

THE MONASTERY OF SAINT EUTHYMIOS THE  
GREAT AT KHAN EL-AHMAR, IN THE WILDERNESS  
OF JUDAEA: RESCUE EXCAVATIONS AND BASIC  
PROTECTION MEASURES, 1976-1979.

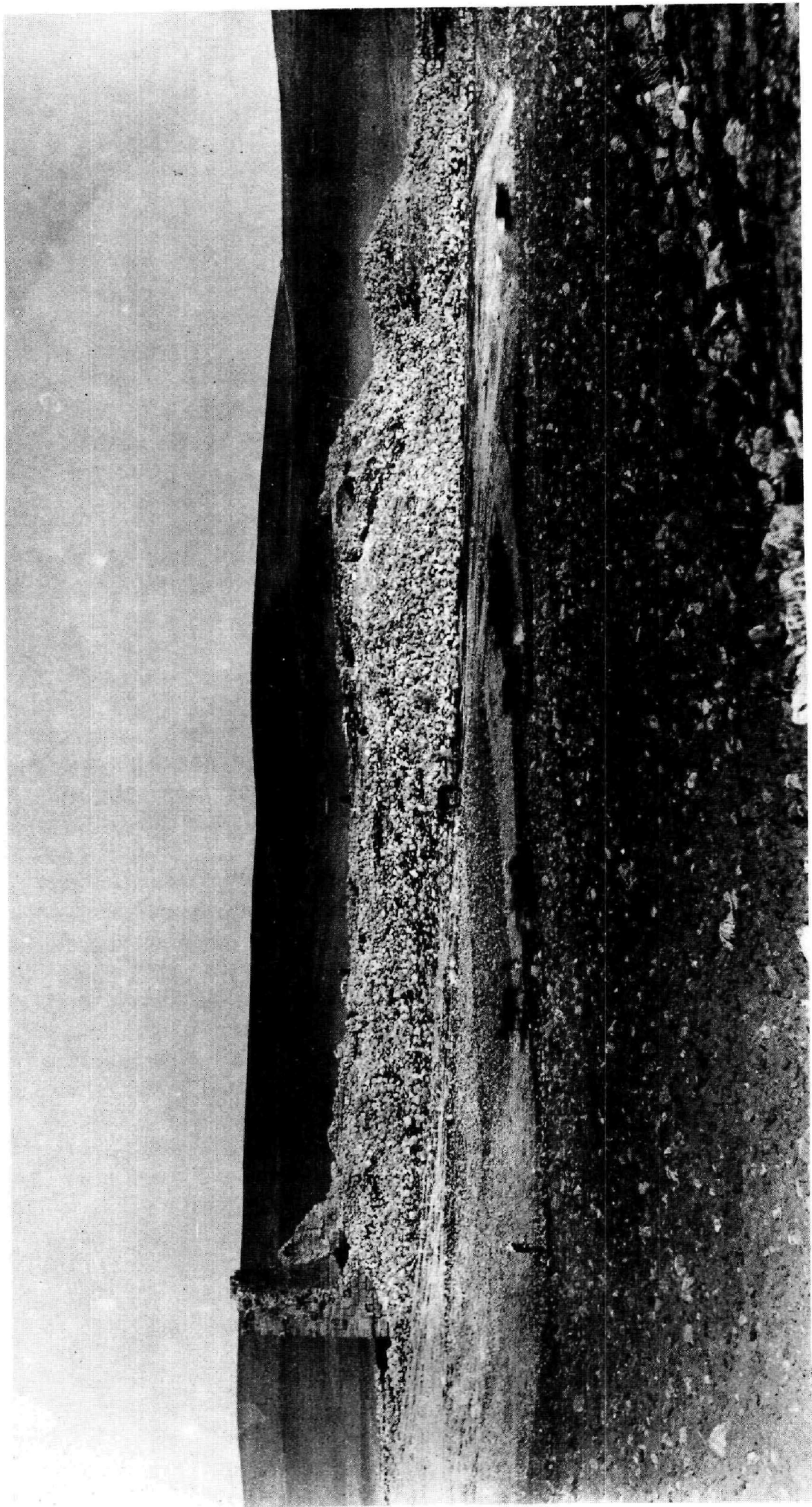
*Preliminary Report*  
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**Preface**

The writing of this work has been a great relief and satisfaction for the author because he has succeeded finally, after a period of almost ten years, to give to the public a report on his excavations of the Saint Euthymios Monastery at Khan el-Ahmar.

The study begins with a brief history of the site and of the life of the Saint. It proceeds with a comprehensive description of each excavated area and of the protective measures taken, for instance on the main church, the cemetery, the areas above and around the church and the cemetery, the area by the north wall of the Monastery, the area west of the main church, the refectory etc. Then follows a description of the small finds, a possible chronological sequence of the church and the cemetery, and the study ends with some remarks by the author. The text is accompanied by many black and white and colour photographs of some important parts of buildings, specific items and many drawings of the mosaics, important objects and buildings, as well as with many plans and sections of the excavated areas.

Considering that this is a preliminary report, the author reserves the right to provide in a future more complete report further details of the excavated areas and the finds: architectural pieces, pottery, fresco fragments, coins and other metal objects, glass fragments, bones etc.



*Fig. 1. View of the ruins from the west c.1910 (Ecole Biblique, Jerusalem, Neg. no. 388).*



There is much gratitude to be expressed to the personnel of the Department of Antiquities for their friendly cooperation, to the Dominican fathers of the École Biblique de S. Étienne at Jerusalem for their hospitality, to the Greek Orthodox fathers of the Judaean Desert monasteries for their enthusiastic spiritual support and especially to the late superior of the Deir el-Qilt Monastery Archimandrite Amphilochios who encouraged me to undertake this extremely difficult work; to Bishop Kallistos Ware at Oxford, Mrs. D.J. Chitty and many other friends of the late Reverend D.J. Chitty for allowing me to use unpublished photographs, drawings and plans of the 1928-30 excavations; to the Centre for Greek and Roman Antiquity of the National Hellenic Research Foundation for making this publication possible and to Dr. and Mrs. Sebastian Brock for their assistance in proof-reading.

Y.E.M.

### The History of the Monastery

The ruins of the Monastery of St. Euthymios at Khan el-Ahmar (fig. 1) lie in the desert, just east of Jerusalem 'ἐν τῇ ἐξ ἀνατολῶν τῆς ἀγίας πόλεως ἐρήμῳ'<sup>1</sup> (Map Reference 134/183) (fig. 2). They were first surveyed at the end of the last century<sup>2</sup> and excavations in 1928-30 were undertaken by the late Rev. Derwas J. Chitty on behalf of the British School of Archaeology at Jerusalem.<sup>3</sup> In his effort to

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1. *Ed. Schwartz*, Kyrillos von Skythopolis, Leipzig 1939, p. 90, 27-28.; T. Tobler, Topographie von Jerusalem, vols I, II (Berlin 1853/54); *A. Couret*, La Palestine sous les Empereurs Grecs 326-636, Grenoble 1869 pp. XIV-XV.; *H. T. Norris*, Mediaeval Monasteries of Eastern Palestine PEQ (1950) pp. 31-39.
  2. *K. Marti*, Mittheilungen von *Baurath C. Schick* in Jerusalem über die alten Lauren und Klöster in der Wüste Juda in ZDPV 3 (1880), pp. 1-43; *K. Furrer*, Nachtrag zu Baurath Schick's Die alten Lauren und Klöster in der Wüste Juda in ZDPV 3 (1880), pp. 234-236.
  3. *D.J. Chitty*, Two Monasteries in the Wilderness of Judaea, PEF Q. St. 1928 pp. 134-139; *D.J. Chitty - A. H. M. Jones*, The Church of St. Euthymius at Khan el-Ahmar near Jerusalem, PEF Q. St. 1928 pp. 175-178; *E. Hanbury Hankin, J. L. Myres*, The Structure of the Mosaics from the Church of St. Euthymius at Khan el-Ahmar, PEF Q. St. 1929 pp 98-103.; *D.J. Chitty*, Excavation at the Monastery of St. Euthymius, 1929 PEF Q. St. 1930 pp. 43-47, 150-153.; *A. Barrois*, Une Chapelle funéraire au Couvent de Saint Euthyme, in Revue Biblique vol. 39 (1930) pp. 272-275.; *D.J. Chitty*, The Monastery of St. Euthymius, PEF Q. St. 1932 pp. 188-203.

determine the layout of the Monastery, Chitty uncovered the main church and cemetery block. The identification of the ruins as the laura, and subsequently the coenobium of St. Euthymios, is based mainly on the topographical description given in the Saint's Life by his biographer Cyril of Scythopolis<sup>4</sup> and on the accounts of Orthodox pilgrims who visited the monastery during the Middle Ages<sup>5</sup>. Further confirmation for this comes from the recent identification of Khirbet Murassah as the site of the Monastery of St. Martyrios<sup>6</sup> which, according to Cyril of Scythopolis (see ed. Schwartz p. 51, 19-21), lies 15 stadia west of that of St. Euthymios 'ὁ δὲ Μαρτύριος εὐρών σπήλαιον κατὰ δυσμὰς τῆς λαύρας ὡς ἀπὸ σταδίων δεκαπέντε ἡσύχαζεν εἰς αὐτό ἐνθα καὶ μοναστήριον σὺν Θεῷ περιφανέστατον συνεστήσατο'. During excavations at Khirbet Murassah the tomb of the superior Paulos, also mentioned by Cyril (see Schwartz p. 65,20), was found '... καὶ τῷ ἀββᾷ Παύλῳ ἡγουμένῳ ὄντι τῆς Μαρτυρίου Μονῆς...'.

Euthymios, son of Dionysia and Paulos, was born at Melitene on the Euphrates in Lesser Armenia in A.D. 377. An austere character, he came to the Holy Land in A.D. 405 at the age of 29 as a young priest seeking solitude. After living in many places, he finally responded to a vision and settled on the site of the present Monastery ruins. Euthymios is regarded as the founder of monasticism in the Wilderness of Judaea and his monastery at Khan el-Ahmar as the parent-house of all Palestinian monasteries, for which reason the Church has bestowed upon him the title 'the Great'.

The history of the Monastery of St. Euthymios at Khan el-Ahmar is closely associated with that of the Holy City of Jerusalem and the other monasteries in the Judaeian desert (see PEF Q. St. 1928 pp. 134-139; 1932 pp. 188-190 for a summary). Here we confine ourselves to mentioning the most important events to help the reader appreciate the difficulties encountered in our investigation and the many unanswered questions:



*St. Euthymios, drawing by Christos Katsibinis after the mosaic in the Church of St. Mary Pammakaristos, Constantinople (Fethiye Camii, Istanbul).*

### 5th Century A.D.

A.D. 425-7, after a long period of wandering in the desert, during which he founded several monasteries, Euthymios and his disciple and compatriot Domitianos settled in a small cave on the plain, from where the Arab sheikh Aspebet founded the monastery out of gratitude to Euthymios for healing his son, converted to Christianity and erected the structures needed for a laura: a cistern, a bakery, several cells and a small chapel.

A.D. 428 this church was consecrated by the Patriarch of Jerusalem Juvenal.

A.D. 456 two famous figures of Palestinian monasticism, Martyrios and Elias, came here as refugees from Nitria.

The Empress Eudokia (423-460), who played a very important role in the life of the Church of Jerusalem and was a great admirer of St. Euthymios, died in A.D. 460.

A.D. 466 St. Theoktistos, companion of St. Euthymios and superior of the lower Laura, died.

A.D. 473 St. Euthymios died at the age of 97. His body was buried temporarily and transferred three months later to a permanent vaulted tomb by the Patriarch of Jerusalem Anastasios. Between 479 and 482, during the Patriarchate of Martyrios, Euthymios' Laura was converted by Fidos, a deacon of the church of Jerusalem, into a coenobium in accordance with the saint's instructions. Its new church was consecrated by the Patriarch Martyrios on May 7th, A.D. 482.

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4. *Montfaucon*, in *Analecta Graeca*, Paris 1688 vol. 1, pp. 1-99; *Cotelerius*, in *Monumenta Ecclesiae Graeca* 1692, vol. IV pp. 1-99; *Stein*, *Cyrille de Scythopolis* *Analecta Bollandiana* LXII (1944), pp. 169-186; *Augustinos Iordanites*, Jerusalem 1913 (in Greek) according to a codex from Sinai Monastery of 10th-11th century, No. 524 of the Gardthausen catalogue of 1886: Βίος καί πολιτεία τοῦ ὁσίου πατρὸς ἡμῶν Εὐθυμίου τοῦ Μεγάλου ὑπὸ Κυρίλλου τοῦ Σκυθοπολίτου κατὰ ἀρχαῖον πλήρες χειρόγραφον Γ'-ΙΑ' αἰῶνος ἀντιπαραβληθέν πρὸς τὸ ἤδη ὑπάρχον κείμενον τοῦ Κοτελέρου ἐκδίδοντος *Αὐγουστίνου Μοναχοῦ Ἰορδανίτου*, Ἐν Ἱεροσολύμοις 1913.
  5. Pilgrimage of Abbot Daniel in Palestine Pilgrims' Texts Society IV London 1985; Pilgrimage of Joannes Phocas in the Holy Land in Palestine Pilgrims' Texts Society V; Phocas, *Descriptio Terrae Sanctae* §18, PG tom. 133 col. 949; Anonymi, *De locis Sanctis*, § 13 PG tom. 133 col. 988.
  6. *Y. Magen and H. Hizmi*, The Monastery of St. Martyrius at Ma'ale Adummim Qadmoniot 38, No. 3-4 (71-72) 1985, pp. 62-92; *S. Vailhé*, La Laure et le couvent de Saint Euthyme (425) Bessarione III (Roma 1897-8) pp. 209-225; *Von Riess*, Das Euthymiaskloster, die Peterskirche der Eudokia und die Laura Heptastomos in der Wüste Juda in ZDPV 15 (1892), pp. 212-233.

