.2, and a joining part from 194). Fabric: light red with ash-grey core banded yellowish pink, dense, with white grits; surface fired orange-pink. Cf. Loffreda 1996: group 11/16, cf. fig. 14, group 11, and fig. 18:9–34, heavy triangular rim is a feature of group 16 (between late 1st century BC (?) and the first quarter of 2nd century AD).
- 10. Frg of shoulder of hole-mouth jar (192.5). Fabric: red with partial brown core, coarse, with sizeable white inclusions and small voids. Thin pale yellow slip on outer surface. Form 1 of 'Gazan family' according to Majcherek 1995:166, pl. 3:1 and pl. 4 (1st to 3rd century AD).

A New Identification of Ancient Ono

RAM GOPHNA, ITAMAR TAXEL AND AMIR FELDSTEIN

Ono is one of the most dominant and well-known settlements of the Lod Valley, whose name is mentioned in historical sources from the Late Bronze Age to the Early Islamic period. It was identified by scholars since the nineteenth century with the Arab village of Kafr 'Ana, situated until 1948 on the northern edge of the Lod Valley, about 1km north of Nahal Ayalon. The village stood on a low, wide hill of hamra (red-brown soil typical of areas of the Israeli coastal plain), surrounded by heavy, dark, alluvial soil which are characteristic of the interior valleys of the coastal plain. Since the 1950s, when the area was incorporated into the municipal territory of Or Yehuda, a number of archaeological excavations were undertaken at Kafr 'Ana at different locations. The most extensive excavation there was carried out in 1996–1997 on behalf of Tel Aviv University. ¹ The results of this excavation have proven beyond doubt that the site of ancient Ono cannot be identified with Kafr 'Ana. However, the results of a limited and largely overlooked excavation that was conducted in 1958 at another site, to the northeast of Kafr 'Ana, combined with a number of archaeological visits we have made to the site, indicates, in our opinion, the true position of ancient Ono.

The Historical Background

Before presenting our evidence for the new identification of Ono, the history of the place will be discussed in brief, along with that of Kafr 'Ana which has hitherto been identified as Ono. The name Ono is first mentioned as *Iw-in-iw* in the topographical list (No. 65) of Pharaoh Thutmoses III (1479–1425 BC) as one of the Canaanite cities conquered in his first campaign to Canaan (Redford 2003: 203). In the First Temple period (Iron Age II), Ono was included within the realm of the Kingdom of Israel. The first mention of Ono and its vicinity in the Bible is attributed to the period of the restoration from Exile. A number of cities in the inheritance of Benjamin are mentioned, among them Lod and Ono, as part of the list of 'the rest of Israel' (Ezra 2, 33; Nehemiah 7: 37; 11: 25–35), i.e. the Jewish population – apparently from the region of Benjamin – that remained in the Land of Israel after the destruction of the First Temple and settled in the Lod Valley (Aharoni 1979: 37–38, 332, 336; Lipschitz 1997: 30–32; Mazar 1950: 150).

In the Hellenistic and Roman periods, Ono ($Ovo\tilde{v}\varsigma$) was included within the borders of the toparchy of Lod (Lydda), which at the time of the Second Temple

GOPHNA, TAXEL AND FELDSTEIN



Fig. 1. Kafr 'Ana: village mosque (photo: I. Taxel).

became an important Jewish centre (Schwartz 1991: 32-33). Following the establishment of the Hellenistic polis Diospolis (Διόσπολις) around the year AD 200, some Jewish activity moved from Lod to the towns in its vicinity, among them Ono (ibid 1991: 107–109). Towards the end of the 3rd century, during the reign of Diocletian, the region of Ono was separated from the toparchy of Lod and received independent municipal status, with its own city council (βουλή), perhaps because of its strong Jewish demographic base (Lamentations Rabbah 1:17) (Ben-Zvi 1976: 92-95; Safrai 1983: 57-62). From that time and through the Byzantine period, hostilities developed between Lod and Ono, and the Talmud mentions the harassment of the Jews of Ono by the gentiles of Lod (Avi-Yonah 1962: 106, 108–109; Schwartz 1991: 107-108). Ono is mentioned many times in the Mishna and Talmud in connection with the Jewish sages who lived there or visited the place. It is known that the population of the city was almost totally Jewish until the end of the Byzantine period, and there is no mention of any Christian bishops dwelling there. Ono is also described as a Jewish settlement during the Early Islamic period in a number of documents from the Cairo Geniza (Assaf 1940: 61, 63; Friedman 1983: 74–81; Gil 1992; 220–221, n. 98), although the Taktikon (Ταπτιπόν) lists, which describe the organization of the Palestinian patriarchate in the Early Islamic period, mention that in this period there were also Christians living in Ono (Levy-Rubin 2003: 201–210).

A NEW IDENTIFICATION OF ANCIENT ONO

The village of Kafr 'Ana is first mentioned in the historical sources from the beginning of the Ottoman period, in a document from 1552 and in the tax lists from 1596. In this period the village was included in the district (*liwa' |sanjak*) of Gaza, the sub-district (*nahiya*) of Ramla, and its few inhabitants were all Moslems (Grossman 1983: 89; Hütteroth and Abdulfattah 1977: 156; Stephan 1944). Towards the end of the nineteenth century, European scholars visited the village, among them Guérin and the surveyors of the Palestine Exploration Fund, some of whom suggested identifying the place with Ono of the biblical, Mishnaic and Talmudic periods (Conder and Kitchener 1882: 251–252; Guérin 1875: 319–321). Until the end of the nineteenth century and during the British Mandate the village grew in size and population due to the growing economic importance of the Lod Valley and the immigration of inhabitants from other villages (Grossman 1983: 88–90, 96–97, 100; 1994: 154–155). Today, only the village mosque and a few ruined buildings have survived (Fig. 1).

Kafr Juna as Ono

The main obstacle in the identification of Ono with the village of Kafr 'Ana is the lack of any archaeological remains or finds at the site dating back to some of the periods that Ono is known to have been inhabited. All the other Arab towns and villages in the region between Jaffa in the west and the western slopes of Samaria in the east, whose present-day names preserve the names of earlier, biblical settlements, contain archaeological remains from these periods: e.g. al-Yahudiya = Yehud; Beit Dajan = Beth Dagon; Yazur = Azor; Kheiriyeh [Ibn Ibraq] = Bene Berak; el-Haditheh = Hadid; Jimzu = Gimzo (Aharoni 1979: 373–379), and, of course, Jaffa and Lod (Fig. 2). Kafr 'Ana is the only village in the region that lacks remains corresponding to the historical sources mentioning ancient settlements.

The large-scale excavations conducted by Tel Aviv University at Kafr 'Ana in 1996–1997 revealed that the first settlement at the site was established in the Chalcolithic period, and that during the course of this period the site was abandoned and only re-settled again much later in the Byzantine period, apparently in the 6th century. The settlement continued to exist throughout the Early Islamic, Medieval and Ottoman periods and during the British Mandate. Some of the finds which can be attributed to the Byzantine period, among them a column capital decorated with crosses (Fig. 3) and pig bones, are evidence that the place was also (or only) occupied by a Christian population. As will be demonstrated below, these finds play a role in negating the identification of Kafr 'Ana as Ono.

From the historical sources reviewed above, it is clear that Ono was occupied, probably continuously, from at least the Late Bronze Age until the Early Islamic period. However, apart from the Chalcolithic remains revealed in the excavation at Kafr 'Ana mentioned above, and two additional excavations (Buchennino 2002a: 114*; Gorzalczany 2000: 43*), no remains or finds earlier than the 5th–6th centuries have been uncovered at the site. Nor have additional excavations conducted at Kafr 'Ana uncovered any remains earlier than the Byzantine period (Buchennino 2002b:

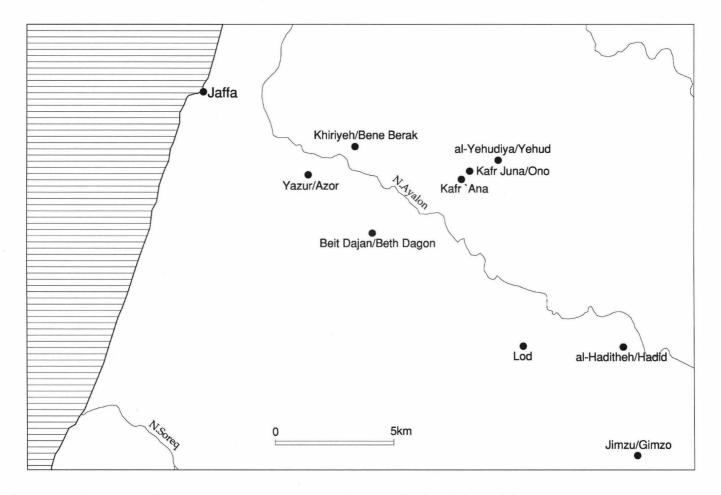


Fig. 2. Map showing ancient sites in the vicinity of Ono, and their Arabic names (drawing: Y. Smertenko).

