CENTRE AND PERIPHERY

ANTIQUITAS

Reihe 1

ABHANDLUNGEN ZUR ALTEN GESCHICHTE

begründet von Andreas Alföldi

herausgegeben von

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CENTRE AND PERIPHERY

Working with the Inscriptions of Iudaea/Palaestina

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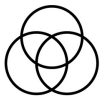

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ABKÜRZUNGEN

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[1] Die Inschriften des CIIP werden einzig mit Nummer zitiert; Verweise auf die Einleitungen werden meist ohne Hinweis auf den Autor, B. Isaac, mit Bandziffer und Seitenzahl gegeben.

AN ARCHAEOLOGICAL SURVEY AT HORBAT BASAL (KHIRBET UMM EL-BASAL), JUDEAN FOOTHILLS

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University Augsburg

Introduction

Horbat Basal, also known as Khirbet Umm el-Basal, is an archaeological site located in the Judean Foothills, about 1.4 km southwest of Tel Goded and 1.5 km northeast of the ruins of the Roman city of Beth Guvrin–Eleutheropolis (hereinafter Eleutheropolis) (pl. 6f., figs. 1–3).

Kh. Umm el-Basal is located near the Roman road leading from Eleutheropolis to Jerusalem,[1] just above the northern Roman aqueduct of Eleutheropolis.[2] The site is one of the candidates for the identification of Morashti, the place of origin and burial of the Biblical prophet Micah, and later a Byzantine village.[3] However, only Bishop Zebennos of Eleutheropolis identified the tomb of Micah in the area of Kh. Umm el-Basal; earlier attempts had looked for this tomb further north.[4]

Kh. Umm el-Basal contains three distinct areas of archaeological remains separated by slopes that are mostly devoid of ancient remains.[5]

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[1] I. Roll and Y. Dagan, The Roman Road System around Beth Guvrin, in: D. Urman and E. Stern (eds.), *Man and Environment in the Southern Shefelah*, Givatayim, Israel 1988, 175–179 (Hebrew).

[2] N. Sagiv, B. Zissu and D. Amit, The Northern System of Eleutheropolis (Beth Guvrin), in: D. Amit, J. Patrich and Y. Hirschfeld (eds.), *The Aqueducts of Israel* [*JRA Suppl.* 46], Portsmouth, RI 2002, 177–186.

[3] Y. Tsafrir, L. Di Segni and J. Green, *Tabula Imperii Romani: Iudaea, Palaestina ...* Jerusalem 1994, 189; B. M. Zapff, *Micha (Internationaler Exegetischer Kommentar zum Alten Testament)*, Stuttgart 2020, 59.

[4] Sozomenos, HE 7, 29, 2. - B. Zissu and E. Gass, The Identification of Byzantine Morashti: An Historical-Topographical and Archaeological Exploration, forthcoming.

[5] The site was surveyed by the authors, with the participation of Yair Tsoran, Danny Bickson, Yotham Zissu, Alon Klein, students from the Department of Land of Israel Studies and Archaeology at Bar-Ilan University, and volunteers, under IAA permit S-753/2017. Assistance and advice were provided by Leah

A) The hilltop section of the site (map ref. NIG 19073/61430) extends over 3 hectares and is surrounded by a stone wall, forming an oval compound; a polygonal walled compound adjoins and partly covers its western side. Additional field walls and a limekiln are visible in the area, including a long wall running to the southwest that connects the site with the neighboring Khirbet esh-Sheikh Mahmud. Anthropogenic soil and scanty remains are visible within the oval compound. Some partly collapsed cavities are located on the eastern slope.[6] The pottery scattered over the surface of the site, representing the Hellenistic, Roman, Byzantine, Early Islamic and Ottoman periods, is extremely sparse.