## 6th Century

A.D. 516-521, a five-year famine struck the country; St. Sabas took charge of the monastery.

A.D. 529, The Samaritans attacked the Christians in Palestine.

A.D. 544 Cyril of Scythopolis came to the monastery and stayed there for eleven years till A.D. 555, when he went to Nea Laura.

A.D. 557 Cyril of Scythopolis wrote the Life of St. Euthymios.

## 7th Century

A.D. 613-614, during the Persian invasion or a little before, some of the monasteries of the wilderness were plundered and destroyed by a Saracen tribe and the rest by the Persians themselves. After this disaster, over a period of years up to A.D. 626, the Patriarch Modestos resettled the dispersed monks in the ruined monasteries, bringing most of them back to life<sup>7</sup>, including the Monastery of St. Euthymios.

After the battle of the Yarmuk and the defeat of the Byzantine army the monks abandoned the monasteries in the vicinity of Jerusalem, on the advice of the Patriarch Sophronios, and gathered inside the walls of the Holy City. They stayed there until the pact of 638, when the city's surrender was signed on the Mount of Olives between the Khalif Omar Ibn Hattab and the Patriarch Sophronios. After A.D. 638 life soon returned to the abandoned and half-ruined monastery of St. Euthymios. We learn from a Syriac manuscript that it was destroyed in A.D. 659-660 by a violent earthquake<sup>8</sup>.

## 8th Century

During the eighth century the monastery is mentioned in connection with the following: a controversy between its superior Anastasios and St. John of Damascus A.D. 730-740; two earthquakes; 738

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7. Καλλίστου Μηλιαρᾶ, οἱ Ἅγιοι Τόποι ἐν Παλαιστίνῃ καὶ τὰ ἐπ' αὐτῶν δίκαια τοῦ Ἑλληνικοῦ ἔθνους Τόμ. I, ἐν Ἱεροσολύμοις 1928, σελ. 179.

8. Revue de l' Orient Chrétien IV, 1899, pp. 323-24; Maronite chronicle, ed. E.W. Brooks, in Chronica Minora 2 (Corpus Scr. Chr. Or., Scr. Syri 3-4) French translation from the Syriac by Nau.



and 748 A.D.<sup>9</sup>; the life of St. Stephen the Sabaite; and the account of a Bedouin raid in 796 and the martyrdom of 20 monks at St. Sabas' Monastery<sup>10</sup>. During the period of the sons of Harun al Rashid (A.D. 786-809) the monasteries in the vicinity of Jerusalem suffered considerably as a consequence of internecine strife amongst the Arab tribes<sup>11</sup>. During this period the Patriarch of Jerusalem Georgios (A.D. 770-807) sought assistance from Charlemagne, who, according to Constantinos Porphyrogenitos<sup>12</sup> 'χρήματα ικανά καὶ πλοῦτον ἄφθονον ἐν Παλαιστίνῃ ἀποστείλας, ἐδείματο μοναστήρια πάμπολλα'.

### 9th Century

A.D. 809 there were thirty monks at St. Euthymios' Monastery. We learn from Theophanes that during this year it was sacked, along with the Holy City and the other Monasteries of Ss. Chariton, Sabas and Theodosios<sup>13</sup>.

A.D. 813 in his life of St. Stephen the Wonder-worker the learned monk Leontios refers to the Monasteries of Euthymios and Theoktistos as being abandoned.

A.D. 817-19. The monks of the Monastery of St. Euthymios, like those of the Monasteries of Ss. Sabas, Theodosios and Chariton, received letters from Theodore the Studite, though we do not know if the Monastery was still functioning.

### 10th Century

No information about the monastery has come to light from this century.

9. *Theophanes Chronographia*, P.G. t. 108 col. 852, 865 and in ed. *C. De Boor* p. 422: 'Τούτῳ τῷ ἔτει ἐγένετο σεισμός μέγας ἐν Παλαιστίνῃ καὶ τῷ Ἰορδάνῃ καὶ πάσῃ τῇ Συρίᾳ μηνὶ Ἰανουαρίῳ ιη', ὥρα δ', καὶ πολλαὶ μυριάδες καὶ ἀναρίθμητοι τεθνήκασιν, ἐκκλησίαι τε καὶ μοναστήρια πεπτώκασιν, καὶ μάλιστα κατὰ τὴν ἔρημον τῆς ἁγίας πόλεως'. P. 430: 'Τούτῳ τῷ ἔτει σεισμός γέγονε κατὰ τὴν Παλαιστίνην καὶ Συρίαν οὐ μικρὸς μηνὶ Μαρτίῳ θ'.

10. *Nea Sion*, t. 10, p. 64.

11. *Theophanes Chronographia*, P.G. t. 108 col. 973 and in ed. *C. De Boor* p. 484: 'ἐνθεν δὴ καὶ αἱ κατὰ τὴν ἁγίαν Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλιν ἐκκλησίαι ἡρῆμονται, τὰ τε μοναστήρια τῶν δύο μεγάλων λαυρῶν, τοῦ ἐν ἁγίοις Χαρίτωνος καὶ Κυριακοῦ, καὶ τοῦ ἁγίου Σάβα, καὶ τὰ λοιπὰ κοινόβια τῶν ἁγίων Εὐθυμίου καὶ Θεοδοσίου'.

12. *Theophanes Chronographia*, P.G. t. 113, col. 228-229 and in ed. *Gy. Moravesik - R. Jenkins*, Constantine Porphyrogenitus, *De administrando Imperio*, *Dumbarton Oaks*, 1967, chap. 26, p. 108.

13. *Theophanes Chronographia*, ed. *C. De Boor*, pp. 422, 430.

## 11th Century

The monastery is known to have been in use in circa A.D. 1000. St. Lazaros of the Galesian Mountain spent some time there following his disgrace at St. Sabas' Monastery.<sup>14</sup>

In A.D. 1009, the year of the destruction of the Church of the Holy Sepulchre by Hakim<sup>15</sup>, this monastery was probably also destroyed, since Christians were persecuted throughout Egypt and Palestine<sup>16</sup>.

In A.D. 1017 the persecution was halted and Christians were permitted to rebuild their churches and monasteries<sup>17</sup>.

Among the terms stipulated by the Emperor in the treaty of 1030 between Daher and Romanos III Argyros, was a clause that the Christians should be allowed to reconstruct all the destroyed churches and monasteries in the territory of Daher<sup>18</sup>.

In A.D. 1037 this treaty was ratified anew by Michael IV and the Khalif Mustanser. The reconstruction works continued and were extended into the reign of the next emperor, Constantinos Monomachos (A.D. 1042-1054). Under this treaty most of the destroyed churches and monasteries were restored.

The last quarter of the 11th century was once more turbulent and by 1096 the Seljuks had conquered the whole of Palestine. Two years later, in 1098, the Egyptian Fatimids were installed in Jerusalem, only to be ousted in 1099 by the Crusaders who invaded Palestine and founded their kingdom of Jerusalem.

During the Crusader period Western monastic orders had precedence at the major shrines but not in the monasteries of the wilderness, where the Eastern Orthodox Greek monks predominated.

14. ASS. Nov. III, De Sancto Lazaro Monacho in monte Galesio, p. 514 § 17E: 'Εξε-  
λθών οὖν ἐκ τῆς τοῦ ἁγίου Σάβα μονῆς, πρὸς τὴν τοῦ ἁγίου Εὐθυμίου ἀπῆλθε'.

15. L.H. Vincent et F.M. Abel, Jérusalem Nouvelle. Recherche de Topographie, d'Archéologie et d'Histoire, Paris 1914-1926, p. 248.

16. G. Kedrenos, Historiarum Compendium, ed. Bonnae, tom II, p. 456 and P.G. t. 122, col. 233: 'Ογδόη δέ ἰνδικτιῶνι, ἐν ἔτει ςφιη' ὁ τῆς Αἰγύπτου κατάρχων Ἀζίζιος διὰ μικρὰς αἰτίας καὶ μηδενὸς λόγου προσκρούσματα ἄξια τὰς πρὸς Ρωμαίους λύσας σπονδὰς τὸν τε ἐν Ἱεροσολύμοις ἐν τῷ Τάφῳ τοῦ Σωτῆρος Χριστοῦ, ἀνεγ-  
γεργμένον πολυτελῶς θεῖον ναόν κατεστρέψατο, καὶ τὰ εὐαγγῆ ἐλυμήνατο μοναστή-  
ρια, καὶ τοὺς ἐν τούτοις ἀσκουμένους ἀπανταχοῦ γῆς ἐφυγάδευσεν'.

17. Καλλίστου Μηλιαρᾶ, Οἱ ἅγιοι τόποι ἐν Παλαιστίνῃ καὶ τὰ ἐπ' αὐτῶν δίκαια τοῦ Ἑλληνικοῦ Ἔθνους, τόμ. I, ἐν Ἱεροσολύμοις 1928, σελ. 258.

18. Καλλίστου Μηλιαρᾶ, see above p. 260.

## 12th Century

A.D. 1107 the Russian Hegoumen Daniel visited the Monastery of St. Euthymios during his pilgrimage to the Holy Land<sup>19</sup>. He writes, 'To the east of the Laura of St. Saba, only behind the mountain, is the Monastery of St. Euthymios three versts away, and there lies St. Euthymios, and many other holy fathers lie there, and their bodies are as those of living people. There is a little monastery on a level place, and about it are rocky mountains some distance off. The monastery was embellished with a surrounding wall and the church was elevated'. My interpretation of the 'little monastery... with a surrounding wall and an elevated church' of which he speaks is that the small chapel above the cemetery, or even the main church in its present dimensions, existed at that time.

The influence of the Byzantine Emperors upon the Holy Places and their mediation on behalf of the Eastern Orthodox communities and the monasteries commenced when the Crusader Kings turned to Byzantium for support: first King Baldwin III (1144-1162) in his conflict with Nur ad-Din, ruler of Damascus, and then Amalric (1162-1173), who invaded Egypt with the support of Byzantine naval power. The Emperor Manuel Komnenos (1143-1180) is mentioned in a bilingual inscription in the wall mosaics in the Church of the Nativity in Bethlehem. He was also depicted in the wall mosaics of the Church of the Holy Sepulchre, circa 1162, which was renovated by the Crusaders in A.D. 1149. The monasteries of St. John the Baptist beside the river Jordan, of the prophet Elias near Jerusalem, of St. Sabas in the Judaean desert and, although not mentioned by Ioannes Phokas in A.D. 1177, obviously also that of St. Euthymios, were renovated or at least decorated during this period. A note in a MS of St. John Chrysostom in the library of the Patriarchate in Jerusalem (St. Sabas Monastery, collection no.39), records that it was gi-

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19. The Pilgrimage of the Russian Abbot Daniel in the Holy Land, 1106-1107 A.D. in *Palestine Pilgrims' Text Society IV*, London 1895; 'Αρχαῖα Λατινικά, Ἑλληνικά, Ρωσικά καὶ Γαλλικά τινὰ ὁδοιπορικά ἢ προσκυνητάρια τῆς Ἁγίας Γῆς, συλλεγόμενα καὶ μεταφρασθέντα ὑπὸ Κλεόπα Μ. Κοικυλίδου καὶ Ἰωάννου Φωκυλίδου, ἐν Ἱεροσολύμοις 1912, pp. 283-350; 'Zhitie i khozhdenie igumena Daniila iz russkoi zemli' ('The Life and Journey of the Hegumen of the Russian Land Daniil'). Preparation of the text, translation and commentary by G. M. Prokhorov. In *Pamiatniki literatury drevnei Rusi, XII vek, L. A. Dmitriev and D. S. Likhachev, eds.* 24-115 (commentary, 627-45). M.: Khudozhestvennaia literatura, 1980.

ven to the Monastery of St. Euthymios by 'the great Komnenos',\* and when the monastery was dissolved it was brought to the Holy Sepulchre '† Ἡ τοιούτη βίβλος ἐστὶν ψυχικὴ δωρεὰ τοῦ μεγάλου Κομνηνοῦ εἰς τὴν μονὴν τοῦ ὁσίου πατρὸς ἡμῶν Εὐθυμίου'.<sup>20</sup> The paintings on the piers and pilasters of the main church, the evidence of wall mosaics in both the chapel above the cemetery and the apses of the main church, as well as the marble pavement in the nave of the main church were, in my view, executed during this period. Ioannes Phokas in 1185 speaks of the monastery as being walled round with towers and great battlements. He also describes the tomb.<sup>21</sup>

A.D. 1184-7. There is further evidence that the monastery was still in existence in the fact that the Iberian Hieromonk Gabriel, grievously deceived by the devil at St. Sabas' Monastery, came to the Monastery of St. Euthymios circa 1185 and stayed there until Saladin's conquest in 1187.<sup>22</sup>

### 13th Century

St. Sabas, the Archbishop of Serbia who visited the Holy Land twice during the years 1225-1230 and 1233-1237, writes in his itinerary that during both his journeys he visited the Monastery of St. Euthymios but makes no further comment.<sup>23</sup>

A.D. 1244. A horde of nomadic Turks, the Khwarezmians, whom the Ayyubid Sultan of Egypt had called in to help in his campaign

\* The title 'the great' was used by the kings of Trebizond. Therefore this manuscript was given to the Monastery of St. Euthymios built in Jerusalem by Anna the daughter of Alexios II Komnenos of Trebizond (1297-1330), as a gift from her father, and not by Manuel Komnenos (1143-1180) to the old Monastery, as Augustinos Iordanites writes in the introduction of his book, p. 16 (see above, p. 13 note 4). For Μεγάλοι Κομνηνοί see *Κωνσταντίνου Βαρζοῦ*, 'Ἡ Γενεαλογία τῶν Κομνηνῶν, τόμος Β', Θεσσαλονίκη (Κέντρον Βυζαντινῶν Ἑρευνῶν) 1984, σελ. 28 σήμ. 89 and τόμος Α', σελ. 97 σημ. 99.