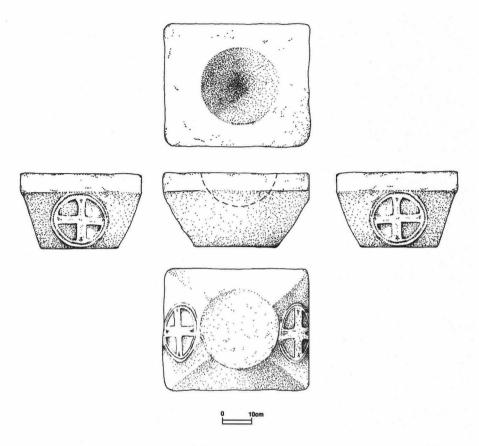


Fig. 3. Kafr 'Ana: Byzantine column capital decorated with crosses (drawing: Y. Smertenko).

114*; Kaplan 1962: 14–15; Shmueli 1996: 174). The extent of the 1996–1997 excavations and the widespread distribution of the excavation squares throughout the site, most of which were excavated down to virgin soil, provide indisputable evidence of the periods during which the site was occupied. Moreover, a number of finds from this excavation indicate the presence of Christians and even the existence of a church at the site in the Byzantine period. This would appear to contradict the historical sources which describe Ono as a flourishing Jewish settlement from the Persian period and until the Early Islamic period. Furthermore, the absolute lack of finds from the Late Bronze Age to the early Byzantine period at the site, no longer enables us to accept the identification of Kafr 'Ana with the Ono that existed during the periods of the Old Testament, the restoration from Exile, the Mishna and the Talmud.

We suggest, therefore, locating Ono not at Kafr 'Ana, as has previously been accepted, but rather at the neighbouring site of Kafr Juna, whose remains are located about 1km to the northeast of Kafr 'Ana (the southern part of the site is currently

included within the borders of Neve Ephraim). Kafr Juna extends over and around a low hamra hill to the west of one of the tributaries of Nahal Ayalon. In the area of the settlement is a Moslem shrine with the name an-Nebi Malik, Kafr Juna has been known as an ancient site since the 1940s. ² In 1958, after the site was damaged by development work in Neve Ephraim, a limited sounding was carried out there under the direction of B. Isserlin. In the survey conducted by R. Gophna and others prior to the excavation, a number of architectural elements were identified, among them ashlars, fragments of columns, an oil press installation and mosaic tesserae, and pottery dating to the Iron Age II, Persian and Mameluk periods were also collected. In the excavation itself, architectural remains and installations dating from the Byzantine to the Medieval periods were uncovered, founded upon fills containing large amounts of Iron Age II and Persian period pottery sherds. A number of years later, during inspection work carried out by M. Brosh on either side of the road which had damaged the site to the north, pottery sherds dating to the Late Bronze Age, Iron Age I (including 'Philistine' ware), Iron Age II, Persian and Hellenistic periods were retrieved. Many sherds from the Persian and Hellenistic periods were also found on the eastern margins of the site, during a survey conducted at the site in 2000 by L. Barda. Both Isserlin and Brosh noted the large quantities of Iron II, Persian and Hellenistic pottery scattered over the area. ³ An additional report on the site was submitted by S. Applebaum, who noted the remains of a building with plastered walls containing pottery from the Hellenistic and Roman periods, which he identified as a Roman 'villa' (1987: 1). During a visit to the site in 2003, the present authors discerned, to the south of the main road which crosses the site, building remains and many pottery sherds from the Byzantine period, and a small amount of sherds from the Persian period.

These results indicate that the site called Kafr Juna was occupied from at least the Late Bronze Age and apparently to medieval times. This period of time includes, of course, all the periods in which Ono is mentioned in the historical sources. In any case, Kafr Juna was abandoned during the Middle Ages or at least by the beginning of the Ottoman period and no later. This is indicated by the absence of its name in the Ottoman tax lists from the end of the sixteenth century (Hütteroth and Abdulfattah 1977), and from the fact that maps from the British Mandate period (not prior to 1934) only represent the place as a cultivated area northeast of Kafr 'Ana (Fig. 4). The phenomenon of small settlements being abandoned at the end of the Mameluk period or during the early Ottoman period is known also from other villages in the Lod Valley, such as Jindas and Kafr Jinnis (Conder and Kitchener 1882: 251; Grossman 1983: 94–95; 1994: 155–156).

Thus, Ono of the Old Testament, Mishnaic and Talmudic periods was located, in our opinion, at the site called Kafr Juna. The erroneous identification of Ono with the site of Kafr 'Ana, where no supporting archaeological finds were revealed, may be explained in a number of ways. During the Byzantine period a new suburb, or even a separate settlement, was founded to the south. Two possible origins for the founders and inhabitants of this new suburb/settlement can be proposed. The first alternative is that the new settlement was partially, or even solely, inhabited by

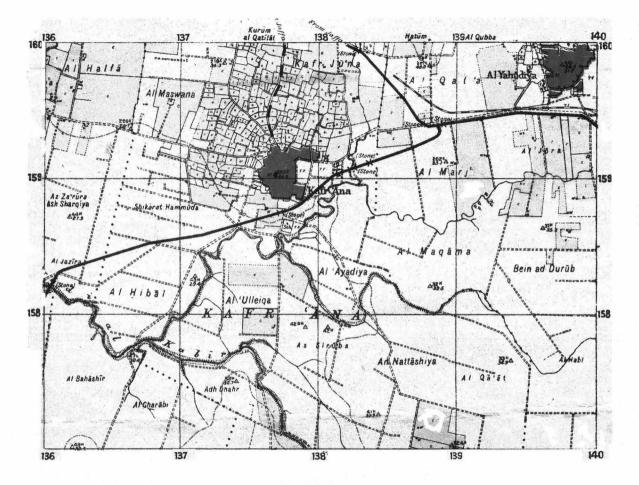


Fig. 4. Map from the British Mandate period showing Kafr 'Ana and its vicinity.

GOPHNA, TAXEL AND FELDSTEIN

Christians who founded several new settlements in the area in the wake of the growing importance of Lod (Schwartz 1991: 128–129). These inhabitants may have come from Lod itself or another nearby town. The close proximity of the new settlement to Jewish Ono could also have been part of the pressure applied to the Jews of Ono by the Christians of Lod during the Byzantine period (see above). The second alternative, not significantly different than the first, is that people from within Ono itself, who wished to improve their quality of life by moving to a nearby location, were the ones who established the new settlement. If so, this might explain why the new satellite settlement came to be named Ono. However, if one accepts that the inhabitants of Ono in the Byzantine period were Jews, this does not fit with the Christian character of the Byzantine finds at Kafr 'Ana. It may, therefore, have been a mixed settlement, with the Christian inhabitants only joining later.

In any case, it is our opinion, that both places—Kafr Juna and Kafr 'Ana—were originally called Ono, and that at a certain stage only the southernmost settlement continued to preserve the name. This may have taken place after the Moslem conquest, perhaps after the disappearance of the Jewish community from Ono, probably during the Abbasid or Fatimid period, or even as a result of their conversion to Islam. It is possible that at the same time the Christian population of the southern settlement also underwent a process of conversion (this appears to be mentioned in the Taktikon). At this point, a new name, Kafr Juna, was given to the northern settlement, which had previously been called Ono. The origin of the new name is unknown. From this point onward, the Moslem Arab village Kafr 'Ana retained the name of the earlier neighbouring settlement of Ono, a fact which has misled scholars until today.

The following table summarizes in brief the chronology of Kafr Juna and Kafr 'Ana:

Kafr Juna		Kafr 'Ana
-		Chalcolithic period
Late Bronze Age		-
Iron Age I		-
Iron Age II		-
Persian period		_
Hellenistic period		-
Roman period		=
Byzantine period	(expansion of Ono)	Byzantine period
Early Islamic period (?)		Early Islamic period
Crusader period (?)		Crusader period
Mameluk period		Mameluk period
-		Ottoman period
-		British Mandate

Conclusion

The results of the extensive archaeological excavations conducted at Kafr 'Ana no longer support the identification of ancient Ono with that site. The clear absence of remains and finds from the Late Bronze Age, Iron Age, Persian, Hellenistic and Roman periods, during which it is known that Ono was occupied, in addition to finds and historical sources indicating a Christian population and a church at the site, are incontrovertible evidence of this. Instead we suggest identifying the nearby site of Kafr Juna as Ono, based on excavation results and surveys conducted at the site. We believe that changes in the character and population of this settlement over many years ultimately resulted in an 'exchange' of names from Kafr Juna to Kafr 'Ana, and led to the erroneous identification of Kafr 'Ana as ancient Ono.

Notes

1. The excavation was conducted by A. Feldstein, under the direction of R. Gophna. The results and finds were processed and prepared for publication by I. Taxel: Gophna, Feldstein and Taxel, forthcoming. The authors wish to thank Prof. N. Na'aman who read the present manuscript, contributed from his knowledge and offered us some insightful comments.

2. Kafr Juna was first mentioned as an ancient site named Kh. Kafr Jun in the second addition to the formal list of ancient sites and monuments of the British Mandate

government, from 1944 (p. 933).

3. The authors wish to thank A. Rochman-Halperin (Israel Antiquities Authority archives) and the late B. Isserlin for their permission to use written material from the unpublished excavation and from the administrative inspection files, and to L. Barda (Israel Antiquities Authority) for permission to examine the material from her survey at the site.