B) 'Iraq Finish and the "triangular compound" (map ref. NIG 19093/61402) are located on the southern and eastern lower slopes of Kh. Umm el-Basal. The remains include 8–10 bell-shaped cavities and a "triangular compound" covering roughly 0.3 hectares, formed by two field walls meeting a third wall (the latter covers the foundations of the abovementioned aqueduct). Approximately 12–15 tomb-chambers with arcosolia in their walls were opened by looters in recent decades within this "triangular compound." The tombs apparently belong to the northern necropolis of Eleutheropolis. In addition, a broad terrace (approximately 0.2 hectares) located just below the aqueduct contains scattered remains of a Byzantine church (pl. 8, figs. 4, 5): fragmentary architectural elements of marble and local limestone, including columns and fragments thereof, a Corinthian capital, fragments of a chancel screen, roof tiles, and tesserae. No architectural remains are visible *in situ*, but the concentration clearly suggests the presence of a church at this location. In our opinion, this church marks the location of Byzantine Morashti and the tomb of Micah, as shown on the Madaba Map.[7]

C) Abraham's Tomb (see detailed description below) is located on the lower part of the slope descending westward from Khirbet Umm el-Basal (map ref. NIG 19034/61439). The barren bedrock is visible along this slope, and the surroundings lack typical archaeological remains such as ancient walls or foundations thereof, building stones, anthropogenic soil, pottery, rock-cut cavities, or features or installations of other kinds. However, some features are visible on the surface above Abraham's Tomb: a straight field wall, perhaps

Di Segni and Avner Ecker. This article was prepared with the generous support of the Jeselsohn Epigraphic Center for Jewish History at Bar Ilan University, and was edited by Deborah Stern.

[6] For graffiti found in one of the cavities, see 3498–3499; A. Erlich, N. Sagiv and D. Gera, The Philinos Cave in the Beth Guvrin Area, *IEJ* 66 (2016), 55–69.

[7] Zissu and Gass, The Identification of Byzantine Morashti (op. cit. 4).

connected to an ancient path; remains of stone quarrying on the surface, a rounded stone basin approximately 0.5 m in diameter, left in quarry (pl. 8, fig. 6); and a few tesserae. There were also two collapsed cavities nearby.

Abraham's Tomb

Abraham's Tomb is a rock-cut subterranean complex comprising four interconnected elements, carved through the harder *nari* crust into the soft, chalky bedrock (pl. 9f., figs. 7–10). It was accessed via a central hall (A), now collapsed and partly covered by large slabs of *nari* bedrock – remains of the natural roof. A stepped corridor (B) descends northwards to the bell-shaped cavity (C) – the devotional "focus" of the complex. The upper part of the corridor is monumental (about 10 m long, 4 m wide, and 3 m high), but it is very steep and therefore the descent is dangerous. This wide corridor was apparently added to a preexisting bell-shaped quarry in order to ease access for visitors and pilgrims. The lower part of the staircase enables descent to the floor of Cavity C. These narrow steps are cut along the wall of the bell-shaped cavity and clearly did not offer visitors safe access. Cavity C is about 13 m deep overall; the horizontal section of the floor is rounded and measures approximately 9 m in diameter. Recesses created by the extraction of blocks of chalk are visible on its southern wall. The section is "bell-shaped," with a square (apparently original) mouth at the top, and has the typical characteristics of the bell-shaped underground quarries common in this area.[8] Two crosses and one inscription were painted on its northwestern wall, starting at a height of almost 4 m above the sediment covering the floor. The height of the dipinti suggests that these were produced during the hewing process, when these levels were easily accessed. If they were added later, a scaffold must have been erected. Two additional crosses and some Greek(?) letters(?) were carved roughly in lower, reachable places of the cavity walls, just beneath the dipinti (pl. 11f., figs. 11–13).

In the southern wall of the collapsed central hall (A), a narrow passage (0.5 x 0.9 m) leading to Cavity D was carved out. This almost-square chamber (pl. 12, fig. 14) measures

[8] Y. Ben-Arieh, Caves and Ruins in the Beth Govrin Area, *IEJ* 12 (1962), 47–61; B. Zissu and A. Kloner, The Bell-Shaped Quarries of the Judean Foothills, Israel, *Opera Ipogea* 14.2 (2014), 47–60.

approximately 5 x 4 m and is currently 1.8 m above the sediment covering the floor. A rock-cut partition wall has two hewn "windows" with vaulted ceilings and a "door." It is difficult to ascertain the original purpose of this chamber. We assume that in the Byzantine period this chamber functioned as a hermit's cave or was identified as such (see below). The dipinti will be described from left (west) to right (east).