20. *Α. Παπαδοπούλου - Κεραμέως*, 'Ιεροσολυμιτικὴ Βιβλιοθήκη τόμ. 2, ἐν Πιερουπόλει 1894 σελ. 83.

21. PG t 133 col. 949 §18 and Pilgrimage of Ioannes Phocas in the Holy Land in Palestine, Pilgrims' Texts Society V.

22. *Νεοφύτου πρεσβυτέρου μοναχοῦ καὶ ἐγκλείστου*, Λόγος περὶ τινος μοναχοῦ ἐν τῇ Παλαιστίνῃ κατὰ τὸ ςχζγ' ἔτος, ἰνδ. γ' μηνί σεπτεμβρίῳ παρὰ δαιμόνων ἀπατηθέντος καὶ ἐκπεπωκότος δεινῶς, Anal. Boll. 26, 1907 pp. 171-2.

23. The itinerary of St. Sabas (Archbishop of Serbia) 1225-1237, was published by the Palestinian Orthodox Society in St. Petersburg in 1884. See *Καλλίστου Μηλιαρᾶ*, οἱ Ἅγιοι Τόποι ἐν Παλαιστίνῃ καὶ τὰ ἐπ' αὐτῶν δίκαια τοῦ Ἑλληνικοῦ ἔθνους, τόμ. 1, σελ. 434.



against the Crusaders and their Ayyubid allies from Syria, entered and plundered Jerusalem and probably also the monasteries in its vicinity.

A.D. 1258 the Mongols overran Syria and Palestine.

A.D. 1260 the Mamluks of Egypt defeated the Mongols.

A.D. 1265-1277 the Circassian Mamluk Baibars al Malek az-Zahir and his successor Qalawun, who died in A.D. 1290, reduced the Crusader strongholds piecemeal. Sultan Baibars seems either to have destroyed the monastery in order to clear the road for the Nebi Musa pilgrimage which he instituted or to have converted it into a khan for Muslim pilgrims going to the Nebi Musa shrine. Whatever the case, this explains why Anna, daughter of Alexios II Komnenos of Trebizond (1297-1330), founded a monastery of St. Euthymios in Jerusalem, which was renovated in A.D. 1344 and exists to the present day, since the old one had been lost for good, if not completely destroyed<sup>24</sup>. It seems that during this century most of the Byzantine monuments hitherto preserved were destroyed by Muslim fanatics. The Patriarch of Jerusalem Dositheos (1669-1709), in his book about the patriarchs of Jerusalem of this time, writes<sup>25</sup>: 'This was the end of the Latins' struggles for Jerusalem... As a result the cities, towns and great population of the Christians of Syria, Phoenicia and Palestine were destroyed. And the churches, monasteries and most of the buildings of Jerusalem and even the Church of the Holy Sepulchre fell into ruin...' 'Τοιούτον τέλος ἔλαβον οἱ τῶν Λατίνων ἀγῶνες περί τῆς Ἱερουσαλήμ ἀπό χιλίων ἑννεήκοντα ἑπτὰ ἕως χιλίων τριακοσίων ὀκτώ, ὥστε ἀφανισθῆναι τὰς πόλεις καὶ χώρας καὶ τὸ πλῆθος τῶν Χριστιανῶν τὸ ἐν τῇ Συρίᾳ, Φοινίκῃ καὶ Παλαιστίνῃ καὶ καταστραφῆναι τὰς ἐκκλησίας καὶ τὰ μοναστήρια καὶ τὰς πλείονας οἰκοδομὰς τῆς Ἱερουσαλήμ καὶ αὐτόν τόν ἅγιον Τάφον καὶ τόν Ναόν αὐτοῦ, καὶ ἀφαιρεθῆναι τὴν εὐπρέπειαν αὐτῶν, καὶ γενέσθαι ὡς ἐρείπιον...'.  
 Kallistos Miliaras<sup>26</sup> writes along the same lines: the desert monas-

24. *A. Παπαδοπούλου - Κεραμέως*, 'Ανάλεκτα Ἱεροσολυμιτικῆς Σταχυολογίας, τόμ. Α', σελ. 245 σημ. I and τόμ. Β', σελ. 255-257.

25. *Δοσιθέου Πατριάρχου Ἱεροσολύμων*, 'Ἱστορία περί τῶν ἐν Ἱεροσολύμοις Πατριαρχευσάντων, διηρημένη μὲν ἐν δώδεκα βιβλίοις, ἀρχομένη δὲ ἀπὸ Ἰακώβου τοῦ Ἀδελφοθέου... Συγγραφείσα μὲν παρὰ τοῦ ἐν Μακαρίᾳ τῇ λήξει γενομένου ἀγιωτάτου καὶ ἀοιδίμου Πατριάρχου τῶν Ἱεροσολύμων κ.κ. Δοσιθέου, κοσμηθεῖσα δέ, καὶ ἐν τάξει ἀρίστη τεθεῖσα παρὰ τοῦ μακαριωτάτου Πατριάρχου τῶν Ἱεροσολύμων κ.κ. Χρυσάνθου ἐν Βουκουρεστίῳ τῷ τῆς Οὐγγροβλαχίας Αὐθεντικῷ θρόνῳ ἐν ἔτει χιλιοστῷ ἑπτακοσιοστῷ δεκάτῳ πέμπτῳ κατὰ μῆνα Ὀκτώβριον, σελ. 836.

26. *Καλλίστου Μηλιαρά*, οἱ Ἅγιοι Τόποι... τόμος Α', σελ. 470.

teries suffered badly at the hands of the tent Bedouins and finding no support from the weak and impoverished patriarchate they were gradually deserted... '... Τά ἐν τῇ ἐρήμῳ μοναστήρια πάσχοντα δεινῶς ἐκ τῶν ἐπιδρομῶν τῶν σκηνιτῶν Βεδουϊνῶν καί μὴ εὐρίσκοντα ὑποστήριξιν ἐκ μέρους τοῦ ἀδυνάτου καί πτωχοῦ Πατριαρχείου βαθμηδόν καί κατ' ὀλίγον ἡρημούντο... '.

### 14th Century

In his book, *Θέατρον τῆς Ἀγίας Γῆς* p. 566 note ε, Neophytos the Cypriot (1775?-1861)<sup>27</sup> writes about an old icon of the Theotokos which was found in the ruins of the Monastery of St. Euthymios during the 14th century and was brought to Jerusalem, where it was placed in the Metochion of this monastery: 'Μία εἰκὼν ἀρχαία τῆς Θεοτόκου εὑρεθεῖσα εἰς τὰ ἐρείπια τοῦ ἐν τῇ ἐρήμῳ τοῦ Ἰορδάνου μοναστηρίου τοῦ ἁγίου Εὐθυμίου... ἐπὶ σανίδος μεγέθους ἐνός καὶ ἡμίσεως πήχεως κατὰ τὴν ιδ' ἑκατονταετηρίδα καὶ κομισθεῖσα ἐντεῦθεν ἐτέθη ἐν τῷ Ἱερουσαλήμ ποτε μετοχίῳ τῆς Μονῆς ταύτης'<sup>28</sup>.

More about the situation of the history of the Church and the dreadful persecutions against the Christians of Syria and Palestine during the 14th Century is described by Kallistos Miliaras (*Οἱ Ἅγιοι Τόποι τόμος Α' pp. 473 ff. and especially pp. 479-480*).

In the following centuries the Monastery of St. Euthymios is mentioned in several *proskynetaria* (pilgrims' accounts)<sup>29</sup>, though without any specific description, as being located 6 miles east of Bethany (see the *Proskynetarion* of Symeon<sup>30</sup>, who also gives a sketch of it with crosses on the domes), though we are of the opinion that it was already ruined at that time. According to local tradition,

27. Γιάννη Ε. Μειμάρη, *Νεόφυτος ὁ Κύπριος καὶ ἄλλοι Κύπριοι κωδικογράφοι, συγγραφεῖς, ἀντιγραφεῖς, συλλογεῖς καὶ κτήτορες κωδίκων τῆς Ἱεροσολυμιτικῆς Βιβλιοθήκης* in *Πρακτικά Β' Διεθνoῦς Κυπρολογικοῦ Συνεδρίου*, Λευκωσία 1986, τόμος Β', σελ. 427.

28. *Αὐγουστίνου Ἰορδανίτου*, *Βίος καὶ Πολιτεία τοῦ Ὁσίου Πατρός ἡμῶν Εὐθυμίου τοῦ Μεγάλου* ὑπὸ Κυρίλλου Σκυθοπολίτου ἐν Ἱεροσολύμοις 1913, πρόλογος σελ. ιη'.

29. *Anonymi De locis sanctis* §13 P.G. 133 col. 988 'καὶ μέσα εἰς τὸν δρόμον εἶναι (sic) ἡ βρύσις τῶν Ἀποστόλων, καὶ εἰς ὀλίγον τόπον εἶναι τὸ μοναστήριον τοῦ ἁγίου Εὐθυμίου, καὶ εἶναι ἐπάνω εἰς ὄρος, ἀπέχει ἀπὸ τὴν Ἱερουσαλήμ μίλια ιε'...

30. *Προσκυνητάριον τῆς ἁγίας πόλεως Ἱερουσαλήμ καὶ πάσης Παλαιστίνης...* παρὰ τοῦ πανοσιωτάτου ἀρχιμανδρίτου... *Συμεῶν* ἐν Βιέννῃ τῆς Ἀουστρίας 1749 σελ. 40. 'Ἄνωθεν δὲ τῆς Βηθανίας κατ' ἀνατολάς εἶναι ἡ ὁδὸς τοῦ Ἰορδάνου, καὶ ὡς μίλια ἕξ εἶναι τὸ μοναστήριον τοῦ ἁγίου Εὐθυμίου... '.

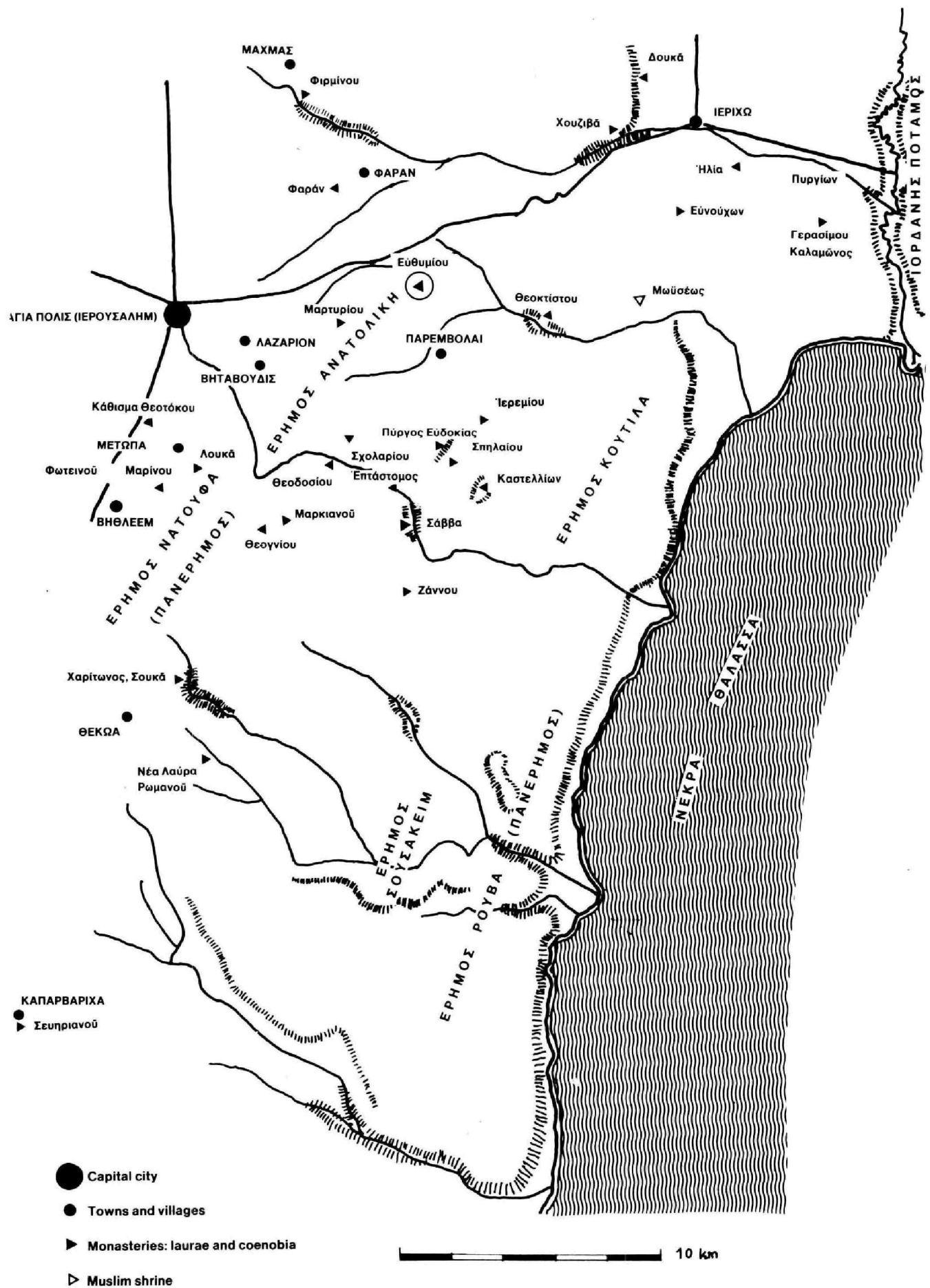
when the villagers defended themselves by attacking and vanquishing the Bedouins, the ruins of the monastery were taken over by the people of Siloam and remained in their hands until the end of the British Mandate in the territory.