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On the Use of 'Land of Israel', 'Palestine' and Other Terms in the Study of 'Western Asia': A Comment on a Review by C. Dauphin

AVRAHAM FAUST

I read Claudine Dauphin's review article 'Rural Landscape, Settlement Archaeology and Political Ideology' in a recent issue of the *Bulletin* (21, 2003: 65–86) with interest and some concern. Dauphin's paper was a critical review of the book *The Rural Landscape of Ancient Israel*, edited by A.M. Maeir, S. Dar, and Z. Safrai, to which I myself had contributed a paper. While many of the issues raised by Dauphin are worthy of discussion, it is my aim to address only one issue that seems to be a major concern for her, namely political ideology. I offer, as will become clear, only a brief comment on Dauphin's article, although the issue discussed here is certainly one worthy of a more thorough discussion. ¹

Dauphin's concerns

Dauphin begins her article with a discussion of her understanding of the politics of the term 'ancient Israel' as used in the book's title, and, more generally, the terms 'Israel', 'Land of Israel' and 'Palestine', as used by the editors and contributors to the same book. ² Politics also loom large towards the end of her article and, of course, in its title.

The editors of the reviewed volume used the term 'ancient Israel' to refer to the geographical area covered by the book. ³ No precise boundaries were, of course, offered, and the area was only loosely defined. In an edited volume of this sort one does not expect uniformity among the papers as to such geographical matters; each contribution was affected by the body of data available, by the ancient geo-political circumstances, and even by the specific interests of each contributor.

Still, this infuriates Dauphin. She (p. 65) claims that the

Equation of 'ancient Israel' with 'the approximate region of the modern-day State of Israel' in the 'pre-modern periods' (blurring the contours, but in fact encompassing all the Territories Occupied since 1967), is not only nonsensical both from geo-historical and ethno-religious ('biblical') perspectives, but clearly consequently uncomfortable both for the editors themselves... and for some of the contributors.

The latter point is exemplified, according to Dauphin, by the use of 'Palestine' by the editors on several occasions, and by several of the contributors. Dauphin then attacks one contributor, Z. Amar, for his use of the term 'Land of Israel' in what she calls a 'mantra-like obsessive repetition' (p. 65). According to her, the term

'Israel' is ridiculously anachronistic here and its use out of context testifies to continued pointless linguistic revisionism.

Dauphin's discussion, even if she did not mean it to be so, is offensive – offensive to an identifiable group of people, and even to the very values she wishes to uphold. The problem with Dauphin's criticism is that it involves a failure to refer to and to acknowledge the history and meaning of some of the terms she discusses. I trust it does not result from lack of respect for other people's traditions or from conscious political motivation.

'Land of Israel' in the Jewish Tradition

Dauphin's article demonstrates no awareness of the source of 'ridiculously anachronistic' terms (as she puts it) such as 'Land of Israel'. The term 'Land of Israel', since its earliest appearance in the Old Testament, has gradually come to be the dominant name for this geographical area in Jewish tradition (for a brief overview, see for example: Brawer 1970c). ⁴ A cursory search in the 'Responsa Project' (version 12) shows that it appears thousands of times in various Jewish sources, from the Old Testament onwards, and throughout the periods. For example, it appears 281 times in the Babylonian Talmud, 160 times in the Palestinian Talmud (the Yerushalmi), 691 times in the indexed Jewish biblical interpreters, 5914 times in the indexed responses, 1239 times in the rishonim; this is only a very incomplete list. ⁵ Furthermore, even an extreme minimalist like Lemche (1998: 51) recently referred to the area discussed here as 'the Eretz Israel to your tradition, the Palestine to my Christian one'. The accusation that the mere use of the term 'Land of Israel' is politically motivated is ridiculous. The term is simply the Jewish/Hebrew (and hence now also Israeli) term for a geographical area encompassing both 'Cisjordan' and 'Transjordan'. While the term does not presuppose precise boundaries, its reach is very similar to what 'Palestine' came to represent in the Christian-European discourse (although of course not in present-day political discourse, see below).

I hope that in this twenty-first century the 'right' of Jews to maintain their own tradition is not in need of a defence. ⁶ And yet, it is the sense of that sort of challenge in Dauphin's paper that one finds so offensive. There is something intimidating about her comments. By criticizing sharply the use of 'Land of Israel' or even 'ancient Israel', Dauphin is suppressing and silencing *my* tradition. Such attacks are effectively the equivalent of an attempt to de-legitimize and eliminate the Jewish traditional name of the region. One cannot avoid the impression that this sort of criticism 'testifies to continued pointless linguistic revisionism', to use Dauphin's phrase. One might similarly criticize Dauphin's clear preference for terms like 'Palestine' and, at times, 'Southern Levant', as an example of a Euro-centric view

of the region; in fact, in order to avoid the Euro-centric perspective, some prefer the term 'Western Asia'. But silencing the term 'Land of Israel', and even 'ancient Israel', comes across as something even worse. ⁷

Politics

While I am sure the paper did not have a conscious political motivation, it appears that politics did play a role in the discussion. At first glance, and suspending one's awareness of the overt political overtones, one might think that Dauphin's problematic terminological criticism results only from her preference for the Christian-European tradition, and lack of knowledge of the Jewish one. After all, the term 'Palestine' did serve the European discourse long before the twentieth century and the creation of a Palestinian identity and nationalism. ⁸ With all its recent implications, its usage alone does not necessitate a political motivation or agenda. The way it is used, however, seems to indicate that, apparently unconsciously, Dauphin uses it politically.

The term 'Palestine', just like the term 'Land of Israel', has been used, traditionally and among scholars, in quite a broad sense. While not implying any specific geographic boundaries (e.g., Brawer 1970a), the term clearly encompassed 'Transjordan'. This well-known fact is demonstrated, for example, in the titles of the nineteenth-century memoirs of the Palestine Exploration Fund: *Survey of Western Palestine* and *Survey of Eastern Palestine* (the vast majority of scholars have indeed treated 'Palestine' this way. For a very partial list, see Smith 1901: 517–638; Glueck 1935; Baly 1957: 4; Murphy-O'Connor 1993: 253; Aharoni 1979: 10; Rogerson 1985: 58; Wright 1945: 17–21; Aharoni and Avi-Yonah 1977; Brawer 1970a; 1970b). The use of the term 'Palestine' solely for the area west of the Jordan River seems in the main to be a consequence of political developments in the twentieth century (cf. Shamir 2005).

In his contribution to the discussed volume, for example, Dever (like most scholars) used the term 'Palestine' in its original – apolitical – meaning. ⁹ Dauphin (p. 65), however, finds this surprising. She refers to his usage in the following words: '...the latter [Dever], moreover, using Palestine as shorthand for Palestine and Transjordan!' Dauphin explicitly states her distinction between 'Palestine' and 'Transjordan'. For her the two are separate geographical units, and her 'Palestine' is located only west of the Jordan! Is this because 'Transjordan' is where the modern state of Jordan lies? The avoidance of the term 'Palestine' for the area east of the Jordan, while clearly evincing a sensitivity for the feelings of some of the modern Jordanians, who might feel threatened by this usage, exposes the fact that the term 'Palestine' is not being used in the original sense that it had in Christian-European discourse, or in the sense that has been widespread among scholars, but has been updated to conform to modern political definitions and conditions. The modification and updating of the term is not acknowledged. ¹⁰

And this is worrying. If 'Palestine' is now limited to the area west of the Jordan River (and 'Jordan' lies east of the river), then there is indeed no place for 'Israel'

on such a map. And this is exactly what Dauphin is unintentionally doing – erasing 'Israel' from the discourse. As frightening as it may seem, such views, overtly or covertly, dominate present-day European political discourse, and they certainly are finding their way into academia. ¹¹ The appropriation of the broad geographical term 'Palestine' for political purposes is therefore very dangerous (see, recently, Shamir 2005, who also points to some ironic aspects of the new political usage). I reiterate, however, that I have no doubt that Dauphin does not share any of these sentiments, but, in the present political atmosphere in Europe, she should perhaps have followed her own advice (2003: 82): 'Caution should... be exercised to prevent archaeology from being appropriated by ideology, for danger lurks'. ¹²

Acknowledgements

I should like to thank Prof. J. Schwartz, Prof. A. Kloner, Dr. A. Maeir, Dr. S. Bunimovitz, Dr. E. Weiss and A. Yotam, for reading an earlier draft of this paper and for their comments. The responsibility for the arguments expressed in this paper and for any mistake or error, is, of course, mine alone.

Notes

- 1. The problematic terminology was briefly touched upon recently, for example, by Dever 2003a; 2003b; Levy and van den Brink 2003: 6–7; see also Yoffee 1995: 542; for a geographical discussion of the problems inherent in each of the terms, see also Ben-Tor 1992: 2–3; notably, however, he discussed the 'real' geographical problems, and did not address the political aspect. Israeli scholars have on the whole tended to refrain from discussing the political aspects of the issue (Dothan 1985 is an exception, and even he did not explicitly discuss the political aspects, but concentrated on historical ones) and have consequently been very tolerant of all terminologies. The issue has received much attention, from an explicitly political perspective, by some of the 'minimalists' (e.g., Whitelam 1996).
- 2. For a partial list of the names of this region, see for example Yoffee 1995: 542.

 3. The editors were clearly sensitive of the controversial nature of terminology. In their introduction (Maeir, et al., 2003: iii) they wrote: '...as for the term "Ancient Israel", although this is without doubt an ideologically highly loaded term, in this case it is used simply to refer to the pre-modern periods within the approximate region of the modern-day state of Israel'. The decision of the editors to use the term 'ancient Israel' most probably resulted from their awareness that some people might feel uncomfortable with the term 'Land of Israel', and so most likely reflected their good will in this regard. Moreover, they did not force the use of any specific term on the contributors. Dauphin, unfortunately, does not even acknowledge the editors' sensitivity to this problem she could have perhaps stated that their solution was insufficient by her standards, but she had to acknowledge their attempts on this matter (and in my opinion also their sensitivity). Using the term 'Land of Israel' would indeed have solved the problem of using modern borders for past periods (though not the problems of Dauphin's apparent antagonism).