Dipinto no. 1 (pl. 12, fig. 15): A cross is set within a wreath on the northwestern wall of Cavity C, 3.9 m above the sediment. Both cross and wreath are painted red and partly covered by white patina, which hides some details. The wreath is about 0.5 m in diameter and has a knot at the bottom. Schematic green leaves protrude from the body of the wreath. The cross arms measure approximately 0.3 x 0.3 m. The quadrants bear the Greek letters *iota chi* (the first letters of the words *Jesus Christos* in Greek) and *alpha omega* – the first and last letters of the Greek alphabet, Christian symbols of the beginning and the end, based on a quote from Revelation: "'I am the Alpha and the Omega,' says the Lord God, who is and who was and who is to come, the Almighty" (Rev. 1:8).

The cross framed by a laurel wreath originates in the traditional Greco-Roman symbology, where it represents victory and immortality. This motif became a staple in various media of early Christian art, including manuscript illumination, architectural and funeral decoration, and mass-produced items for public or private devotion.[9]

The wreath (*stefanos*, crown) has various meanings, including victory. In Early Christian art, the cross symbolizes victory. The wreath may refer to Abraham's victory in the struggle of life, i.e., his obtaining immortal life in Paradise after death. Alternatively, the wreath may emphasize the cross it frames. However, there is also evidence in patristic sources for a specific "crown of virginity" earned by a deceased person who had conquered the flesh and lived in virginity; this fits in well with the tomb of a hermit.[10]

[9] For examples, see, e.g., R. M. Jensen and M. D. Ellison (eds.), *The Routledge Handbook of Early Christian Art*, London and New York 2018; Y. Israeli and D. Mevorah (eds.), *Cradle of Christianity*, Jerusalem 2000, 72, 130.

[10] R. M. Jensen, *Understanding Early Christian Art*, London and New York 2000, 148–149.

Dipinto no. 2 (pl. 13, fig. 16) is set within a *tabula ansata* (0.85 x 0.40 m), surmounted by a cross, on the northwestern section of the wall, 3.95 m above the floor. A horizontal palm branch lies within the *tabula ansata*, in the right-hand corner.

The inscription reads:

ΘΗΚΗ ΤΟΥ ΑΒΡΑΑΜ	Θήκη τοῦ Αβρααμ
ΤΟΥ ΔΙΚΕΟΥ	τοῦ Δίκεου

Tomb of Abraham the Righteous *or* Tomb of Abraham, son of Dikeos.

The Jewish name Abraham usually occurs in Christian inscriptions in the Greek form Ἀβράμιος or Ἀβραάμιος. Leah Di Segni discusses ten references to Abraham, all of them from the southern part of the country.[11] Interestingly, as far as we know, only here does it appear in the original Hebrew form.

Although the name Dikaios is common in Greece, Asia Minor, and elsewhere,[12] it is virtually unknown in Palestinian inscriptions. The only exception is a lead weight from Gaza that mentions an agoranomos with this name.[13] In our opinion, it seems possible to regard Δίκεου (Dikeos) not as a patronymic but as an attribute: Abraham the Righteous.

Paleography: A mixture of round and square letters, approximately 9 cm high.

Dipinto no. 3 (pl. 14, fig. 17): The cross is painted on the northwestern portion of the wall, 3.12 m above the sediment. This cross (arms: 0.9 x 0.55 m) is a schematic jeweled or

[11] L. Di Segni, *Dated Greek Inscriptions from Palestine from the Roman and Byzantine Periods*, Ph.D. diss. (typewritten), Hebrew University of Jerusalem, 1997, no. 164 (Gaza), no. 252 (Beersheba), no. 266 (Elusa), nos. 301 and 303 (Nesana), no. 319 (Gaza), nos. 338, 340, 342, and 343 (Shivta); see also discussion on p. 914.

[12] W. Pape & G.E. Benseler, *Wörterbuch der griechischen Eigennamen*, Braunschweig (1911), 299; D. Foraboschi, *Onomasticon Alterum Papyrologicum*, Milano (1967), 94. The online Oxford Lexicon of Greek Personal Names (LGPN) lists 133 instances, see: http://clas-lgpn2.classics.ox.ac.uk/cgi-bin/lgpn_search.cgi?name= Dikaios

[13] Di Segni, *ibid.*, no. 180 and lit. cit. there. Clermont-Ganneau assigned the weight to 103/104 CE, but several factors point to a Seleucid date (149/8 BCE); see discussion and lit.cit. in: 2438.

ornamented cross (*crux gemmata*). As in dipinto no. 1, the quadrants bear the Greek letters *iota chi* and *alpha omega*.