It is clear that this famous monastery, the parent-house of all Palestinian Monasteries, continued to await the renewed presence of Orthodox monks; it was worthy of a better fate.

In 1928-30 the ruined monastery was partially excavated. After the 1967 war between Israel, Egypt, Jordan and Syria, during which the West Bank of Jordan came under Israeli control<sup>31</sup>, the area surrounding the ruined monastery was chosen by the government of Israel for urban development. In 1976 the writer applied to the archaeological staff officer of Judaea and Samaria to undertake a series of rescue excavations in order to preserve this historic site. After several visits to the site, a brief search through the records of the Department of Antiquities, study of Chitty's material of 1928-30 and the inspectors' records of 1927, 1928, 1931, 1945, the writer decided to clear the previously excavated main church and cemetery blocks which had suffered from erosion, illicit excavations, wars and the Bedouins. We also planned to restore and strengthen some of its walls, support the collapsed parts of vaults, restore and strengthen the mosaic and opus sectile floor and, time and budget permitting, to make some soundings in previously unexcavated areas in order to resolve some of the existing problems. The work was conducted on behalf of the Israeli Department of Antiquities and Museums, which paid the expenses, and the Archaeological Section of the West Bank Military Government which, as mentioned above, granted me the permit and provided me with a land surveyor, a conservator and a car driver for the first and second season from its staff<sup>32</sup>. In my work I was assisted by students from the Ecole Biblique, the Tantur Ecumenical Institute, the Studium Biblicum Franciscanum and several volunteers. The excavations were financed in the last season by MISSIO (Internationales Katholisches Missionswerk of Germany) after the kind recommendation of the Rev. Johannes Düsing. Workers employed included Bedouins, mainly from two families, the Jahaleel and Abu Dahuk, as well as from Jericho, among them several with long experience on archaeological digs. The seasons were October 11th to

31. See *Charles Harbutt*, Eyewitness to war in the Holy Land, *National Geographic Magazine* vol. 132, No. 6, December 1976, pp. 782-797.

32. For a brief report on 1976 excavations see *Hadashot Arkheologiyot* No. 59-60, October 1976 (in Hebrew).



#### MONASTERIES OF THE JUDEAN DESERT

Fig. 2. The Monasteries of the Judean Desert.



31th in 1976, April 7th to 25th in 1977, June 20th to July 20th in 1978 and September 1st to 21st in 1979. Simultaneously I started correspondence with Mrs Chitty, the Palestine Exploration Fund in London and Dr. Sebastian Brock, librarian of the House of Ss. Gregory and Macrina at Oxford, where the archives of the late D.J. Chitty were kept. In 1987 I had the opportunity to work on them in Oxford. Dr. S. Brock tells me that these archives, including the drawings and some of the finds, have now been handed over to the Ashmolean Museum, Oxford.

### **Works executed at the Main Church block**

After careful surface survey, during which we collected several unexploded artillery shells<sup>33</sup>, we started cleaning and re-excavating<sup>34</sup> the main church, both the central vault below and the floor of the main church above.

a. The central vault below. This room had already been excavated (see PEF Q. St. 1930 pp. 46, 47 pl. 11). Originally this was the site of the small church of the laura, later becoming the refectory when the laura was replaced by the coenobium.

Our first task was to remove the recently built walls and empty the whole room of stones and debris which had accumulated over the past 47 years, during which time it had been used as a sheepfold and stable by the Silwan villagers and the Bedouins. The floor had suffered very little damage and was restored at the edges and in those places where it was preserved. All that remained of the greatest part of its surface was the pebble stone bedding of the white mosaic floor which extends to the eastern end of the vault. After clearing the room, a rough reinforcement wall was built at the present entrance, in order to support the vault at its western end, and an iron gate installed. It was then used as a storage room for the larger architectural fragments found during the excavations which could not be transported to the Department of Antiquities' storerooms in Jerusalem.

b. The south vault below the south aisle of the church (figs 3, 4). This was not cleaned at all. The only measures taken were to rebuild the collapsed walls of the vault at its western end in order to support

33. After 1948 the area was used as an army training field.

34. The Main Church was excavated in 1928-30. See *D.J. Chitty and A.H.M. Jones*, PEF Q. St. 1928 pp. 175-176.

what was left of the fine mosaics above, which now rest on a strengthened intra-structure.

c. The north vault below the north aisle of the church. Although we had hoped to work in the old barrel-vault of fine ashlar below the prothesis, in order to elucidate some problems left unsolved by the 1928-30 excavators (see PEF Q. St. 1928 p. 178; 1930 p. 44), this was not possible because of the great danger of collapse and the lack of any means of support. Thus, the north and south vaults under the church remain unexplored.

### **The uncovering of the floor of the Main Church.**

One of our basic aims was to uncover the church floor in order to relieve the over-loaded vaults. In their effort to protect the floor the 1928-30 excavators had covered this with a fill of stone and earth 0.75 cm. deep (fig. 5). We also aimed to check the condition of the mosaics and marble pavement, to restore, draw and photograph the existing opus sectile mosaic and red cemented areas. To this end we began re-excavating the church in the sanctuary area of the altar space, which was two steps higher than the general level of the church. The floor was found almost completely destroyed except for a few remnants of a kind of red cement pavement, similar to that of the western bay of the nave. The stones with sockets to receive a low stone chancel screen of panels and balusters, which once divided the sanctuary from the nave, had been disturbed and some were missing. We were able to identify two of these stones and consequently restore them to their original position. Fine but badly damaged mosaics were also found. In the centre of the prothesis the remains of three small stone columns marking the location of a tripod table were found depicted on the mosaic; between these was a cross, see PEF Q.St. 1932 pp. 194-199 and figs 6, 7, here.

**The central aisle.** The floor between the step below the presbytery and the end of the central piers was paved in opus sectile technique and coarse mosaics (figs 8, 9, 9a, 9b), and that from the end of the central piers to the edge of the central aisle in a reddish - coloured cement. All these types of flooring were found in relatively good condition.

**The north aisle.** Nothing was preserved of the mosaic floor from the step to the prothesis westwards owing to weathering (fig. 10).

**The south aisle.** After replacing three missing stones on the step leading to the diaconicon (length 80 cm.) (figs 11, 12, 12a) we noticed

a continuous range of a fairly well preserved fine mosaic pavement, running westwards from this step (figs 8, 12, 12a, 13, 14, 15, 16, 17, 18, 18a). The entire floor of the church was washed with water, the gaps from missing marble, coloured stones and tesserae were filled with a mixture of cement and sand, in proportion 1:5, and further deterioration was curtailed by placing a border around the edge of the existing mosaics, of a similar mixture though with a higher proportion of cement (fig. 18b). The floor of the church was left uncovered for almost two years since we anticipated roofing the main church in order to preserve it. When we failed to attract attention to the need to save this wonderful work of art, a row of stones was built around its periphery and the floor was covered with sand (figs 19, 20).

Nothing remained of the traces of frescoes on those piers and pilasters on the south aisle described in 1928-30, apparently dating to the last period of the monastery, since the piers had been destroyed almost to the ground and the pilasters of the south wall were without any plaster coat (figs 3, 5). Remains of frescoes were located on some stones, notably in the lower row of the apses and the pilaster on the right side close to the diaconicon apse. The photographs of wall-paintings presented here are taken from colour drawings in the archives of D.J. Chitty in Oxford (see figs 21, 22) and those of fragments are from wall-painting fragments found in the debris in different parts of the monastery and belonging to different periods (figs 23, 24, 24a). There are thirteen drawers of such fragments in the storerooms of the Department of Antiquities. The shield of the military saint (fig. 21) is a typical elongated Norman shield, rounded at the top and pointed at the bottom. The border has a frame-like decoration and the inner motif consists of a cross in the middle with decoration only in the two opposing triangles. (For a shield of similar shape see the column paintings of the Church of the Nativity at Bethlehem, 12th century A.D.)<sup>35</sup>.



*A Saint's head, drawing by Christos Katsibinis after a fresco, now in the Rockefeller museum, Jerusalem (see fig. 23).*

35. *Gustav Kühnel, Wall painting in the Latin Kingdom of Jerusalem, Berlin 1988, pp. 112-125, pl. 33, 35.*

### **The sacristy south of the church (fig. 25)**

To the south of the church at a higher level, the excavators of 1928-30<sup>36</sup> found a small room, the walls of which seem to be contemporary with the outside walls of the present church. The only entrance to this room was from the church. Its floor, as well as the inner face of the walls, was plastered, while on its exterior the wall stones were pointed with white plaster bearing the characteristic imprints of a trowel (fig. 26) similar to that found in many other parts of the monastery. The western part of this room was occupied by a built 'bed-like' bench of thickly plastered ashlar stones about 0.33 m high, posterior to the plaster surface of the walls and the floor (figs 27, 28). The position of this room, its access only from inside the church, its form, the bench along its western wall, the two cupboards flanking the entrance in its north wall (which no longer exist), the existing sockets in the stones at the entrance which once received a door, all suggest that this was an important room for liturgical use, or that it was upon the 'bed-like' bench that the reliquary containing the relics of the saint was placed during a period when the cemetery block was out of use.

**Soundings made at the easternmost end of the southeast corner outside the Main Church.** In the course of clearing at a lower level, a collapsed vaulted room, orientated east-west, was uncovered at the southeast corner outside the church. This room had no door leading into the church, and its walls were clearly of later date than those of the church (see figs 25, 29). Amongst the fallen stones we found several fresco fragments. Fragments of architectural members and a quantity of late Arabic pottery sherds were also found in the debris of this room, whose relationship to the badly ruined buildings to the south of the church cannot be elucidated, since excavations were not continued here.

**The small vaulted burial chamber under the sacristy north of the prothesis of the Main Church.** Looking from the east towards the ruins, I noticed the existence of a smaller vault to the north of the large vault under the prothesis (fig. 30). The latter contains a tomb chamber with two trough burials (fig. 31), described by Chitty (PEF Q. St. 1930 pp. 44-45 and 1932 pp. 192-194 pl. II). Our vault was first cleared from the outside, along the eastern wall (fig. 32), and

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36. PEF QSt. 1930 p. 46.



then the chamber beneath the vault was carefully emptied<sup>37</sup>, entering through its eastern wall. This chamber runs east-west (fig. 33) and is 164 cm. deep, 170 cm. wide and about 2 m. long. It has a cemented floor in good condition and the entrance from the west wall, about 1 metre above the floor, is blocked by collapsed stones (fig. 34). Although this burial chamber is at a different level from that under the large vault, I believe that they are related. This chamber also resembles the small subterranean chapel at the laura of St. Chariton at Ain Farah, believed to be St. Chariton's tomb<sup>38</sup>. At the end of our excavations, the eastern wall of the vault was built up as a protective measure. These two vaulted burial chambers belong to the earliest stages of the monastery.

No soundings were made directly beside the west front of the main church, which was only cleared (for this area see fig. 35 and PEF Q.St. 1930 p. 46, 1932 p. 199 pl. II).

### **The cemetery block (figs 36, 25, 37, 38)**

a. The main burial chamber. This is a fine barrel - vaulted room running north - south (see D.J. Chitty PEF Q. St. 1932 pp. 200f). Our first task was to clear the accumulated debris in order to reach the stage at which the previous excavators had stopped work. During the clearing operation evidence of a considerable disturbance, due to illegal excavations, was revealed, e.g., the remains of the altar (fig. 39) found by D.J. Chitty (see PEF Q. St. 1928 p. 177, 1930 pp. 152-3) had been removed and only a slight trace of it was found, mainly because we knew that the altar stood equidistant from the flanking niches (fig. 40); two stones were missing from the eastern wall, above the position of the altar, forming a hole 0.97 cm. long by 0.35 cm. high and about 60cm. deep; the floor paving was badly disturbed as well as the openings to the niches and especially the plastered passage floor of the small chamber behind the prothesis niche. In general the floor was found covered in part by flagstones and where these had been removed, by packed earth. The flagstones used for paving were still intact and in situ along the south and west walls from cor-

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37. In the upper level we found three skeletons of young men with cartridges of anti-aircraft machine guns. I suggest that they belong to young soldiers killed in the June 1967 war. We reburied them east of the ruins.