4. In the Old Testament the 'Land of Israel' usually denotes a more limited region. Its current meaning in Jewish tradition became prevalent no later than the late Second Temple period or the period of the Mishna, i.e., the Roman Period (Brawer 1970c: 25, 17). For the significance of 'Land of Israel' in the Bible see also Orlinski 1985; and for the Hasmonean period: Mendels 1987.

5. The search was performed using the Hebrew words 'Eretz Israel' with prefixes and suffixes (i.e., to include terms such as 'from the Land of Israel'). Note that in the vast majority of the sources the term has already a broad, though not always identical, geographical meaning.

6. The fact that many Israeli and Jewish scholars have become accustomed to the term 'Palestine' (in its original sense – not the one used by Dauphin) when writing in English is

irrelevant to the existence and legitimacy of the Jewish terminology.

7. Interestingly, while the Jewish/Israeli terms are often criticized by Europeans, Israelis seem much more 'tolerant', and do not usually force any term on contributors (see for example, the reviewed volume; see also Ben Tor 1992: 2). Furthermore, the term 'Palestine' has been, and continues to be, used extensively by Jewish and Israeli scholars who do not view its prevalence in Christian-European discourse as threatening (and in the past it was indeed only a geographical term), and perhaps also in order to fit their terminology with the dominant scholarly jargon (which, naturally, was European). It might seem surprising, but most Israeli archaeologists do not view the term as threatening even today, when its usage is sometimes loaded with political meaning. This might hint that, quite to the contrary of the criticism advanced by Dauphin and others, it is not Israeli scholarship that is loaded with politics (though archaeology and ideology goes hand-in-hand worldwide and Israel is no exception), and the critics might be more at fault on this point.

8. It should be reiterated that not only is the usage of the term 'Palestine' in itself legitimate, but even Dauphin's unconscious political usage of it would probably not have necessitated a reply, was it not for her aggressive attack on the terms 'ancient Israel' and

the 'Land of Israel'.

9. Clearly, all contributors to the book used it apolitically, but since Dever referred

explicitly also to 'Transjordan', it makes the meaning more obvious.

10. Moreover, terms such as, 'ancient Iraq', 'ancient Jordan', 'the archaeology of Jordan', 'the archaeology of Syria', etc., are used quite often (e.g., Roux 1992; Kennedy and Bewley 2004; MacDonald, Adams and Bienkowski 2001; Akkermans and Schwartz 2003; see also the titles of the journals: Iran, Iraq, and Syria), perhaps indeed in order to affirm the relevancy of modern entities. These terms are indeed problematic, just like 'ancient Israel' (see Ben Tor 1992: 2, but unlike the term 'Land of Israel'), as they relate to a modern entity whose borders did not necessarily have any meaning in antiquity. Indeed, these terms have been criticized from time to time (e.g., Daviau 2001, 81-82), but, to the best of my knowledge, not as aggressively as Dauphin has. Dauphin's anger does not seem to stem from the same source as other critics. It is hard not to suspect that politics would explain her particular objections.

11. For example, a distinguished Cambridge anthropologist (Goody 2002: 143) has recently called (quite confusingly), in a paper published in a 'scientific journal' under an academic guise, for Europe, Russia and China to arm the Palestinians so that they might, with the help of other Arab countries, defeat Israel: it is hard to believe that the distinguished professor is unaware of the genocidal consequences of such a defeat. Another example, closer to the issue at hand: Israeli archaeology was explicitly equated with Nazi archaeology, with the author concluding that what is done in Israel today is done 'for the same reasons as the Nazis' archaeology legitimised the extermination of the Jews' (Ostigard 2003: 312). I do not wish to discuss these papers, which are based on so many misconceptions, are unfamiliar with the data to hand, and are so full of misrepresentations. I certainly hope that no further comment is necessary to convey the significance of the fact that such discourse occasionally passes today in Europe as 'academic' work.

12. Notably, it has not been my aim to discuss what is the 'most appropriate' designation

of the region.

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ON THE USE OF 'LAND OF ISRAEL', 'PALESTINE' AND OTHER TERMS

Shamir, S., (2005). 'Spelling Mistakes: Falastin or Palestine?', *The Seventh Eye*, 55. (Hebrew).

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Book Reviews

John James Moscrop, Measuring Jerusalem: The Palestine Exploration Fund and British Interests in the Holy Land, 2000. Pp. 242 and 12 illustrations. Leicester University Press, 2000. Price £60

The rise of rationalism in the nineteenth century, fuelled by the findings of geologists that the earth was millions, not thousands, of years old, cast shadows over the authenticity of the Scriptures, and a natural response of their defenders was to seek out material evidence of biblical history and geography. The Palestine Exploration Fund (PEF) was established in 1865 to satisfy this appetite for factual knowledge about the Holy Land.

A core activity of PEF activities over the first half century of its existence was a systematic and detailed survey of Palestine and Sinai, with the mapping of the Negev ('The Wilderness of Zin') being completed on the very eve of the First World War. The surveying activity was conducted in conjunction with the Ordnance Survey and carried out by Royal Engineers. The Ordnance Survey, Britain's national mapping agency, was created in the eighteenth century by the Board of Ordnance (the name of England's Defence Ministry at that time) with the purpose of surveying its strategically vulnerable southern coasts. This meant that the PEF was, from the start, inextricably linked with British military intelligence and Royal Engineers, including members of the survey teams sent to Palestine, who later served on its Executive, including most notably, Charles Wilson and Charles Warren, who were pioneering investigators of Jerusalem. However, the PEF also encompassed other interest groups, including archaeologists who wished to uncover material remains that could shed light on the Bible and also Christian evangelists, who sought to use the PEF to promulgate their views. In the Victorian age, when specialization was still in its infancy, it was possible for many of the leading lights of the PEF to simultaneously espouse all of these interests and also to declare support for the acquisition of Palestine for the British Empire.

John Moscrop reviews the background to the PEF and charts its history up till 1914, drawing on the organization's own archives. He shows how it reflected and responded to political developments and rivalries between the European powers of the day. He provides succinct sketches of many of the leading personalities connected with the Fund, engagingly recounts its achievements and also some of its low points, not to mention the controversies that raged from time to time.

A major blemish of Moscrop's book is a woeful lack of knowledge and appreciation of archaeology and particularly the work of the PEF explorers and excavators, which ought, after all, to be central to the title. How can he possibly state that Warren's work did not produce answers to James Fergusson's questions (p. 83), when Warren devoted an entire volume to squarely rebutting Fergusson's suppositions

regarding the locations of the Jewish Temple and the Church of the Holy Sepulchre with archaeological evidence? (Warren, The Temple or the Tomb; Giving Further Evidence in Favour of the Authenticity of the Present Site of the Holy Sepulchre, and Pointing Out Some of the Principal Misconceptions Contained in Fergusson's 'Holy Sepulchre' and 'The Temples of the Jews' [London: 1880]). It may be true that Charles Wilson did initially take Fergusson's side in this controversy. However, Moscrop is wrong to claim that Wilson was an unwavering supporter of Fergusson (pp. 161, 177), because he certainly came to see that 'Fergusson was entirely mistaken in his views' regarding the Temple Mount (Wilson, Golgotha and the Holy Sepulchre [London: Palestine Exploration Fund, 1906], p. 116).

Moscrop also belittles the archaeological achievements of Flinders Petrie (pp. 158–59). His ignorance is displayed in the numerous errors relating to place names, historical figures, and topographical features. To mention but a few examples: 'Tiberius' for Tiberias (p. 12), 'Helene of Adiabenes' for Helena of Adiabene (p. 71), 'Antonian Fortress' for the Antonia (p. 77), 'Gaza' and 'Gazar' for Gezer (pp. 92, 106, 180), 'Cave of Adallan' for Cave of Adullam (p. 103), 'Chaplain' for Thomas Chaplin (pp. 105, 110), 'waddy' for wadi (p. 141), 'pash' for pasha (p. 138), 'Shalom Pool' for Siloam Pool and 'Merdun' for Medum (p. 168). A charitable view of such mistakes is that they are unfortunate typographical errors, but no such indulgence can be allowed for more serious blunders. The work of Bliss and Dickie focused on the line of the First Wall of Jerusalem, not the Third Wall (p. 168) and Bliss did not excavate the Temple Area in Jerusalem (p. 169). In their expedition to the Shephelah in 1898 to 1900, Bliss and Macalister excavated four sites: Tell Zakariyeh (biblical Azekah), Tell es-Safi (the main candidate for Philistine Gath), Tell el-Judeideh (widely identified as ancient Moreshet-Gath) and Tell Sandahannah (Mareshah), and not just the first two, which are mentioned by Moscrop (p. 174). Bitz, the birthplace of Conrad Schick is in Württemburg, Germany, and not in Switzerland (cf. p. 100), and therefore it is incorrect to describe him as a 'Germanspeaking Swiss' (p. 85).