The *crux gemmata* apparently matches the cross erected by Theodosius II at the Golgotha in 420 CE, as reported by the Byzantine chronographer Theophanes in the 8th or 9th century.[14] The motif is well known from sacred wall decorations, e.g., the famous wall mosaic on the apse of Sant'Apollinare in Classe at Ravenna,[15] various depictions on churches in Asia Minor[16] and a 6th-century crux gemmata from a chapel of St. Paul(?) at Caesarea.[17]

Our cross stands on an extremely schematic building (approximately 0.10 m high), apparently representing the Anastasis shrine in the Church of the Holy Sepulcher in Jerusalem. Similar schematic representations appear on the Monza ampullae.[18] A comparable depiction appears on a clay bread stamp from Caesarea.[19]

Two green schematic palm branches stem from the base of the cross. Palm branches are well-known victory symbols, but they are also symbols of virginity. On a martyr's tomb they will signify victory, but in our case, in what was perhaps venerated as the tomb of a hermit (see discussion below), the palm branches symbolize virginity. A similar arrangement appears on a tombstone decorated with a cross flanked by palm branches found at the Monastery of Martyrius.[20]

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[14] Theophanes, ad AM 5920 (p. I 86 de Boor). Regarding the exact dating of the erection of this cross based on numismatic sources, see A. Frolow, Numismatique byzantine et archéologie des lieux saints, au sujet d'une monnaie de l'imperatrice Eudocie (Ve siècle), in: *Mémorial Louis Petit*, Bucharest 1948, 78–94; but see objections in C. Milner, "Lignum Vitae" or "Crux Gemmata"? The Cross of Golgotha in the Early Byzantine Period, *Byzantine and Modern Greek Studies* 20.1 (1996), 77–99.

[15] C. Jäggi, Ravenna in the Sixth Century: The Archaeology of Change, in: J. Herrin and J. Nelson (eds.), *Ravenna: Its Role in Early Medieval Change and Exchange*, London 2016, 100–102.

[16] P. Niewöhner, The Significance of the Cross before, during, and after Iconoclasm: Early Christian Aniconism in Constantinople and Asia Minor, *DOP* 74 (2020), 185–242.

[17] J. Patrich, A Chapel of St. Paul at Caesarea Maritima? *Liber Annuus* 50 (2000), 363–382; L. Di Segni, The Inscriptions from the Chapel of St. Paul at Caesarea, *Liber Annuus* 50 (2000), 383–400; CIIP II, 1154.

[18] M. E. Frazer, Holy Sites Representations, in: K. Weitzmann (ed.), *Age of Spirituality: Late Antique and Early Christian Art, Third to Seventh Century*, New York 1979, 566, fig. 79; 585–586, no. 524.

[19] J. Patrich and L. Di Segni, Four Christian Objects from Caesarea Maritima, *Israel Museum Studies in Archaeology* 1 (2002), 21–32; CIIP II, 1163.

[20] Israeli and Mevorah, *Cradle of Christianity*, 176 (op. cit. 9); CIIP IV 1, 3147 (grave of Paulus, the archimandrite).

Discussion

The somewhat monumental inscription and well-executed crosses on the wall of Cavity C are unusual. While painted decorations and/or inscriptions are found on walls of Byzantine-period tombs,[21] they are nonexistent on walls of bell-shaped quarries. Sometimes crude graffiti, crosses, or Greek or Early Islamic inscriptions were haphazardly incised on their walls.

Cavity C is typologically a "bell-shaped underground quarry" – certainly not a tomb, underground chapel, or rock-cut church. The dipinti clearly show that the underground quarry was allocated for religious use within the broad context of extra-ecclesial devotion. Special interest arises from the discovery of the rather formal inscription that indicates the objective of veneration: Abraham. Who was this Abraham? For the time being we cannot identify him: Was there a local, secondary tradition connecting the famous Biblical figure to the area of Eleutheropolis? Was Abraham a saint, a monk, or a martyr or simply a well-to-do person? Hebron, located approximately 20 km east of Eleutheropolis, was the center of a regional cult of Abraham with two main foci: Mamre and the Tombs of the Patriarchs. A sacred tree at Mamre marked the place where three angels visited the patriarch (Gen. 18:1–22).[22] Excavations at Mamre uncovered a Constantinian basilica built within an earlier, Herodian rectangular compound.[23] The monumental compound of the Tombs of the Patriarchs was the venerated burial place of Abraham.[24]

Was our site connected with the famous patriarch? Hard to believe. More probably we are dealing here with the cult of a local martyr or saint, or perhaps with the commemoration site of a hermit, who lived in seclusion in a nearby cell.