38. O. Meinardus, *Notes on the Laurae and Monasteries of the Wilderness of Judaea*, *Studii Biblici Franciscani, Liber Annuus XV* (1964-65) pp. 226-227.

ner to corner and extended at least 1 metre towards the centre of the room. In both niches and at the level of the third row of stones from the floor, a slot was observed on either side of the opening. In it rested the stone slab on which the holy vessels were placed (figs 40, 41). Remains of fresco, in red, blue and black on white background, were found along the base of the north wall and behind the base of the altar in the southeast corner of the chamber (figs 43, 39, 40). Several oblong stones resting upon the floor in the southeast corner once formed a small construction (perhaps a small altar?). The stones lined both walls of the corner and extended outwards for about 1 metre on either side. This small construction obscured the wall-paintings behind (remains of which were preserved intact 10 cm. high and 20cm. long in red, blue and black on a white background); it may have served the needs of the monks when the tomb chamber was transformed into a church at a period when the main church of the monastery had been destroyed either by a natural disaster or by human agency. In the course of removing the stones some bone fragments were found, perhaps associated with the dedication of the altar<sup>39</sup>. A large fragment of a soft stone 32×13, 5×29 and 13 cm. thick (see fig. 44) with a cavity 1cm. deep, which looks like a matrix and in which I believe a precious double-armed cross was kept, was also found here. For a hypothetical restoration of it see (fig. 45).

The double-armed cross, which originated in the eastern part of the Byzantine Empire, is depicted on coins during the 9th century A.D. and becomes common from the 10th century onwards. It represents the shape of the Holy Wood 'τό σχῆμα τοῦ τιμίου ξύλου'<sup>40</sup>. The

39. See *Συμεών τοῦ Μακαρίου Ἀρχιεπισκόπου Θεσσαλονίκης, κατὰ αἰρέσεων καί περὶ τῆς μόνης ὁρθῆς τῶν Χριστιανῶν ἡμῶν πίστεως... ἐν Γιασίῳ τῆς Μολδοβίας 1683*, p. 125 '... καὶ ὑπὸ τὴν τράπεζαν ὡς θεμελίους ταῦτα τὰ λείψανα κατατίθησιν, ὅτι καὶ εἰσὶ, καὶ χωρὶς ἐκείνων οὐκ ἔστιν ἱεουργεῖν...'.  
 40. See *Εὐγενίου Μ. Ἀντωνιάδου, Ἐκφρασις τῆς Ἀγίας Σοφίας, Ἀθῆναι 1908*, τόμος Β', σελ. 149-151, and 111-114. After the Cross of Jesus Christ was found (according to tradition, by the Empress Helena in A.D. 326) a portion of it was kept in Jerusalem and other portions sent to Constantinople and other cities of the Christian world. After the Persians invaded Palestine, the Holy Cross containing the portion of the Holy Wood was taken by them as booty to their country. In A.D. 630 Heraclius, after defeating the Persians, brought back the Holy Cross to Jerusalem. In A.D. 636, after the defeat of the Byzantine army by the Arabs at the river Yarmuk, Heraclius, fearing for the fate of Jerusalem, took it with him to Constantinople, as Theophanes in his *Chronography* says; see ed. C. De Boor p. 337 or PG. t. 108, p. 692 'Ἡράκλειος δὲ τὴν Συρίαν καταλιπὼν ὡς ἀπελπίσας, ἄρας καὶ τὰ τίμια ξύλα ἀπὸ Ἱερουσαλήμ ἐπὶ τὴν Κωνσταντινούπολιν ἀπήει'.

malicious efforts of plunderers to remove this precious cross from the matrix are evident on the remaining parts of the stone, which are badly scarred. Such a suggestion deserves serious consideration in the light of the following passage from the Saint's Life (ed. Schwartz p. 69, 6-11): We had in the diaconicon some pieces of the precious wood of the all-holy Cross, presented to the monastery at one time by the Guardians of the Cross Cosmas and Chrysippos [both brothers of the monastery]. The Abbot Stephanos (534-543) had them inserted in the gold and gem-studded cross with which he furnished the monastery. When Caesarius learnt of this, he said, 'For God's sake, may we be made worthy to venerate it!' ἄκούσας ὅτι ἔχομεν ἐν τῷ διακονικῷ μερίδας τινάς τοῦ τιμίου ξύλου τοῦ πανσέπτου σταυροῦ, ἅσπερ τῷ μοναστηρίῳ Κοσμάς τε καὶ Χρύσιππος οἱ σταυροφύλακες (both brothers of St. Euthymios Monastery) κατὰ καιροῦς ἐδωρήσαντο, ἐξ ὧν μερίδων ὁ ἡγούμενος Στέφανος (534-543) ἐνέβαλεν εἰς τὸν παρ' αὐτοῦ γεγονότα τῷ μοναστηρίῳ σταυρόν ὀλόχρυσόν τε καὶ διάλιθον, εἶπεν ὁ Καισάριος· διὰ τὸν Κύριον, ἀξιωθῶμεν προσκυνῆσαι... It is also possible that in such a stone the cross with its fragments of the holy wood was kept safe, especially on days when the fragments were displayed for public veneration. Noteworthy too was the reverence of the monks who, after the sacking of the monastery, salvaged the sanctified piece of stone and placed it in the foundation of this sacred altar.

In the main burial chamber (figs 41, 46) the central empty grave for one body (the orientation of which deviates slightly from the rest of the chamber and the sides of which are formed by large slabs set upright and on edge) was cleaned, as well as another tomb northeast of the central one, this time for multiple burials, and a pit in which many bones were accumulated. The latter two were underground and covered by stone slabs. All these structures had been opened and described by D. J. Chitty in PEF Q. St. 1930 pp. 152-153. After photographing and drawing the floor (figs 47, 47a) we decided to remove it in order to have a complete picture of the chamber. This floor, 0.35cm. thick, consisted of stone slabs, in some places still in situ, and rubble, found to contain numerous fresco fragments presumably from the wall-paintings which once decorated the chamber, and fragments of stone and marble architectural members. The removal of the paved floor and rubble fill revealed six more graves roofed by flagstones (see figs 41, 48). Only two of these were opened; that occupying the northwest corner of the chamber (fig. 49) during the 1976 season, and that occupying the southeast corner (fig. 50) during the 1977 season. Both were filled with earth and several skeletons were piled on

top of each other, resembling the one described by D. J. Chitty (see PEF Q.St. 1930 pp. 152-153), the only difference being in the number of burials. After study of these graves the bones were replaced and covered with the same flag-stones. There were no associated finds.

In the main burial chamber one of the six slanting rectangular holes, three on each side in the roof of the vault, was inspected. In this hole (the middle one of the west side, see figs 35, 36a, 38) remains of painted plaster were found. These appear to have served as windows at some time but were rendered redundant when the small chapel was built above.

While working at the western side of the burial chamber, halfway along the wall and at a depth of 15cm. below the painted plaster line and 10cm below the paved floor, we came across a smooth reddish flagstone  $0.88 \times 0.60$  cm. (fig. 46) blocking a passage leading into a new vaulted burial chamber (fig. 51). Inscribed on the reddish flagstone was the Greek capital letter T and the abbreviation sign S, an abbreviation of the Greek word 'τάφος', tomb. If my suggestion is correct then this stone, although it fits this opening, was used here for a second time and is in fact the original tombstone 'πλάκα', of St. Euthymios' tomb, 'θήκη', sent for this purpose by the Archbishop of Jerusalem Anastasios (see Schwartz p. 61, 23) '... ὁ δὲ ἀρχιεπίσκοπος προέπεμψας τὴν τε ἐπικειμένην πλάκα...'). The flagstone found at St. Martyrios' Monastery covering the tomb of the Abbot Paulos was of the same quality<sup>41</sup>. Smaller stones were placed along the sides of the reddish flagstone to block the empty space and prevent soil from falling into the passage below. Among these stones was a quite large piece of white marble bearing a fragmentary Greek inscription the original text of which was, I think, changed at a later period to serve the needs of another person (fig. 52). If my reading is correct, then the first person mentioned, in the genitive case, is Petros, the famous Arab phylarch and convert to Christianity who built and decorated the first church of the laura out of gratitude to St. Euthymios. The second name, also in the genitive case, is that of a certain Theodoulos whose connection with the church and the history of the monastery has not yet been determined. This fragment could have come from the chancel screen of the church of the laura. I suggested the following reading of this inscription:

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41. Y. Magen and H. Hizmi, The monastery of St. Martyrios at Maale Adummim, Qadmoniot 18, No 3-4 (71-72) 1985 p. 65.

...υεος Πέτρου ὅσι...		original text
...υεος Θε(ω) δούλου ὅσι...		additions and changes of characters in Theodoulos' time
		text after the intervention as it is on the marble fragment

**The western vaulted burial chamber** (fig. 41). This new burial chamber, which also runs north-south, is at a lower level, about 60 cm. below that of the main burial chamber. It has a window for ventilation and light in the roof see (figs 38, 42 nos 6, 53, 54) and measures 8.50m. in length, 2.40m. in width and about 3.50m. high. The passage leading into the chamber continues towards the western wall, thus dividing the chamber into two parts (see fig. 41 no 6): a small sector on the left (fig. 55) as we enter and a large one on the right. This division of the chamber presumably indicates that monks of a higher rank were interred in the small one, and in the other the ordinary monks. On first entering this well-preserved vaulted chamber (fig. 51) we noticed that the floor was covered with a layer of centuries-old solidly packed dried mud, 0.15-0.20 cm. thick. From its cracked surface skulls and bones protruded, laid against the west wall in the traditional manner of Orthodox burial so that at the Second Coming the dead shall rise facing east, towards the sun, the symbol of Christ. Our first task was to open the ventilation and light window (figs 38, 37, 56), which was sealed with a stone, removable only from above, in order to admit light and fresh air. We then proceeded to clear the entrance passage down to the level of the original floor, in order to facilitate access to the chamber (fig. 57). Finally, a transverse trench was excavated to permit study of the burials (fig. 54). The vault was perfectly constructed and very well preserved. The north and south wall, as well as the lower parts of the east and west walls, were covered with white plaster (fig. 57). The burials were very simple inhumations. The corpse had been wrapped in a monk's habit and placed on the floor next to the previous burial. There are two possible explanations for the accumulation of mud. Either it accumulated over the years, intruding through holes in the wall or, more probably, the monks covered the corpse with a thin layer of earth, although the monastic burial tradition still observed at the Monastery of St. Sabas does not use earth at all. The use of coffins is not attested. Some of the surface bones were removed by experts and examined at the laboratories of the Department of Ana-

tomy and Embryology of the Hadassah Medical School of the Hebrew University of Jerusalem. There follows a report received from Dr. Patricia Smith. 'The Hebrew University October 16, 1977. Some general observations after examining the bones taken from the surface layer of the western burial chamber. 1. Of the 25 specimens examined, all except one appear to have lived to a ripe old age (50). The one exception was aged 25-30. 2. All individuals identified were male. 3. Both long bones and cranial bones were robust and very thick: the parietal in one specimen was 11 mms thick in the middle. 4. Despite the advanced age, there was very little pathology; the low intensity of arthritic changes in the vertebrae and long bones was striking'. These bones were finally transferred to the Wady El-Qilt Monastery on June 14, 1978. There they are kept in a specially prepared wooden casket with thick glass cover in the church of the monastery.

The method of vault construction, of fine ashlar, in both burial chambers is the same as that in the other two vaulted burial chambers, viz., that below the prothesis (see PEF Q.St. 1928 p. 178) of the main church and the one adjacent to it, below the sacristy. The only difference is in their orientation. These remains display the best workmanship in the entire excavated area, with the sole exception of the monumental cistern to the east of the monastery (see PEF Q.St. 1932 p. 190 pl. IV1), and are certainly the oldest works attributable to building works of 479-482. These were executed under the supervision of the deacon Fidos, who employed an engineer, expert craftsmen and a host of labourers (see Schwartz p. 64, 15-21). The discovery of the western burial chamber, which seems architecturally to belong to the same cemetery block, raises the question of whether it was in use contemporaneously with the main burial chamber, or was used after the main burial chamber had been filled and converted into a church to serve liturgical purposes. The second case seems to be the more probable, taking into consideration the following: **a.** the fact that the main burial chamber was transformed into a church; **b.** the monks had easy access to the opening because this was just 0.5 cm. below the pavement, while the tombs of the main burial chamber were 0.35 cm. below the same pavement; **c.** there was an indentation on the wall four courses of stones above the opening (see fig. 46), which was known only to the monks, indicating the position of the opening below (such an indentation also exists on the east wall above the altar, see figs 39, 40); and finally **d.** the archaeological findings in the passage to the western burial chamber and the stone

blocking the ventilation and light window give an ante quem date at the end of the 6th century and a post quem date for use of the chamber in the first half of the 8th century A.D. Restoration and protective measures were taken throughout the work at the cemetery block. E.g., in the main chamber the damaged walls of the tombs and the pit excavated by the 1928 team were restored, the hole (height 0.35 cm  $\times$  length 0.97 cm.) on the east wall, 0.65 cm. above the pavement, was repaired (fig. 40), the entrances to the niches were restored, the north wall was strengthened both internally and externally, the slanting window, as well as the ventilation window of the west burial chamber opened by us, was closed with the stone removed. The opening in the south wall, through which we worked and which turned out to be a slanting window, was prepared to receive an iron grille, the ground level of the court which sloped towards the main burial chamber was filled in and raised by several cms as a precautionary measure against possible rain damage and finally, this opening was built up from the outside (figs 58, 58a). Thus after it had been cleaned, studied and restored, the cemetery was sealed on all sides out of respect for the holy men resting there. I hope it will never be exposed for tourism.