Where this reviewer has checked Moscrop's use of PEF archival documents, on occasion he has found that the author misconstrues their content and tends to mix in his own unsubstantiated opinion. To cite just one example, he affirms that 'Conder appears to have been effectively frozen out' [of the compiling of the Ordnance Survey map of Western Palestine], on the grounds that his suggestions had to be vetted by the Committee and were 'subject to the overriding views of Anderson and Kitchener'. The PEF document that he bases this statement on, the Committee Minutes of 23 May 1876, merely records that:

... the Committee reserve to themselves the entire right of making such business arrangements as regards the publication of their work as may seem best to them but that they should be pleased to receive from Lieut. Conder all the suggestions he may have to offer and to consider them carefully and that Lieut. Conder be asked to forward to Capt. Anderson a memorandum containing his views in time for the next meeting.

BOOK REVIEWS

The vetting of material for publication by its Executive Committee was, in fact, standard practice of the PEF, and it was applied equally to Horatio Kitchener, Claude Conder's successor as leader of the Western Palestine survey team after the latter was invalided from fieldwork, as Moscrop has himself noted from an inspection of the PEF records (p. 116).

By underestimating the significance of the PEF's archaeological endeavours, in which the seconded Royal Engineers played a full role, Moscrop tends to attach undue weight to its interaction with British Military intelligence. Even in the Wilderness of Zin Survey in 1914, where the evidence for the involvement of military intelligence is overwhelming, the PEF's representatives on that expedition, Leonard Woolley and T.E. Lawrence, made groundbreaking archaeological discoveries. That is not to deny Moscrop credit for shedding light on the part that the PEF played in furthering British imperial objectives and security interests.

The dozen illustrations in this book are poorly chosen, with only a few relating directly to the work of the PEF. There are no maps showing the sites mentioned, nor is there a single plan of the locations in Jerusalem which were excavated by the PEF, which is surprising, to say the least.

In conclusion, this volume offers a flawed account of the Palestine Exploration Fund. However, Moscrop's book contains many useful references and, moreover, it offers an inviting taster of the remarkable history of the PEF and acknowledges the unique value of its archival records.

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Tal Ilan, Lexicon of Jewish Names in Late Antiquity, Part I: Palestine 330 BCE-200 CE. Texts and Studies in Ancient Judaism 91. Mohr Siebeck: Tübingen, 2002. Pp.i-xxvi and 1–484. Indices.

This impressive work by Tal Ilan is the first of three projected volumes on the onomasticon of the Jewish people in antiquity. She notes that volume two would carry the chronology forward another 450 years in Palestine and volume three would be on Jewish names in the Diaspora. She does not promise to do those works, however. What she has produced is a very usable reference work that provides a striking glimpse into the names and naming practices of Jews in ancient Palestine from the onset of the Greek period to the end of the Mishnaic period, the period of the *tannaim*. She refers to the format of presentation as a kind of telephone directory in which there are 3,595 entries, 2,826 after the doubtful ones have been eliminated.

The lengthy introduction is meant to be a guide how to use the lexicon, which begins on page 59 and continues to 454. The work is monumental and took the author twenty years to compile and it is no wonder that she cannot face doing the next volumes – the present project was begun when computers were very primitive at best. The rubrics for using the name entries most efficiently are outlined on pages 4–53

and are these: the names, transliteration and orthography, description, find, sources, exceptions, and dating. Each entry is rich in material and keyed to a massive bibliography that is referred to by abbreviations (pp.xi-xxvi).

Some of the most important data is collected in the Tables found on pages 54–58 and explained in the Introduction. It is not surprising to note that women are greatly under-represented in the corpus, comprising only 11.2% of the total: 2,509 men, 317 women, the total being the number after the doubtful names have been removed. While she does not speculate on why this is so, it is not difficult to conclude that the Greco-Roman period was a period that saw the decline in the status of women by formal standards such as naming practices, though by other means of measure, such as gauging their role in important work such as weaving and food preparation, their role and stature certainly did not decline.

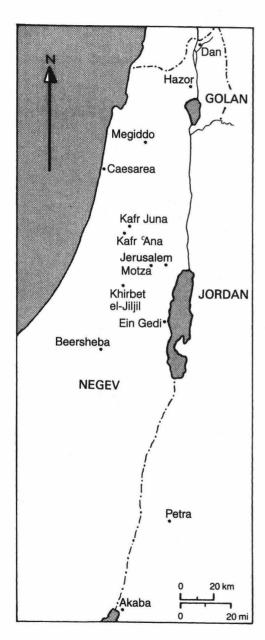
It is also not surprising that biblical names comprise 20.7 % of the corpus (1,842 men used 150 names). Of special note in this connection is the fact that the names of lesser known figures are more prevalent and Ilan speculates that this may be so because of the fear that the use of a familiar name might dishonour its original bearer. 879 people are named after Mattathias and his five sons who successfully led the Maccabean rebellion against the Seleucids. Removing doubtful names among these six original Maccabees, this group comprises 31.5% of the corpus. It is also noteworthy to mention that in *tannaitic* literature the sages skip over the five sons, leave out their children, and mention the later Hasmonean monarchs, perhaps reflecting a sense of not being at ease with such a legacy after the two wars with Rome and the beginning of a peaceful era with Rome in the second half of the second century AD.

I found only two aspects of Ilan's presentation slightly worrisome. The first is a scholarly matter and it concerns ossuaries, which have the greatest number of names in the corpus and provide the names of 193 women, the single largest source for names of women in the corpus. She has accepted the earlier view of Rahmani, long since held to be incorrect, that all ossuaries are from Jerusalem and pre-date AD 70. In this particular instance her repetition of this view does not interfere with her data very much since most of the names are in fact inscribed on Jewish ossuaries from Jerusalem. It should be mentioned that ossuaries do continue after AD 70 in numerous locales for at least another century and a half. On a non-scholarly matter, it is troubling to see so many typos in a book that is so beautifully produced. I will mention only a few: on the first page of the acknowledgements the word 'seminary' is used incorrectly for 'seminar' twice; and on page 41 under 5.2, line 2, the 's' is missing in 'book'; and on p. 48 at 6.2.3, line 1, the 'd' is missing from 'midrashim'. In a technical book such as this finding typographical mistakes does not inspire great confidence. Hopefully, there are no more serious ones in the lexicon itself.

None of this, however, can gainsay my enormous positive feeling for this important reference book and what it will mean for scholars and students in Second Temple Studies.

Eric M. Meyers (Duke University)

Summaries of Lectures



Biblical Symbolism in Early Christian Art

Walter Loebl

Artistic portrayals of the Bible were used by the church to prove that the events in the New Testament were pre-figured in the Old – so called typology – and to educate those who had no access to the written text. The Second Commandment prohibited Jews from contributing to early biblical art.

Examples of early Christian art include the catacomb paintings, sculpted sarcophagi, the development of painted icons, and ivory carvings. The reliefs on the wall of Akht'amar church on Lake Van and of

tapestries are also relevant.

Typological images include many biblical events and personalities, starting with the Fall. This indicated the identification of Eve with the evil serpent. The story of Noah pre-figured many later Christian elements, and it attempted to explain the geology of the Flood and the discovery of ancient fossils. Episodes in the life of Abraham were used, including his separation from Lot, the 'Communion' of Melchitzdek, the O.T. Trinity, the Annunciation of Isaac, and Isaac's Binding.

Various events from the lives of the other Patriarchs and Israelites were used by the Church, including Jacob's crossed arms, the typology of Moses' Brazen Serpent, and the bunch of grapes brought back from Canaan by the spies. Events in the life of Samson, the suffering and salvation of Job, and the story of Jonah,

were also frequently depicted.

Finally, early depictions of the Baptism of Jesus contain some theological and art historical problems.

The Department of the Ancient Near East at the British Museum

John Curtis

The British Museum has one of the world's most important and comprehensive collections of material from the Ancient Near East. Other museums have larger and better collections from individual areasparticularly the national museums in the Middle East-but it is unusual that any one museum should have good representative collections from across the whole area. More than this, the great merit of the British Museum collection is that much of the material derives from archaeological excavations. It is true that some of these excavations were not 'scientific' in the modern sense of the word, but nevertheless the finds from them may still be regarded as provenanced.

The area now covered by the Department of the Ancient Near East comprises Mesopotamia, Iran, the Levant, Anatolia, the Arabian peninsula, the Caucasus and Central Asia from the Neolithic period until the advent of Islam in the seventh century AD. In addition the Department looks after material from Phoenician and Punic colonies around the Mediterranean.

Although the British Museum was founded in 1753, we do not know for certain of any objects from the Ancient Near East in the collection at that time. However, by the mid-1840s there were some 550 cylinder-and-stamp seals in the collection, some sculptures from Persepolis in Iran, and antiquities that had been purchased in 1825 from the widow of Claudius James Rich, a brilliant orientalist and the East India Company's representative at Baghdad. In the middle of the nineteenth century the collections were dramatically enlarged by the discoveries of A.H. Layard at the Assyrian sites of Nimrud and Nineveh, now in northern Iraq, between 1845 and 1851. Layard brought back to the British Museum a number of stone bas-reliefs, stelae including the Black Obelisk of Shalmaneser III. gigantic gateway figures, and a rich assortment of small finds.