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[21] T. Michaeli, Roman and Early Byzantine Wall Paintings in Israel: A Survey, in: Y. Dubois and U. Niffeler (eds.), *Pictores per provincias II – Status quaestionis* [Antiqua 55], Basel 2018, 155–172.

[22] A. Kofsky, Mamre: A Case of a Regional Cult? in: A. Kofsky and G. G. Stroumsa (eds.), *Sharing the Sacred: Religious Contacts and Conflicts in the Holy Land: First–Fifteenth Centuries*, Jerusalem 1998, 19–30.

[23] Y. Magen, Mamre: A Cultic Site from the Reign of Herod, in: G. C. Bottini, L. Di Segni and L. D. Chrupcala (eds.), *One Land, Many Cultures: Archaeological Studies in Honour of S. Loffreda OFM*, Jerusalem 2003, 245–257.

[24] B. Isaac, in: CIIP IV 2, pp. 1305–1311.

Byzantine communal monasteries are known from the area of Eleutheropolis. For example, by the mid-5th century the abbot Romanus had founded a "great and beautiful monastery" on land provided by Eudocia near the city.[25]

Hermits seeking solitude in the vicinity of cities and villages are known from the hagiographic literature. One famous example is Hilarion (291–371 CE), who built his retreat a few miles south of Gaza;[26] according to Sozomen (5th century), his cell was located 20 stadia from Tabatha, Hilarion's own native village (*HE* 3.14). Sozomen also refers to Ammonius, a 4th-century anchorite living by Capharcobra near Gaza (*HE* 6.32). Epiphanius of Salamis (d. 403 CE) records the story of Petrus the Heretic, an ascetic who lived in a cave near the village of Caphar Baricha, about 6 km east of Hebron (*Panarion* 40.1). A laura-type monastery, known from the sources as Marda, was built on the ruins of Masada in the second half of the 5th or early 6th century CE. Next to hermit's cell no. 7, in the western part of the site, a cistern decorated with painted crosses was found.[27] Jerome notes an ascetic finding shelter in an abandoned cistern in the desert of Syria (*vita Pauli* 6). Theodoret tells the story of Simeon Stylites, who found solitude in an old, deep reservoir in the mountains (*Historia religiosa* 26.6).

The archaeological record shows examples of hermits retreating into caves and cells located on the edges of villages: The first author published two bell-shaped quarries at Tel Lavnin, 5 km northeast of Eleutheropolis, that were used as a hermitage. A graffito incised into one of the walls mentions a priest named Ioannes, and the name Daniel appears next to a crude drawing of a lion(ess?), apparently a reference to the biblical story of Daniel in the lion's den.[28]

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[25] D. J. Chitty, *The Desert a City: An Introduction to the Study of Egyptian and Palestinian Monasticism under the Christian Empire*, Oxford 1966, 92. On rural monasticism in this region, see I. Taxel, Rural Monasticism at the Foothills of Southern Samaria and Judaea in the Byzantine Period: Asceticism, Agriculture and Pilgrimage, *Bulletin of the Anglo-Israel Archaeological Society* 26 (2008), 57–73; J. Patrich, Recent Archaeological Research on Monasteries in Palaestina Byzantina: An Update on Distribution, in: O. Delouis and M. Mossakowska-Gaubert (eds.), *La vie quotidienne des moines en Orient et Occident (IVe–Xe siècle),* Vol. 2: *Questions transversales*, Paris 2019, 77–106.

[26] Jerome, *Vita Hilarionis* 4.9.

[27] Y. Hirschfeld, The Monastery of Marda: Masada in the Byzantine Period, *Bulletin of the Anglo-Israel Archaeological Society* 19-20 (2001-2002), 138-139.

[28] B. Zissu, Daniel in the Lion's Den(?) at Tel Lavnin, Judaean Shephelah, *Revue Biblique* 106 (1999), 564–569 (CIIP IV 2, 3401).