**Areas above and around the cemetery.** As was noted above, after the discovery of the western burial chamber we had to clear the overlying debris in order to open the window providing ventilation and light (fig. 56). This area was west of the chapel over the main burial chamber, where a collapsed vaulted corridor of a later period was found (see PEF Q. St. 1930 p. 152). The floor of this corridor was paved in places with stone flags and coarse white mosaic, a small section of which had to be removed in order to open the ventilation window (see fig. 37). This corridor connected the church with the cemetery via a staircase at its southern end, now blocking access to the cistern court, and another roofed staircase at its northeast end which runs eastwards and then southwards into the cemetery (figs 36, 25, 59).

The corridor also connects the two courts through a square doorway at its north end opening on to a passage of contemporary date. Originally the corridor was unroofed. Among the fallen stones several flat sloping roof slabs, which once roofed the staircase leading down to the cemetery, were found. Three of these stones were in situ during the 1929 excavations (fig. 60). The southwestern end of the wall of the corridor collapsed during our excavations as a result of heavy rain. In order to obviate further collapse a temporary support-

ing wall was built. The edges of the extant coarse mosaic were also repaired and reinforced, the ventilation window closed with its stone. The stones of the east wall had been pointed with white plaster with the characteristic imprints of a trowel similar to those found on the walls of the main church and the south wall of the small tower west of this. These characteristic trowel imprints could be of the same period (fig. 26).

In order to conclude our investigation in the cemetery block we had to clear away the debris and fallen stones from the small chapel on top. The access to it poses a problem since the door on the west wall is out of symmetry and no trace of the steps that must have led up to it were found. The chapel, apart from the shallow apse at its east end which is of rather makeshift construction (figs 36, 37), was a square chamber with piers at its corners implying a cross-vaulted roof. The coping stone of this vault radiating in all four directions was a large four-faced stone cross with a socket on top to receive the metal cross which crowned the edifice (fig. 61). This unique cross was found close by during the excavations of 1928-30 but I was unable to locate it in the storerooms of the Department of Antiquities, for which reason I asked the associate architect, Mr. Christos Katsibinis, to prepare a drawing of it from a photograph in my possession (fig. 61a). At a later date the northeast and southeast piers had been reinforced with square blocks of masonry set against their west face, a wall had apparently been erected across the front of the apse, obscuring the original arrangement, and some stones had been laid in a row in front of the southeast pier, forming a feeding place for animals (fig. 37). The plaster floor of the chapel was extensively damaged. In our effort to investigate one of the three slanting windows of the roof of the vault below, we dug through the floor and the filling at the western side and opened the window (fig. 36a), blocked by the upper construction. After study this was closed up again and the surface of the floor levelled. On the floor fragments of fresco and many glass tesserae from wall mosaics, some with gold surface, were found, mostly in the southern section. Similar glass tesserae are reported to have been found by the 1928-30 excavators, both on the floor of the chapel (see PEF. Q. St. 1932 p. 202) and in the debris close to the south apse of the main church, indicating that the chapel walls were partly decorated with frescoes and partly with wall mosaics. Our architect has kindly drawn a glass tessera, an enlargement of which is presented here (fig. 62). The cemetery block structure proved to be the nucleus, the most important and the best preserved,



which served the needs of the monks throughout the monastery's history as a burial place and as a church.

To the south of the cemetery lay a court (figs 25, 63, 64), paved in coarse unpatterned white mosaics in poor condition and with flagstones towards its east and west ends. The western end of the court was separated from the rest by a low round arch (see PEF Q. St. 1930 p. 150 and 1932 p. 200 pl. IV fig. 1), only the lower parts of which survive. At its southwestern end is a cemented tank (fig. 65), on its west wall a sort of basin projecting into the court (fig. 66), and the mouth of a cistern with two well heads, one on top of the other, probably disturbed by an earthquake (fig. 67). The cistern occupies the space under the court and is a large rock-hewn cavity, empty of water, measuring 6.5 m deep, 5m wide from north to south and 9m long from west to east. Above the east end of the cistern, before the step down to the corridor connecting the court with the north vault of the main church, was a badly ruined wall of later date running out from the church towards the southeast corner of the tomb block (fig. 68). This no longer exists. The corridor was paved with flagstones. To the south of it we cleared a doorway in the church wall giving access to the vault under the north aisle and penetrated as far as the overlying debris allowed (fig. 69). An arrangement of continuous stones in the southeast corner of the corridor forms a type of feeding place for animals, probably used at a later period. On the northeast side we opened a blocked door in the east wall which led into a room filled with debris (figs 64, 70, 71). Work here proceeded with great caution because of this infill and the fact that the area above, which had served as a refectory at a later period, was paved and so any attempt to clear the room below would have resulted in its collapse. The filling of this room and that under the north aisle was found to include fragments of wall paintings, plaster traceries from windows with pieces of glass still in the grooves (fig. 72), mosaic tesserae, pieces of marble, roof tiles, a large piece of iron and a jamb stone with sockets in which iron bars had been inserted for the grille of a window (see fig. 70). These spaces had been filled with rubble at a period when the monastery, or parts of it, was being rebuilt after a major and extensive disaster. To the east of the cemetery a vault with pointed doors (figs 73, 74, 75) and no proper floor, today in very poor condition, occupied the area between the tomb block and the eastern row of buildings (fig. 76). Chronologically this vault may be contemporary with the pointed gateway in the north wall of the ruins (fig. 77). Through it we entered and started clearing the area north of the cemetery (see also PEF Q. St. 1930 p. 151). We managed

to clear a large surface of a stone-paved court and a staircase on a sort of flying buttress which runs towards the east row of buildings, the upper part of which no longer exists (see figs. 78, 79, 80, 81, 59). Under the south side of the flying buttress the floor of a fireplace was revealed, embedded with pebble stones to retain the heat, resting upon ashlar blocks (fig. 80). To the northwest of the staircase two steps leading down towards the north wall of the monastery or the east wall of what we think was the main tower, were uncovered (fig. 82). North of the staircase a pit full of glass fragments from oil lamps was found in the floor, among which several coins dating from the middle of the eighth century A.D., an Arab clay oil lamp, and two rounded stone baluster balls were found. The staircase up to the east row of buildings leads into a room orientated south-north and measuring 20 × 4m. This oblong room is the refectory of the last period of the monastery which, as was noted earlier, rests upon rooms filled up with debris. The remains of six stone tables, one of them still in situ, were found on the floor, and along its northwest side, the remains of a wall bench (figs 25, 83, 84). Among the noteworthy objects found were architectural fragments, fragments of plaster tracery of windows (usually in two layers, between which the glass which closed the opening of the window was inserted) and a circular glass pane about 0.24cm. in diameter, cracked, weathered and covered with white flakes, but complete (figs 85, 85a).

**Soundings made by the north wall of the monastery, by the main arched gateway** (figs 25, 86, 87, 77, 88). Guided by the description given by Cyril of Scythopolis we tried to locate the original gateway and main tower of the monastery. According to him both faced northwards. (Schwartz p. 64, 27-28): 'On the north side lies a very pleasant plain... ἐπὶ μέντοι τὸ βόρειον μέρος πεδιάς ἐστι λίαν τερπνοτάτη...' p. 65, 2-3 '...Facing this plain the tower was built, and the little door of the coenobium leads out into it... ...κατ' αὐτὴν δὲ τὴν πεδιάδα ὃ τε πύργος ἐστήρικται καὶ τὸ τοῦ κοινοβίου ἐκβάλλει θυρώριον'. (and p. 64, 19-20): '...and within the coenobium he erected a tower too, exceedingly strong and at the same time exceedingly handsome. ...ἔκτισεν δὲ καὶ πύργον ἔνδον τοῦ κοινοβίου ὀχυρώτατον ἐν ταύτῳ καὶ ὡραιότατον'. We therefore decided to clean the area on both sides of the north wall of the monastery starting from the northwest corner up to the west wall of what we consider to be the main tower. For the outside work, in addition to our workmen, we used a bulldozer for the surface clearing. No damage whatsoever was caused by this operation. After removing the fallen stones we noticed that the north wall of the monastery, east of the recent gate, had been

destroyed by a severe earthquake and in parts, west of the pointed arch of the doorway, by artillery shells (the area was used as a training field after 1948). The wall under discussion had been extensively rebuilt in medieval times. We strengthened the main archway gate by filling the holes with stone and cement in order to prevent further collapse. This operation cannot be considered as full reconstruction work, but rather as a precautionary measure. The inside work was done, by workmen only, after the area inside the northernmost wall had been divided into loci 4×4 metres square, proceeding from west to east, identified by the letters A to H. We limited our sounding to the last three loci, starting with locus F, which runs north to south under the recent archway gate. This locus has been checked by a trench to the depth of two metres; this cross-section enabled us to view part of the vaulted roof of a room, several layers of fire destruction and remains of an interior wall running parallel with the north wall of the monastery. A small glass juglet 3 cm high, 1 cm wide, I believe for holy oil, was recovered from the trench.

**Locus G.** (fig. 89). Locus G was excavated to a depth of three metres and another vaulted room parallel with locus F was uncovered. The vault, which had collapsed, was built of stones jointed with lime-plaster. Its east side rests upon a vault built of smaller stones and with a conch at the southeast corner and almost 1 metre above the maximum depth. The inner faces of the walls were plastered. As yet no entrance to this room (which has the following dimensions: east wall 5.85 m, west wall 5.60m, south wall 2.25m., north wall 2.55m.) has been found. The room, which was full of debris, produced pottery sherds of the 7th century A.D. and several marble pieces, one of which was used as a weight and bears the following Greek inscription OKIASH/MICY, i.e. 'one ounce and a half' (fig. 90). It weighs 228-230 grams. The ounce (οὐγκία) as a unit of weight is mentioned in the Life of St. Sabas (Schwartz, Cyril of Scythopolis p. 107 24-26): '...he gave Agapetos the little sheepskin sack containing ten pieces of dry bread to the weight of about ten ounces'. ...δέδωκεν Ἀγαπητῷ τό μῆλωτάριον ἔχον δέκα σχιζία ἄρτου ξηροῦ ὡς ἀπό δέκα οὐγκιῶν σταθμόν ἔχοντα', and in the Life of St. Moses the Ethiopian (Butler, The Lausiac History of Palladius, Cambridge 1904, Texts and Studies 6, 1-2, 19 p. 60, 22): '...of 12 ounces of dry bread'. ...ἄρτου ξηροῦ ἐν δώδεκα οὐγγίαις'.

**Locus H.** Examination of this locus was restricted to the external surface of the vaulted roof, which was cleared and exposed sufficiently to show that it is parallel with those found in loci F and G orien-

tated north-south. The vault is clearly visible but we hesitated to excavate for fear of immediate collapse of the east wall of this room, upon which the external surface of the west wall of the so-called main tower of the monastery rests; this may be excavated in the future. From the finds and the condition in which these rooms were found they seem to have been out of use after the severe earthquake of A.D. 659.

**Soundings made west of the central nave of the Main Church on the line of the western wall of the monastery** (see general plan of the monastery, fig. 25). This is an area which was not investigated by the 1928-30 excavators. It is located within the monastery complex in an elevated position whence one could observe those approaching from the southwest. At the top left corner of plate VI fig. 1 in D.J. Chitty's article (The Monastery of St. Euthymius, PEF Q. St. 1932 pp. 188-203), the remains of a rough construction are visible on exactly the same spot as we worked. During surface cleaning and as work progressed deeper close to the wall of the main building, we noticed, mainly from the way the walls had collapsed, that the lower parts of the walls had also suffered, like the other buildings of the monastery, from a severe earthquake. The upper parts were built with stones taken from other fallen buildings. The entrance was from the east. The east wall was well preserved and led to a room at the southern corner. A stone to the left of the entrance had a rectangular socket carved in its side, presumably to hold a door post (fig. 91). The best preserved wall is the northern one, measuring 1.45 m. wide. Next to it we noticed an opening built up and the corner of another building, the line of which could easily be detected (fig. 92). The inside line of the north wall is being followed westwards; it is not preserved down the slope of the hill, and appears only as a line of rubble. The stones on the outside of the south wall were pointed with white plaster and there are characteristic imprints of a trowel, similar to these found on the south and east external walls of the main church and the west wall of the chapel on top of the cemetery block. Incorporated in the east wall, in secondary use, was a lintel decorated with a Byzantine cross (fig. 93). Another decorated lintel was found among the fallen stones to the east (figs 94, 94a). We have called this building the tower west of the main church, mainly because of its position. Unfortunately, owing to budget limitations, we were unable to reach a more satisfactory conclusion and work here remains to be completed in the future.