Layard's work was continued by his local assistant, Hormuzd Rassam, who in 1852–54 went on to discover the North Palace of Ashurbanipal at Nineveh with many magnificent reliefs including the famous lion-hunt series. He also came across the Royal Library of Ashurbanipal, containing about 25,000 cuneiform tablets. Also active around this time was W. K. Loftus who excavated at Susa in Iran and at Warka, Larsa, Nineveh and Nimrud in Mesopotamia, finding much material for the collection including a remarkable hoard of ivories in the Burnt Palace at Nimrud which was later published by R.D. Barnett.

In the course of sorting through the many cuneiform tablets from these early excavations, the young assistant George Smith (1840–76) found an Assyrian account of the deluge in 1872. Such was the public excitement generated that Smith was sent out to Assyria to find more tablets. With remarkably good fortune he did find a tablet containing a missing part of the flood story, but sadly he died at Aleppo in 1876. Following this tragedy, the Trustees of the British Museum turned again to Hormuzd Rassam, who between 1878 and 1882 organized work at a large number of sites including Nimrud, Nineveh and Balawat in Northern Mesopotamia, Babylon, Telloh, Borsippa and Abu Habbah (Sippar) in Southern Mesopotamia, and Toprak Kale in Eastern Turkey. Although these excavations fell short of the highest scientific standards, many significant additions were made to the collections of the British Museum. These included the Cyrus Cylinder from Babylon, the bronze gates of Shalmaneser III from Balawat, and a fine collection of Urartian bronzes, some of them belonging to a throne, from Toprak Kale, which now form the core of the Anatolian collection. At Sippar alone, Rassam estimated that he recovered 60-70,000 cuneiform tablets. More tablets were obtained by E. A. W. Budge who visited Mesopotamia in 1888-9 and 1890-1, and by L. W. King and R. Campbell Thompson who worked at Nineveh between 1903 and 1905. With the acquisition of further cuneiform tablets later in the twentieth century, the number now in the collection is about 130,000 registered pieces.

The Mesopotamian collections were greatly augmented by excavations in Southern Iraq after the end of the First World War, first at Tell al-Ubaid where a Sumerian temple was found, and then at Ur, where in the course of twelve seasons between 1922 and 1934 Sir Leonard Woolley made many outstanding discoveries, particularly in the so-called Royal Cemetery of the third millennium BC. The finds now in the British Museum include some of the highlights of the Ancient Near East collection, such as the Standard of Ur, the Ram in the Thicket, the 'Royal Game of Ur', two bull-headed lyres, and some spectacular gold jewellery. Another prolific excavator of the twentieth century whose finds have enriched the collection was Sir Max Mallowan, who worked at the prehistoric site of Arpachiyah in Iraq, at Tell Brak and Chagar Bazar in Syria, and at Nimrud, where he found an ivory plaque showing a lioness mauling an African.

Although the collections centre on Mesopotamia, however, most of the surrounding areas are well represented. For example, the Iranian collection was given a boost with the addition of the Oxus Treasure, a magnificent collection of gold and silver objects dating from the Achaemenid period (fifth-fourth centuries BC) that was found by local villagers on the north bank of the River Oxus, in modern Tadjikistan, between 1877

and 1880.

From Syria there is a large collection of nearly forty funerary busts from Palmyra, mostly acquired in the nineteenth century, and a group of stone orthostat reliefs from the excavations of Max von Oppenheim at Tell Halaf was purchased in 1920.

Until the 1950s the Palestinian collection was relatively modest, but important additions were made in 1954 and 1958 with a Neolithic plastered skull and the contents of a Middle Bronze Age tomb from Kathleen Kenyon's excavations at Jericho. Then, the Palestinian collection was greatly strengthened with the acquisition in 1980 of about 17,000 objects found at Lachish in Israel by the Wellcome-Marston expedition in 1932–38. In recent years, excavations at Tell es-Sa'idiyeh in Jordan directed by Jonathan Tubb from 1985 onwards, have produced much interesting material for the collection.

Moving on to the Arabian peninsula, there is an unrivalled collection of ancient South Arabian stone sculpture and other material from Yemen (formerly Aden).

Lastly we should mention Phoenician colonies in the Mediterranean. Outstanding here are nearly 200 Punic and neo-Punic stelae from the region of Carthage in Tunisia, most of them from the excavations of the Reverend Nathan Davis in the 1850s, and the rich grave-goods from a

cemetery at Tharros in Sardinia.

Nowadays the Department that is responsible for all this material, numbering some 280,000 registered objects, is known as Ancient Near East. But the Department has of course not always enjoyed a separate existence. In the beginning, the Ancient Near Eastern material was in the original Department of Antiquities. In 1860 this split into three new departments, one of which was Oriental Antiquities headed by Samuel Birch. The assistants during this time included George Smith, whom we have already referred to, W. St. Chad Boscawen, and Theophilus Goldridge Pinches. After Birch's death in service, the Department was renamed Egyptian and Assyrian Antiquities in 1886.

In 1883 a young man was appointed as assistant to Samuel Birch who was to become one of the most colourful and controversial figures in the history of the British Museum. This was (Sir) Ernest Wallis Budge (1857-1934), who was promoted to Keeper in 1894. In his early years Budge studied cuneiform but later concentrated on Egyptian hieroglyphs. He also edited a large number of translations from Syriac and Ethiopic, and in all he wrote more than 150 books. In this way he did a great deal to promote the subjects in which he was interested and bring them to the attention of the general public. Although Budge was opinionated and prejudiced, had a cavalier approach to the acquisition of antiquities, and was unpopular with many of his contemporaries, there is no doubt that he was instrumental in bolstering the reputation not just of the Department of Egyptian and Assyrian Antiquities but of the British Museum as a whole.

Budge had some exceptionally able assistants, including L.W.King (1869 - 1919) and Reginald Campbell Thompson (1876–1941) who joined the department in 1899 and stayed for just six years before he resigned in 1905.

Budge eventually retired in 1924, having been Keeper for thirty years. He was succeeded as Keeper by H.R.Hall (1924 -1930), Sidney Smith (1931–1948) and C.J. Gadd (1948–1955).

On Gadd's retirement, the opportunity was taken to divide Egyptian and Assyrian Antiquities into two departments, which were named Egyptian Antiquities and Western Asiatic Antiquities respectively. Contrary to popular belief, this was not an ad hoc solution to a personnel problem but had been anticipated for a long time. With the growth of the collections and the increasing demands on each half of the department, a split had by now become highly desirable. In fact, it seems to have been envisaged even in the nineteenth century that Egyptian and Assyrian Antiquities would eventually divide, because from the beginning the Egyptian and Western Asiatic material was carefully segregated and recorded in different registers.

The first Keeper of the new Department of Western Asiatic Antiquities was Richard D.Barnett, in whose memory this lecture is being delivered. He entered the Museum as an Assistant Keeper in 1932. He had an early involvement in Hittite texts, but his interests were chiefly archaeological, and centred on the Iron Age in the Ancient Near East. Relations between Greece and the Orient remained a lifelong concern. reflecting his original training as a classicist. Barnett set about organizing his new department with great ability and enthusiasm, and was very successful in this task. Whereas previously the emphasis had been on Mesopotamia, Barnett sought to redress the balance by giving more prominence to surrounding areas such as Iran, Anatolia and Palestine, thus making sure that the whole of the Ancient Near East was represented in the department. At the same time, he rearranged the Assyrian exhibitions on the ground floor and in the basement. These new galleries were opened to the public by Prince Charles in 1970. He also acquired a good deal of interesting material for the collection and embarked on an ambitious publication programme. For example, the full publication of the Ur excavations was given a high priority, and the important series of *Cuneiform Texts* was revived. He also initiated programmes to publish the cylinder seals, stamp seals and glass in the collection, and initiated the *Catalogue of Babylonian Tablets in the British Museum*.

As well as encouraging others to publish, Barnett was himself a productive author, with a large number of books and articles to his credit. Chief among them are his *Catalogue of Nimrud Ivories* (1957) and three important volumes on Assyrian reliefs which as well as making available much primary material also include drawings made by the 19th-century excavators. A volume on the Balawat Gates of Ashurnasirpal II will appear later this year.

Barnett's very substantial contribution to Ancient Near Eastern studies was recognized by the publication of a Festschrift in 1984. This was volume 33 of Anatolian Studies, a journal to which he had been a regular contributor throughout his career. But in addition to Ancient Near Eastern studies, Barnett also published extensively in the field of Anglo-Jewish studies and Judaica. This work was undertaken entirely in his own time, and even on its own would have been a highly creditable output. This achievement was marked by the award of a second Festschrift in 1988 in the form of vol.29 of Transactions of the Jewish Historical Society of England. This lists books, articles and reviews on Judaica which had appeared up until that time, including works on the Bevis Marks Synagogue, the Jewish Museum of London and the Sephardi heritage. Since then, volume 4 of Bevis Marks records has appeared, together with a volume on Jamaican tombstone inscriptions between 1663 and 1880. Yet to be published is another major project initiated by Barnett, the records of the Portuguese inquisition in Lisbon, Coimbra and Evora. When Barnett became Keeper, he had a total staff of five including himself and just one other curator. the Assyriologist Donald Wiseman, who left in 1961 to follow in the footsteps of Smith and Gadd and become Professor of Assyriology in the University of London. It is a tribute to Barnett's administrative abilities that by the end of his term of office the department had grown to eighteen members of staff, comprising five curators, seven support staff and six conservation officers. Dr Barnett retired in 1974, but until the time of his death in 1986 he was a regular visitor to the Department and continued to provide advice and guidance and was always keenly interested in the work of younger colleagues. He surely ranks alongside Birch and Budge in terms of the contribution he made to Ancient Near Eastern studies.