O. Gutfeld and A. Ecker excavated a rock-cut cistern from the Late Hellenistic period at Khirbet Beit Loya, about 7.5 km southeast of Eleutheropolis, that was apparently reused as a hermitage in the Byzantine period. A Greek inscription incised into one of the walls reads "Jesus (is) here"; a large cross enclosed by a medallion was incised underneath the inscription. An additional worn-out graffito appears to be a crude depiction of a boat. The excavators have shown that the inscription had an apotropaic purpose; i.e., it was intended to ward off evil.[29]

At Horbat Burgin, the first author and his colleagues documented a bell-shaped cistern connected to a neighboring cavity.[30] Several crosses and other obscure symbols were incised on the walls of the cavities. Two short inscriptions in the ancient Asomtavruli Georgian script of the late 10th or early 11th century were incised on the cistern wall. The first one reads "Christos, have mercy on Tskhrai (Tskhroi?)"; the second, "Christos, have mercy on Morchai." Apparently, the inscriptions belonged to Georgian anchorites who sought refuge in this cistern.[31]

Was Abraham a martyr? Hard to know… The only tradition connecting a Christian martyr to Eleutheropolis is from the 7th century: A certain Abraham was one of a group of 60 Christian soldiers ("the 60 martyrs of Gaza") captured during the Muslim conquest of Gaza in 635 CE. Some were executed in Jerusalem and others in Eleutheropolis for their refusal to convert to Islam. The contradictory sources describing their martyrdom are discussed by Woods.[32] In a forthcoming article we will discuss the 4th-century CE tradition of the "tomb of the faithful," preserved by Late Antique sources in the Aramaic form: *Nefsameemana*.[33] We should not discount the possibility that the local inhabitants misinterpreted the *tabula ansata*, identifying the "Abraham the righteous" of the inscription with the biblical Abraham, who is lauded for his justness and faith (LXX

[29] O. Gutfeld and A. Ecker, "Jesus Is Here": An Ancient Greek Inscription from Khirbet Beit Loya, in: L. D. Chrupcala (ed.), *Christ Is Here! Studies in Biblical and Christian Archaeology in Memory of Michele Piccirillo OFM* [SBF Collectio Maior 52], Milan 2013, 167–174 (CIIP IV 2, 3753).

[30] B. Zissu, A. Ganor, E. Klein and A. Klein, New Discoveries at Horvat Burgin in the Judean Shephelah: Tombs, Hiding Complexes, and Graffiti, *Palestine Exploration Quarterly* 145 (2013), 29–52.

[31] Y. Tchekhanovets, Georgian Inscriptions from Horvat Burgin, in: Chrupcala, *Christ Is Here!* 159–166 (op. cit. 32). Both inscriptions are too late for the inclusion in CIIP.

[32] D. Woods, The 60 Martyrs of Gaza and the Martyrdom of Bishop Sophronius of Jerusalem, *Aram* 15 (2003), 129–150.

[33] Zissu and Gass, The Identification of Byzantine Morashti (op. cit. 4).

Gen. 15:6: καὶ ἐπίστευσεν Αβραμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην). If the tradition of the "tomb of the faithful" is indeed from the 4th century CE, the inscription cannot be related to the 7th-century martyr.

For the time being, it is also difficult to understand how the underground system functioned during its various stages. The square chamber (D) may have been identified by local Christians as the retreat or burial place of Abraham, a figure unknown from the hagiographical literature of the Byzantine period. Since the small square chamber is not suitable for devotion, when the influx of pilgrims increased, the nearby Cavity C was somehow converted for religious use. The "tomb" of the Christian saint was shown in the deserted quarry and visitors descended the wide steps (B) to view the rock-cut cavity and the painted crosses and inscription. Perhaps a few visitors descended to the bottom of Cavity C and crudely carved additional crosses on the walls. If the subterranean system evolved in several chronological stages, it is very difficult to decipher them in the vestiges visible today.