**The small finds.** The small objects found were of no great interest see figs 95, 95a. Most of the pottery was medieval Arabic of the usual

types and so no particular mention is required (figs 96-97). In the archives of D.J. Chitty, now in the Ashmolean Museum at Oxford, we found an oil lamp with a cross-shaped handle (fig. 98), and in the Department of Antiquities in Jerusalem photographs of two other oil lamps also from the cemetery, one with a cross and the word ANAC-TACIC stamped underneath (fig. 99) and the other with a different pattern of plainer ornament (fig. 100). The other lamps found are lamps with duck's head handles (figs 101, 102) and a fragment of a later Arab lamp (fig. 103). The coins found were of bronze and in very poor condition. Nothing of special value or interest for the history of coinage was noted. These coins are, however, important for the history of the site; they indicate more precisely than any other finds the period during which the light and ventilation window of the western burial chamber was sealed: on top of the blocking stone was found an Umayyad copper coin (fig. 104) dated to A.H. 116/A.D. 734-5, the period of the Khalif Hisham ibn Abd al Malek (A.D. 724-743). The period during which the same burial chamber was used, perhaps for the last time, is also indicated by coins, for in the entrance to the western burial chamber several coins were found, among them one Arab-Byzantine bronze doublestruck coin dated to A.D. 650 (fig. 105) and another Umayyad bronze coin dated to A.H. 121/A.D. 738 struck in Damascus (fig. 106). Another Umayyad coin was found in the passage of the tomb chamber in the vault under the prothesis in 1929 (see PEF Q. St. 1932 p. 193). In the court north of the cemetery several dirhams, silver coins of the Abbasid Khalif Abu Jaafar Abdallah al Mansur (A.H. 136-158 / A.D. 754-775) were found (fig. 107, the coin enlarged). One of these is described here: on the obverse and reverse a central field inscription in three lines is surrounded by a linear square and an outer stippled square of points, within an outer linear circle surrounded by a stippled circle. The marginal inscriptions are in the four segments between the square and the circle. The central field inscriptions of this dirham are:

Obverse

Al-Imam al Muntaser

bi Ilahi abu Jaafar

al-Mansur Amir il-mu'uminin

Reverse

Al-Malek il Adel

Seif id-Din

Abi-Bakr Ibn Muhamad.

The obverse marginal inscription in the four segments between the square and the circle reads top left bottom right 'la il Alah Muhamad Rasul Alah'. From the reverse marginal inscription only two words at the left segment have been preserved, probably relating to the year.

**Possible chronological sequence of the Church and the cemetery block.** The earliest building remains in the ruined monastery are the following: the floor of the central vault under the church, the vaults below and adjacent to the prothesis, parts of the retaining walls of the main church and the vaults and retaining walls of the cemetery block. Although the date of the vaults of the main church has not yet been determined, there are some indications that the aisle vaults are earlier than the central one. Likewise the overlying mosaics are earlier than that of the piers dividing the nave and aisles, and the floor of the nave which is arranged to fit in with these piers. The pilasters along the north and south walls correspond to the piers, actually cut into the pattern of the mosaics. Remains of fresco on the walls behind the pilasters proved later than the walls. The floor of the nave was laid in exact correspondance with the piers of this rebuilding and is therefore later than the mosaics of the aisles. The chapel - like arrangement of the main burial chamber dates to a later period, since the base of the altar in the middle of the east wall, the base of the small construction (altar?) at the southeast corner and the pavement of the rough slabs cover wall frescoes, and fragments of frescoes were found in abundance under the pavement. Finally, the chapel above the main burial chamber in all probability belongs to the final period of the monastery.

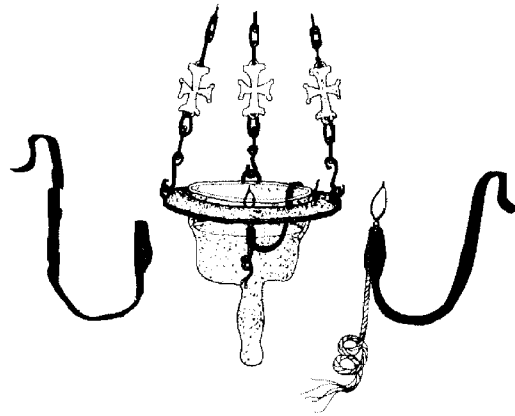
**Remarks.** Work conducted in the campaigns of 1976-79 was of a peculiar type, since excavation was carried out in close conjunction with repair works, in the manner characteristic of rescue excavations. Very little money was available and we worked under particularly difficult circumstances, which obliged us to do what was possible rather than what we would have liked to do from the scientific point of view. The debris from the excavated areas was not transferred far from the ruins but was thrown 10 to 20 metres outside the walls and in some cases inside the walls of the monastery. The important but heavy architectural pieces and fragments (figs 93, 94, 108) were stored at the east end of the central vaulted room under the main church, the entrance to which was closed by an iron door. The cemetery was sealed hermetically, the border of the mosaics and the missing parts of these and the marble pavement were filled and edged by a mixture of cement and sand and the whole floor of the church was covered with sand. The small objects, architectural fragments figs 108-133, pottery figs 96-103, metal figs 134-146, fresco

fragments figs 147-157, glass figs 158-164, mother of pearl fig. 165, coins figs 104-107 etc. were transferred and delivered to the Department of Antiquities' storerooms at the Rockefeller Museum in Jerusalem with the appropriate indications. In addition the following were submitted to the Department of Antiquities for the excavation archives: an album of photographs with detailed description of each, the

drawings of the mosaics as well as tracings of some details from the mosaic floor, the original plans of the excavations and plans for a protective roof above the main church and the cemetery, colour diapositives and the negatives of all pictures taken. Provision was made to order a wooden coffin with glass cover for the bones sent for examination and subsequently transferred to the Choziba Monastery at Wady el-Qilt.

As an additional protective measure signs were posted warning of the danger of collapse, as well as the usual notices for a historic site. The whole site was fenced with barbed wire and iron poles and a sign and fence placed on the ruins of the small boundary and watch-tower on the crest of the spur some 185 metres north of the monastery. Unfortunately this small tower was destroyed completely by a contractor working there during 1982 and the fence around the monastery moved so close to the walls that the monumental Justinianic cistern east of the monastery and other important parts of the original laura of the 5th century were left outside (see fig. 166).

Popular interest during the excavating periods was considerable, especially that of the fathers of the desert monasteries of St. Sabas, the Choziba Monastery, St. Theodosios, St. Gerasimos and St. Catherine's monastery in Sinai. Many of them visited the site during our dig and expressed their wish to see it restored some day to its proper use. Articles appeared in the Jerusalem Post on Friday April 22, 1977 p. 3, in the Arabic newspaper El - Kuds on Sunday April 24, 1977, in the Vatican Newspaper L' Osservatore Romano on January 14, 1977, and in the April-May edition of the pilgrim's periodical La Terra Santa on pp. 91-95.



*A suspended oil lamp with copper strip for holding the wick. Reconstruction drawing by Christos Katsibinis.*

In my efforts to finance the excavation and restoration works I gave slide lectures in Jerusalem; Athens; Boston, Cambridge Mass., Charlestown New Hampshire, United States of America; in Munich and Regensburg, W. Germany; and Oxford, Great Britain.

I would like to thank once more the staff of the Department of Antiquities and Museums of the State of Israel, the Archaeological Section of the West Bank Military Government, the Ecole Biblique, the Tantur Ecumenical Institute, the Studium Biblicum Franciscanum, MISSIO (Internationales Katholisches Missionswerk of Germany), the Research Centre for Greek and Roman Antiquity of the National Hellenic Research Foundation, the workers employed, all the volunteers and especially the architect Mr. Christos Katsibinis.

## ABBREVIATIONS

ASS	Acta Sanctorum
Bessarione	Publicazioni periodica di studi Orientali
Hadashot Archaeologiot	Archaeological News, Department of Antiquities, Ministry of Education and Culture, Jerusalem (in Hebrew).
NEA ΣΙΩΝ	Periodical of the Greek Orthodox Patriarchate in Jerusalem.
PEF QSt	Palestine Exploration Fund Quarterly Statement.
PEQ	Palestine Exploration Quarterly.
PG	Patrologia Graeca, ed. J.P. Migne, Patrologiae cursus completus, Series Graeca, 162 vols., Paris 1857-1866.
QADMONIOT	Quarterly for the Antiquities of Eretz-Israel and Bible Lands (in Hebrew).
RB	Revue Biblique.
ZDPV	Zeitschrift des Deutschen Palästina-Vereins.



## ΠΕΡΙΛΗΨΗ

### ΑΝΑΣΚΑΦΕΣ ΣΤΑ ΕΡΕΙΠΙΑ ΤΗΣ ΜΟΝΗΣ ΤΟΥ ΜΕΓΑΛΟΥ ΕΥΘΥΜΙΟΥ (KHAN EL-AHMAR)

Τά ερείπια της Μονής του Μεγάλου Εὐθυμίου βρίσκονται στην ἔρημο, ἀνατολικά τῆς Ἱερουσαλήμ περίπου 17 χιλιόμετρα, νοτιῶς τῆς ὁδοῦ Ἱεροσολύμων-Ἱεριχοῦς.

Ὁ Ἅγιος Εὐθύμιος καταγόταν ἀπὸ τὴ Μελιτηνὴ τῆς Μικρᾶς Ἀρμενίας· γεννήθηκε τὸ 377 μ.Χ. καὶ τὸ 406 σέ ἡλικία 29 ἐτῶν ἦλθε στοὺς Ἀγίους Τόπους ὅπου παρέμεινε σέ σπήλαιο τῆς λαύρας Φαράν γιὰ πέντε χρόνια. Τὸ 411 ἀναζητώντας μεγαλύτερη ἡσυχία κατέφυγε μέ τὸν συνασκητὴ του Θεόκτιστο σέ μιά ἄλλη ἐρημικὴ τοποθεσία, στὰ σπήλαια τοῦ χειμάρρου Wadi Mukellik. Ἡ φήμη τοῦ ἁγίου Εὐθυμίου ἐξαπλώνεται καὶ πολλοὶ μοναχοί, κάτοικοι τῶν γύρω χωριῶν καὶ σκηνίτες Ἀραβες ἔρχονται νά τὸν συναντήσουν. Ὁ ἅγιος τοὺς νοουθετεῖ καὶ θεραπεύει τοὺς ἀσθενεῖς τοὺς. Μεταξὺ τῶν θεραπευθέντων εἶναι καὶ ὁ γιὸς τοῦ σαρακηνοῦ φυλάρχου Ἀσπέβετου ὁ ὁποῖος ἔπασχε ἀπὸ παράλυση. Ὁ Ἀσπέβετος καὶ ὁλόκληρη ἡ φυλὴ του, μετὰ ἀπὸ αὐτὸ τὸ γεγονός, βαπτίσθηκαν καὶ ἐγιναν Χριστιανοί. Ὁ Ἀσπέβετος τῇ προτροπῇ τοῦ ἁγίου χειροτονήθηκε ἀπὸ τὸν Πατριάρχη Ἱεροσολύμων ἐπίσκοπος, γνωστός ὡς Πέτρος ἐπίσκοπος Παρεμβολῶν καὶ ἦταν ὁ πρῶτος Ἀραβας ἐπίσκοπος πού ἀντιπροσώπευσε τοὺς Ἀραβες σκηνίτες τῆς περιοχῆς στὴν Οἰκουμενικὴ Σύνοδο τῆς Ἐφέσου τὸ 431 μ.Χ. Κινούμενος ἀπὸ εὐγνωμοσύνη ὁ Ἀσπέβετος-Πέτρος κτίζει στὴν περιοχή Khan el-Ahmar τίς βασικότερες οἰκοδομὲς τῆς λαύρας τοῦ ἁγίου Εὐθυμίου, ἡ ὁποία ἔφθασε σέ μεγάλη ἀκμὴ μετὰ τὴ σύνοδο τῆς Χαλκηδόνας τὸ 451 μ.Χ., ὅποτε μέ τὴ φωτεινὴ παρουσία τοῦ ἁγίου Εὐθυμίου γίνεται τὸ κάστρο τῆς Ὁρθοδοξίας στὴν Παλαιστίνη. Ὁ ἅγιος Εὐθύμιος ἀπεβίωσε τὸ 473 μ.Χ. σέ ἡλικία 97 ἐτῶν, ἀφοῦ ἄφησε ἐντολὴ νά μετατραπεῖ ἡ λαύρα αὐτὴ σέ κοινόβιο. Σέ διάστημα ἐπτὰ ἐτῶν ἀπὸ τὸν θάνατό του, τὸν χῶρο τῆς λαύρας κατέλαβε ἓνα σύγχρονο κοινόβιο περιτειχισμένο, τὸ ὁποῖο περιελάμβανε μιά εὐρύχωρη ἐκκλησία, κοιμητήριον, κοινὴ τράπεζα,

μαγειρείο, πολλά κελλιά, σταύλους, έναν πύργο, μεγάλες δεξαμενές νερού και άλλους βοηθητικούς χώρους. Οι εργασίες αυτές έγιναν με έντολή του Πατριάρχου Ιεροσολύμων και υπό την επίβλεψη του διακόνου Ιεροσολύμων Φείδου.

Τό Μοναστήρι στο μακραίωνα βίο του, οκτώ περίπου αιώνων, καταστράφηκε πολλές φορές από βαρβαρικές επιδρομές και από σεισμούς. Τό 614 από τους Πέρσες, τό 637 από τους Άραβες, τό 659 και 747 από σεισμούς, τό 1009 από τόν Χαλίφη Χακίμ και τέλος τό 1260-70 από τόν Κιρκάσιο Μαμελούκο Σουλτάνο Baibars al Malek az-Zahir. Τούς αιώνες πού ακολούθησαν, τό μοναστήρι κατοικείται πότε από μοναχούς και πότε από άραβικές φυλές πού κατά καιρούς εξουσιάζουν τήν περιοχή.

Ή ταύτιση τής τοποθεσίας Khan el-Ahmar μέ τήν μονή συμπίπτει μέ τήν περιγραφή πού δίνει ό βιογράφος του άγίου, Κύριλλος ό Σκυθοπολίτης, και μέ τίς αρχαιολογικές άνασκαφές πού έγιναν στην περιοχή.