To bring the story up to date it needs to be recorded that on 22nd July 2000 the department changed its name to the Department of the Ancient Near East, acknowledging the fact that 'Ancient Near East' has become the internationally acknowledged term for referring to the whole discipline. Although the description 'Western Asiatic Antiquities' originally chosen by Richard Barnett, I am confident that being a pragmatist he would have recognized the realities of the present situation and would have approved of the change of name.

The Ancient Village of Ein Gedi in the Light of Recent Excavations

Gideon Hadas

The oasis of Ein Gedi is situated on the western shore of the Dead Sea, in the Great Rift Valley, the lowest place on earth. The Ein Gedi Oasis Excavation Expedition has undertaken three seasons of excavations at the site of the village (or its suburb) from the Second Temple Period. The work was conducted with volunteers from abroad and Israel.

The primary aim of the project has been to uncover dwellings from the Second Temple period. A secondary goal was to define the extent of the village from that period and its general plan. So far two dwellings have been uncovered. Each house includes a living room and a courtyard with cooking installations. The common finds were pottery, glass and soft limestone vessels. In addition, we found weights, the iron blades of knives, nails and carbonized wood. Many bronze coins were found, the earliest from the Hellenistic Period and the latest dating to Year 2 of the Great Revolt against the Romans (AD 67). The few Nabataean coins found clearly demonstrate commercial links with the Jewish villagers of Ein Gedi. Some of this trade was done by sea, as has been shown by the recent discovery of an intact wooden anchor of Roman date.

Caesarea Maritima: The World's First Large-Scale Artificial Harbour

Christopher J. Brandon

Caesarea Palestinae, commonly referred to as Caesarea Maritima, was built between 22 and 9 BC and when complete was one of the largest Roman ports in the Mediterranean. Located on the coast of Israel the remains of this once magnificent harbour now lie scattered across the sea bed. The drowned moles that once enclosed 200,000m² of sheltered water remain an impressive monument to King Herod's single-mindedness and Roman engineering ingenuity. Built along a straight exposed coastline, the architects designed a harbour that incorporated hydraulic concrete in the foundations and core of the enclosing moles. Some time in the Republican period, perhaps in the third but certainly by the second century BC, Roman builders discovered, probably by accident, how to create hydraulic structural concrete. Its use in underwater structures is described by Vitruvius but prior to the building of Caesarea it had only been used in comparatively small-scale projects. The building of Caesarea represented a massive logistical enterprise with the shipping of thousands of tons of volcanic ash, pozzolana for the concrete, from Italy and enormous quantities of timber, for the formwork, from Turkey across the Mediterranean to Israel. The ingenuity and quality in the design and construction of the formwork is astonishing and because of the disastrous tectonic-induced settlements that drowned the harbour within a relatively short time after its completion, these examples of Roman maritime engineering have been preserved for us to study. This presentation covered the design and technology used by Herod and his Roman engineers to build this, the world's first large-scale artificial harbour.

Ancient Coins and Jewish Identity

Martin D. Goodman

This lecture examined the iconography of the coins produced by Jewish states in the Hellenistic and Roman periods and proposed explanations regarding their significance. In particular, the lecture attempted to seek an explanation for the coin types produced by the independent Jewish states in Judaea during the revolts of AD 66–70 and AD 132–135, questioning the reasons for the abundance of coinage minted, the great variety of types, the exceptionally pure metallic content of the silver shekels, the use of an archaic palaeo-Hebrew script for the coin legends and the choice of specific legends and images.

In order to illustrate the impact of the coins on users at the time, they were contrasted to the coin types in circulation in the region of Jerusalem before AD 66, between AD 70 and 132, and after AD 135. The main issue that was tackled in the lecture was whether the difference between the names selected to represent the Jewish state during the revolts ('Zion', 'Jerusalem', and espe-

cially 'Israel') and the names used to refer to the region both by the Romans and by the Hasmonaeans and Herodians ('Yehudah', 'Judaea', and similar terms) was significant in establishing who and what the leaders of the rebel states believed that they represented and how this related to the new name, 'Palaestina', chosen for the region by the Romans after AD 135.

Whose Temple? Whose Prayers? Investigating the Temple of Jerusalem

Simon Goldhill

This lecture dealt with how the Jewish Temple of Jerusalem is a building of the imagination, and that a special type of archaeology is actually needed-an archaeology of the hopes and fantasies of humans rather than of soil and rock-in order to appreciate its unique history. The lecture firstly dealt with how images of the Temple were formed from biblical texts and interpreted through a set of ideological filters. It then examined the changing use of the site and how this has been deeply influenced by the projections and religious aspirations of the three world religions. Finally, the lecture looked at how the evidence for the building has been marshalled into material images and how these scholarly reconstructions are deeply influenced by their own time, despite their claims for objectivity and accuracy. The lecture touched on some of the heroes of biblical archaeology, such as Charles Warren, and looked at how archaeologists, like the Crusaders, have fought over this site.

Obituaries

CARSTEN PETER THIEDE (1952–2004)

If there are already three places called Emmaus, then it is clear that there are two too many. So why not search for a fourth one?



Carsten Thiede (third from left) with some of the members of the Motza excavation team. Egon Lass is seen here on the far left.

This little sentence said during an interview at his excavation near the notoriously dangerous 'Motza-Intersection' on the highway between Jerusalem and Tel Aviv, expresses Thiede's thinking in a nutshell. He was curious. He did not take things for granted, as some have been taught by generations of scholars. He did not hesitate to go new ways. His scholarly secret was simply 'common sense'. For him, the 'traditional' Emmaus at Latrun was too far away to fit into the biblical story (Luke 24: 13). The Crusader church at Abu Ghosh was a medieval invention and Qubeiba was not mentioned in the sources. So he took a ruler and measured the distance from Jerusalem according to Josephus and the New Testament. His best guess was

a spot at Motza which preserved its Roman name until 1948. There was also a flowing spring nearby, one that was being used as an open air 'mikve' by Orthodox Jews until recently. Surprisingly, or maybe not so surprisingly, his good sense seemed to prove him right. It took him only two seasons to begin finding Roman artifacts at the site, including a fragment of a stone vessel used in purification rites. He also found an artifact bearing the earliest version of the cross of the Order of St. John (of which he was a knight). There was enough evidence from these excavations and others nearby (specifically by Emanuel Eisenberg), to prove the existence of Jewish dwellings at the site from the time of the Romans.

I cannot compete with scholars in regard to the overall significance of Thiede's 'revelation' that this site was indeed Emmaus, but I can say that it was his way of thinking, his slightly naïve approach and his interest in the systematic scientific way of doing things in order to prove his thesis, which fascinated me as a journalist. He was always very convincing and it was difficult to disprove his claims because of his kind and gentle way of explaining every minute detail using his deep knowledge of ancient times. He was impressive with the many languages that he was able to read, and he had an immense knowledge of technical matters such as fungi or layers of ink and the Dead Sea Scrolls. He took care to organize a quarter of a million dollars to purchase a sophisticated microscope that was needed by the Israel Antiquities Authority for the study of the Dead Sea Scrolls.

Another one of his 'revelations' was a closer look at a reliquary, shown at the Church of Santa Maria de Gerusalemme in Rome, which he suggested might actually be authentic. Very few scholars would dare to suggest that relics of the 'Holy Cross' or a 'nail of the cross' shown in churches could actually be the real thing, after all this would make them the object of ridicule. Even Catholics frequently joke about the forest that could be made out of the collected relics of the wood of the 'True Cross' that exist in the world. Yet, Thiede decided to take a closer look at the so called 'Titulus', the wooden board that was inscribed on Pontius Pilate's orders, and set up on the cross above the head of Jesus. It traditionally read: 'Jesus of Nazareth, King of the Jews' in three languages, according to the gospels. Interestingly, artists have incorrectly depicted the text abbreviated as 'INRI'. Thiede attended the opening of the golden box that has been used to contain the relic for the last six hundred years. He discovered that the residues of paint in the letters, their calligraphic form, the type of wood used, and many other details, were sufficient in order to establish a probability that this relic might actually be genuine. Yet, notwithstanding the fact that these findings could very easily be contested, and that forgery was known to be quite widespread in medieval times, Thiede believed that there were certain details in the inscription itself that proved that it could not possibly have been made by monks in the Middle Ages.

Thiede was an Anglican pastor and the officiating Chaplain to Her Majesty's Forces in Germany. He was a scholar who taught at the Basel University in Switzerland, where he had students who greatly admired him. He was a knight of the Order of St. John, a member of the exile Pen Organization, and promoted events in the memory of Reinhold Schneider. He was known for his ability to write books 'quickly', and worst of all, at least in the eyes of some of his critics in Germany, his

books were written in a fluent and accessible style, without letting scholarly pretensions get in the way. Hence his books reached not only the academics but also the public at large. He also participated in numerous BBC television documentaries, which many 'serious' scholars regarded as another aspect of his populism.

I had the honour and pleasure to help him with one of his books, entitled *Die Wurzeln des Antisemitismus*. At two o'clock in the morning, when everybody else was sleeping, he would send me a chapter by e-mail. Thiede always assumed knowledge, but wanted clarity and loved criticism. He wrote his books because he wanted to be understood. That was his strength. Thiede will be remembered not only as a very special scholar but also as a man of gentle manners who constantly honoured friendship. He was always willing to share with others his knowledge in many fields that he had picked up during his short life span of only 52 years. He is survived by his wife Franziska, and three children, Miriam, Emily and Frederick.