Captions

Fig. 1: Location map showing sites mentioned in the article (1934 British Mandate 1:20000 Map)

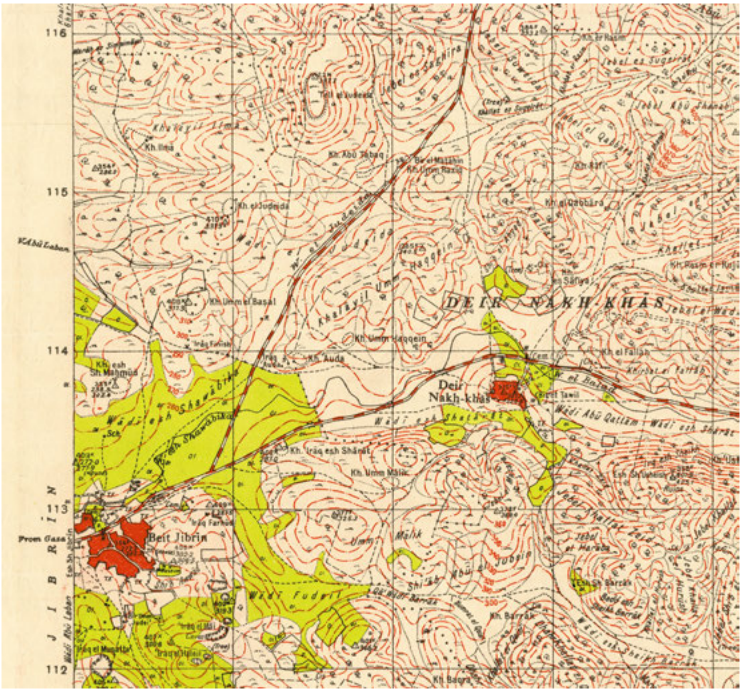
Fig. 2: Aerial view to north, showing Khirbet Umm el-Basal and nearby sites: (1) Khirbet Umm el-Basal (1a) Khirbet Umm el-Basal – concentration of ancient features (2) polygonal compound (3) collapsed ancient quarry (4) triangular compound (5) aqueduct to Eleutheropolis (6) remains of ancient church (7) a long field wall, connects Khirbet Umm el-Basal with Kh. esh-Sheikh Mahmud (8) Location of "Abraham's Tomb" (9) Kh. el Judeida (10) Tel Goded (Tell el Judeida) (11) H. Tabaq (Kh. Abu Tabaq); (12) Roman road leading from Eleutheropolis to Jerusalem

Fig. 3a: Khirbet Umm el-Basal – Vertical aerial photo, showing main elements (for numbers identifications, see captions to Fig. 2 (B. Zissu)

Fig. 3b: Khirbet Umm el-Basal – Vertical aerial photo, showing main elements (for numbers identifications, see captions to Fig. 2 - caption (B. Zissu)

Fig. 4: Site of ancient church (no. 6 in fig. 2) Corinthian capital (B. Zissu)

Fig. 5: Site of ancient church (no. 6 in fig. 2) fragment of chancel screen (B. Zissu)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DEIR NAKH-KHAS
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Nakh-khas
Beit Jibrin
J I B R Ī N

Fig. 1


10
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11
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6
12

Fig. 2

Fig. 3a

Fig. 3b

Fig. 4

Fig. 5

Fig. 6

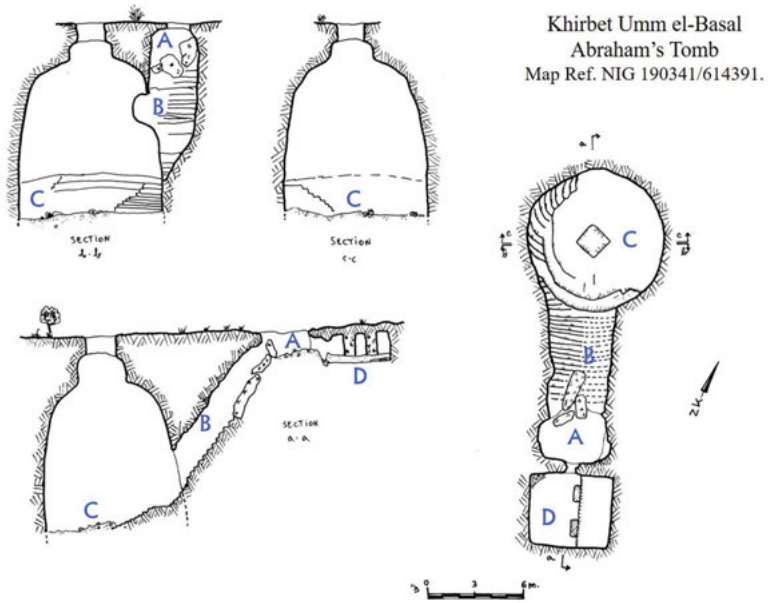
Khirbet Umm el-Basal
Abraham's Tomb
Map Ref. NIG 190341/614391.
A
B
C
D
SECTION
SECTION
SECTION