Ulrich W. Sahm

It is still difficult for me to process the information that my good friend, Carsten Peter Thiede, has passed away. It was my privilege to work with him as co-director of the Motza excavation in Israel. Contrary to some existing theories, he recognized Motza as ancient Emmaus, mentioned in the New Testament (Luke 24: 13). While we were excavating, he shunned no task, and often carried buckets of soil or swung a large pick - strong as a bear he seemed - and sometimes had to be held back from doing too much.

As a professional colleague, I often felt the impression and effect of his enormous knowledge. He thrived on controversy, showing in one of his recent books (*Die Wurzeln des Antisemitismus*, co-authored by Urs Stingelin, not yet translated into English), that anti-Semitism had its roots in ancient Greece, Rome, and Egypt, in the Pagan, Christian, and Moslem worlds. By analysis of Dead Sea Scroll fragments 7Q 4 and 7Q 5, he argued for an early dating of the Gospel of Mark, to the middle of the first century AD (in *The Dead Sea Scrolls and the Jewish Origins of Christianity*); and by analysis of the *titulus* of Santa Croce in Rome, he argued that it was a fragment of the cross on which Jesus Christ had been crucified (*The Quest for the True Cross*). Far be it from me to offer an assessment of Thiede's myriad accomplishments or of his importance to the Christian world.

Strangely enough, we seldom had conversations about archaeology. The true intellectual connection between us was of a very different character. We constantly talked about classical music and literature, and occasionally Carsten would begin humorously to recite Christian Morgenstern (the nonsensical German poet), and then he was unstoppable, just as he was in his fieldwork. His conversational style included frequent quotes from the Latin and occasional ones from the Greek. More importantly, he was a very nice man.

To work closely with a world-famous scholar, and to become one of his trusted friends, was an unforeseen privilege. There was every reason to believe that our discussions on poetry were about to enter a new chapter. This chapter has now been silenced forever.

Egon H.E. Lass

OBITUARIES

PETER STYLE OBE (1935-2005)

Peter Style died in London on 8 February 2005 after a serious illness, which he had fought bravely for some time. Peter was seventy years old and had served as the Honorary Treasurer of the Anglo-Israel Archaeological Society for five years. He did outstanding work in bringing the accounts into good order and maintaining them throughout his term of office with diligence and enthusiasm. He also faithfully represented the Society at the Limmud and Encounter conferences, and generally worked hard to promote the Society among his many contacts and the wider public.

Born in Brighton in March 1934, he was a boarding scholar at Hurstpierpoint College, before undertaking his national service in Kenya during the Mau Mau troubles. After his national service Peter worked at Marks and Spencer for many years – in various Midland stores before then becoming a manager in London – and then took early retirement to head the British Overseas Trade Group with Israel (BOTGI) where he succeeded in vastly increasing trade between the two countries to their mutual advantage. He was appointed OBE in 1994. Peter had many achievements during his lifetime including the launching of Edgware Maccabi, serving in 1982 as the director of the Social Democratic Party's Friends of Israel and accompanying a group of Members of Parliament to Israel, and encouraging high-tech trade fairs to promote British products such as farm machinery and medical equipment.

Peter helped many good causes, besides our own. He was active in the City and Westminster section of AJEX (Association of Jewish ex-Servicemen and Women) and sat on the Yad Vashem Committee of the UK. He spent much time at his home in Nes Harim near Jerusalem, where he lovingly turned a piece of waste ground into a beautiful garden.

Our condolences go out to his sons and to his widow Hinda. May his memory be a blessing to them all.

Stephen G. Rosenberg and Ashley Jones

Grants Given by the Society

ELAINE A. MYERS

I would like to thank the committee for awarding a grant allowing me to return to Jerusalem for six weeks in August-September 2005. During the first three weeks I was in residence at the German Protestant Institute of Archaeology where I had lived previously. My time there was spent primarily on scanning photos, maps, and drawings to be used in my dissertation. In the latter weeks I lived at the Kenyon Institute (formerly the British School of Archaeology) where again I had spent many months in the past. There I worked on revisions and corrections to the dissertation, checking footnotes and references, and rewrote one of the chapters. It was a very productive period enabling me to make good progress for completion of my thesis.

My dissertation is entitled 'The Ituraeans: Challenging Misconceptions and Evaluating the Primary Sources'. In it I attempt to re-evaluate what scholars in the past, and to some extent in the present, have assumed about the Ituraeans in terms of ethnic and cultural identity. Much of the modern preconceptions are based on past assumptions, often without a clear and concise appreciation of the primary textual sources. Understanding the source material from its perspective in antiquity, to show how it is often interpreted in the present, is one of the important issues I have addressed. As the primary sources for Ituraeans are severely limited it becomes even more crucial that the texts are viewed without prejudice as much as possible. Another area that has challenged recent scholarship is the limited archaeology with which it has been claimed sites may be identified as Ituraean. As this relies on a pottery type that provides no clear Ituraean association, this conclusion remains suspect. Having now submitted the text of my dissertation I am proceeding with inserting the illustrations. The AIAS grant has gone a long way to making all this possible.

Notes for Contributors

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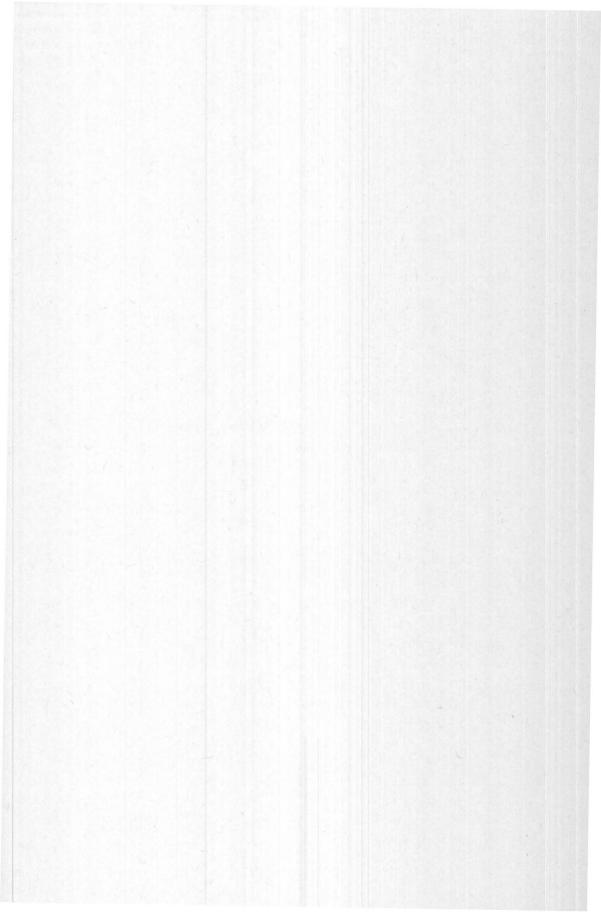
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CONTENTS

Editorial	5
Research Articles	
C. P. Thiede †, E. H. E. Lass and R. Lewis, The Excavation of a Crusader	
Building at Motza	9
Appendix: Flotation at Motza / E. H.E. Lass	22
A. Strus † and S. Gibson, New Excavations at Khirbet el-Jiljil (Bet Gemal)	
Near Beth Shemesh	29
M. W. Merrony, The Mosaic Pavements of Khirbet el-Jiljil	91
L. Di Segni, An Inscription from Khirbet el-Jiljil	101
E. A. Arslan, The Coins from Khirbet el-Jiljil	107
A. de Vincenz, The Pottery from Khirbet el-Jiljil (First Season)	111
J. Mlynarczyk, The Pottery from Khirbet el-Jiljil (Second Season)	139
R. Gophna, I. Taxel and A. Feldstein, A New Identification of Ancient Ono	167
A. Faust, On the Use of 'Land of Israel', 'Palestine' and Other Terms in the	
Study of 'Western Asia': A Comment on a Review by C. Dauphin	177
Book Reviews	
Moscrop, J.J., Measuring Jerusalem: The Palestine Exploration Fund and	
British Interests in the Holy Land (D. M. Jacobson)	185
Ilan, T., Lexicon of Jewish Names in Late Antiquity, Part I: Palestine 330	
BCE-200 CE. (E. M. Meyers)	187
Summaries of Lectures	
W. Loebl, Biblical Symbolism in Early Christian Art	189
J. Curtis, The Department of the Ancient Near East at the British Museum	190
G. Hadas, The Ancient Village of Ein Gedi in the Light of Recent Excavations	193
C. J. Brandon, Caesarea Maritima: The World's First Large-Scale Artificial Harbour M. D. Goodman, Ancient Coins and Jewish Identity (Richard D Barnett	193
Memorial Lecture)	194
S. Goldhill, Whose Temple? Whose Prayers? Investigating the Temple of Jerusalem	194
Obituaries	
Carsten Peter Thiede, 1952–2004 (Ulrich W. Sahm, E. H. E. Lass)	195
Peter Style, 1934–2005 (S. G. Rosenberg, A. Jones)	198
Grants given by the Society	
E. A. Myers	199
Notes for Contributors and Membership Form	200