Fig. 7

Fig. 8

Fig. 9

Fig. 10

Fig. 11

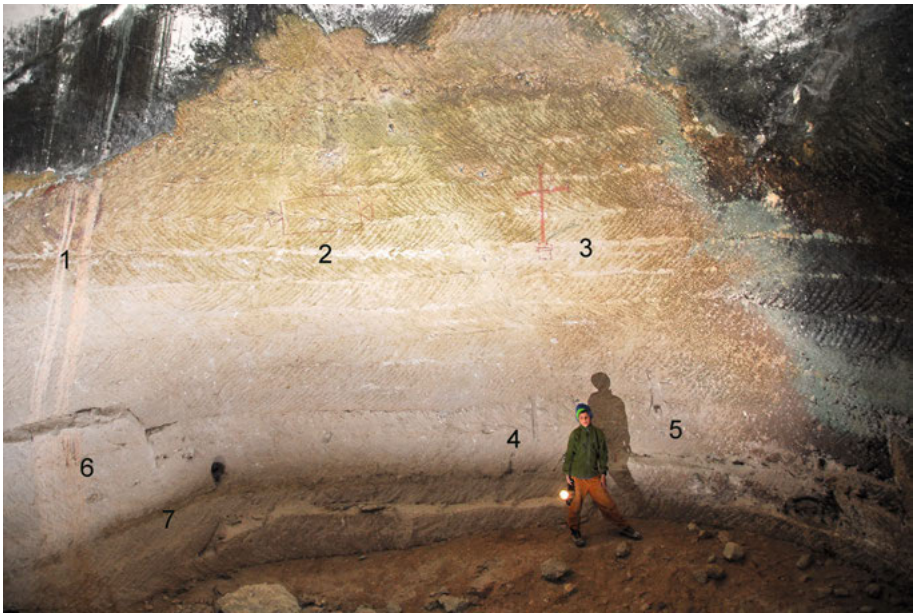

Fig. 12

Fig. 13

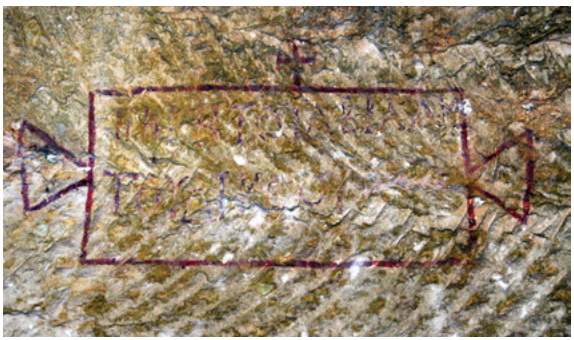

Fig. 14

Fig. 15

Fig. 16a

Fig. 16b

Fig. 16c

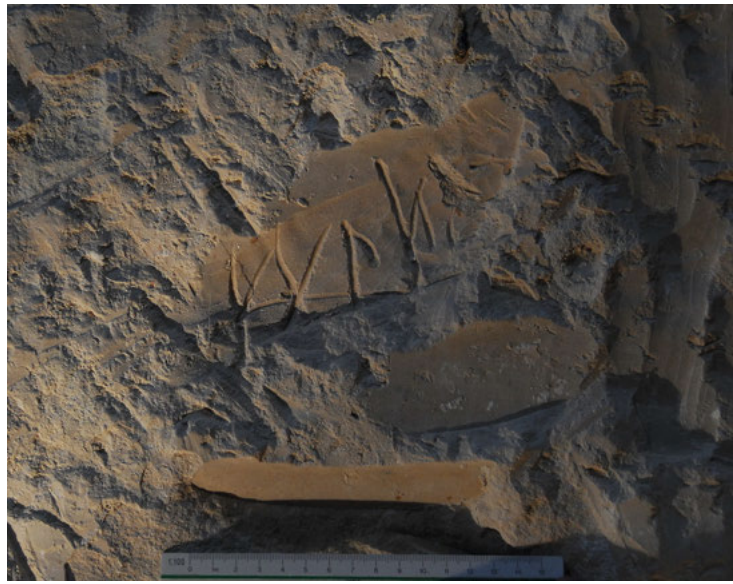

Fig. 17a

Fig. 17b