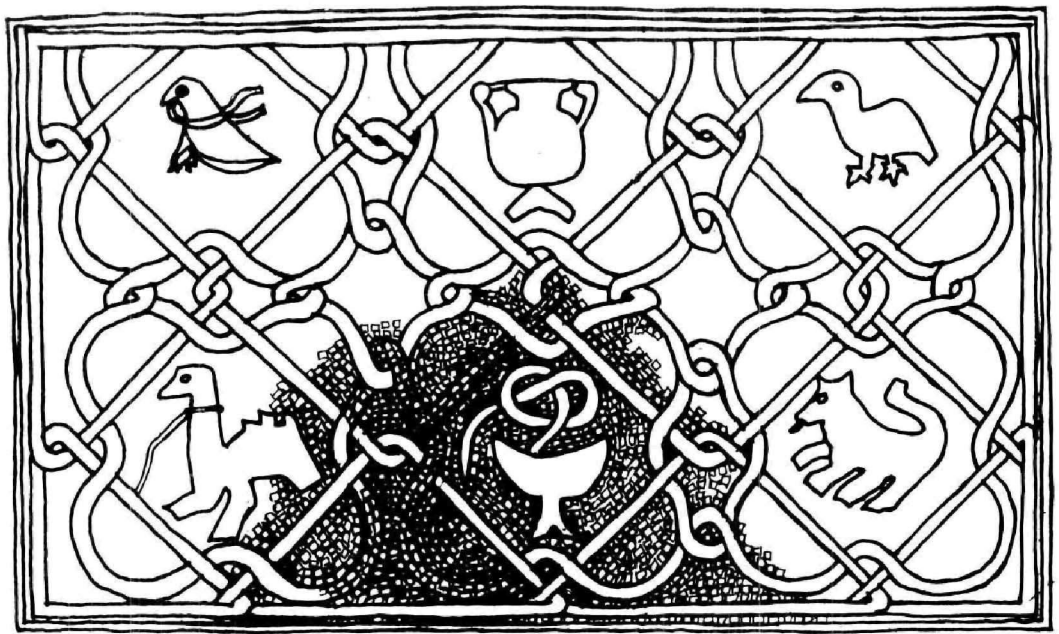
Άνασκαφές στά έρείπια τής μονής έγιναν τά έτη 1928-30 υπό τήν διεύθυνση του Derwas J. Chitty έκ μέρους τής Βρεττανικής Άρχαιολογικής Σχολής Ιεροσολύμων. Τότε καθαρίστηκαν μέρος του κυρίως ναού και του κοιμητηρίου.

Κατά τά έτη 1976-79 έγιναν νέες άνασκαφές υπό τήν διεύθυνση του Δρ. Γιάννη Μεϊμάρη έκ μέρους του τμήματος Άρχαιοτήτων του Ισραήλ, όποτε άνεσκάφηκαν και μελετήθηκαν πέραν των προαναφερθέντων χώρων τής κεντρικής έκκλησίας και του κοιμητηρίου, 6 επιπλέον τάφοι έντός του κεντρικού θαλάμου, ένας δεύτερος νεκρικός θάλαμος δυτικά του κεντρικού, ένας μικρότερος καμαροειδής θάλαμος βορείως τής προθέσεως τής κεντρικής έκκλησίας, μία μεταγενεστέρας περιόδου τράπεζα τής μονής και οι χώροι έντός του βορείου τείχους κοντά στην σημερινή κεντρική είσοδο τής Μονής. Καθαρίστηκαν δέ επιφανειακά ένας μικρός πύργος δυτικά τής κεντρικής έκκλησίας επάνω στη γραμμή του δυτικού τείχους, οι αλές βορείως και νοτίως του κοιμητηρίου και ένας χώρος στην Ν.Α. πλευρά έξω από τήν κεντρική έκκλησία. Έπιπλέον ενισχύθηκαν αρκετοί τοίχοι βασικών κτισμάτων και συντηρήθηκαν, αφού πρώτα άπεκαλύφθησαν τά ψηφιδωτά δάπεδα και τό μαρμαροθέτημα τής κεντρικής έκκλησίας, τά όποια τελικά σκεπάσθηκαν μέ άμμο για να προστατευθούν.

Βρέθηκαν αρκετά αρχιτεκτονικά μέλη, κομμάτια από τοιχογραφίες διαφόρων εποχών, γύψινες ύποδοχές ύαλοπινάκων, ένας άκέραιος ύαλοπίνακας, αρκετά γυάλινα θραύσματα. Επίσης βρέθηκαν όστρακα από μαγειρικά σκεύη, λυχνάρια κ.λπ., αρκετές ψηφίδες από ύαλόμαζα και διαφανή ύαλο, των όποίων ή επιφάνεια ήταν καλυμμέ-

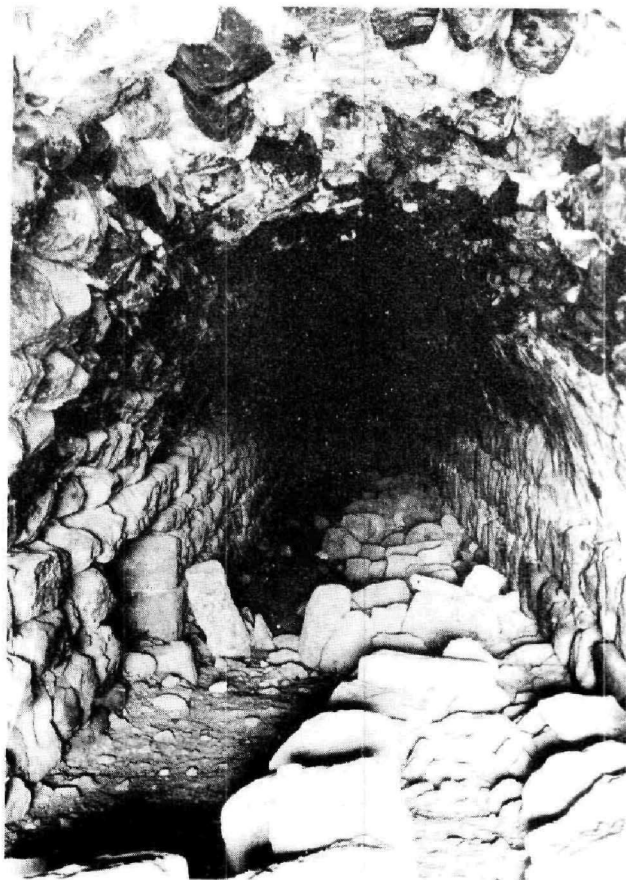
νη από φύλλο χρυσοῦ ἢ ἀργύρου, τεμάχια ἀπό φίλντισι, πολλά μεταλλικά μικροαντικείμενα (καρφιά διαφόρου μεγέθους, γάντζοι, θραύσματα ἀπό σταυρούς, πόρπες, ὑποδοχές φυτιλιοῦ γιά κανδήλια κ.λπ.) καθὼς καὶ νομίσματα ἀραβικῆς κυρίως ἐποχῆς.

Ἀπὸ τίς ἀνασκαφές τῶν ἐτῶν 1928-30 καὶ 1976-79 πιστεύουμε ὅτι ἀπὸ τὰ οἰκοδομήματα τῆς λαύρας ἔχουν ἐντοπισθεῖ: ὁ χῶρος πού βρισκόταν τὸ κελλί τοῦ ἀγίου, τὸ δάπεδο τοῦ ἀρχικοῦ εὐκτηρίου οἴκου, μιά δεξαμενὴ καὶ μιά ἀποθήκη γιά σιτάρι ἀνατολικά τοῦ χώρου τῶν ἀνασκαφῶν, ἴσως δὲ καὶ ὁ πρῶτος τάφος τοῦ ἀγίου. Ἀπὸ τὰ οἰκοδομήματα τοῦ κοινοβίου πού κτίσθηκε ἐπάνω ἀπὸ τοὺς χώρους τῆς λαύρας ἔχουν ἐντοπισθεῖ: τὸ κοιμητήριον, οἱ βασικοὶ τοῖχοι τῆς ἐκκλησίας, δύο καμαρωτοὶ τάφοι κάτω ἀπὸ τὴν πρόθεση καὶ βορείως τῆς προθέσεως, ὁ πύργος τῆς μονῆς, τὸ θυρωρεῖο ἀρκετὰ δωμάτια, καὶ τὸ κάτω μέρος τοῦ ἐξωτερικοῦ τείχους σὲ ὅλες σχεδὸν τίς πλευρές του. Ἀπὸ μεταγενέστερες περιόδους ἔχουν βρεθεῖ: λείψανα ἐκκλησίας ἐντὸς τοῦ κοιμητηρίου, λείψανα παρεκκλησίου ἐπάνω ἀπὸ τὸ κοιμητήριον, μέρη τῆς κεντρικῆς ἐκκλησίας, μεγάλες δεξαμενές νεροῦ ἐντὸς καὶ ἐκτὸς τοῦ συγκροτήματος τῆς Μονῆς, μιά τράπεζα, μεγάλο μέρος τοῦ Β.Δ. τείχους μέ τὴν ἐξωτερικὴ πύλη, πολλοὶ διαχωριστικοὶ καὶ ἐνισχυτικοὶ τοῖχοι, κλίμακες, διάδρομοι καὶ καμάρες ἐνὸς λαβυρινθώδους συγκροτήματος, τὸ ὁποῖο ὅμως ἐάν δέν καθαριστεῖ πλήρως δέν εἶναι δυνατόν νά διαβαστεῖ ἀρχιτεκτονικά καὶ νά προσδιορισθοῦν οἱ χρονολογικὲς φάσεις τῆς λειτουργίας του.





*Fig. 3. View of the south aisle of the main church during the 1928-30 excavations.*



*Fig. 4. The vault under the south aisle. Notice the walls upon which the vault stands and the door on the left which leads to the central vault.*



*Fig. 5. The main church after the 1928-30 excavations and the precautionary measures taken by the excavators (Dept. of Antiquities, Jerusalem, Neg. no. 3868).*

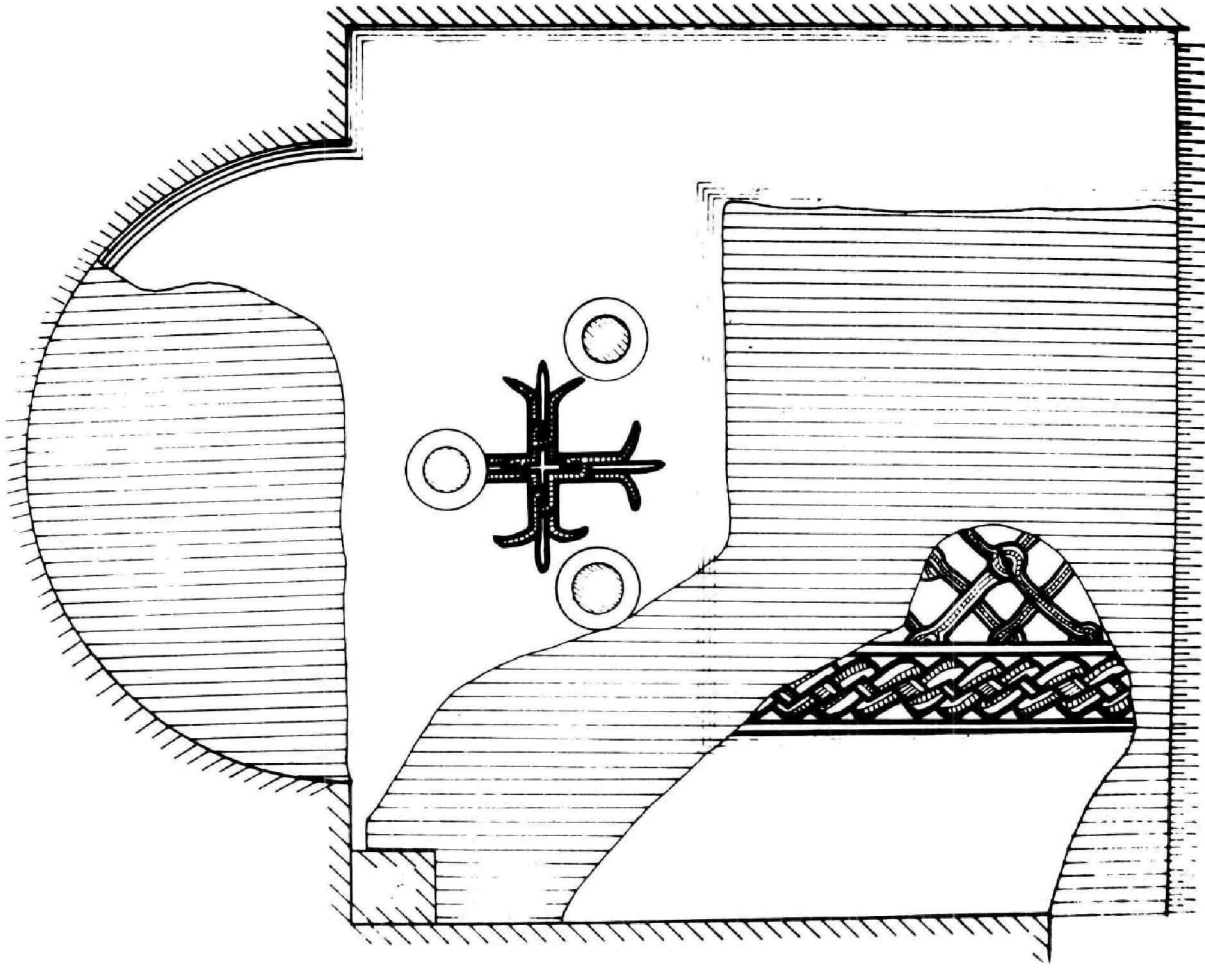


Fig. 6. Drawing of the floor of the prothesis during the 1976-79 excavations.

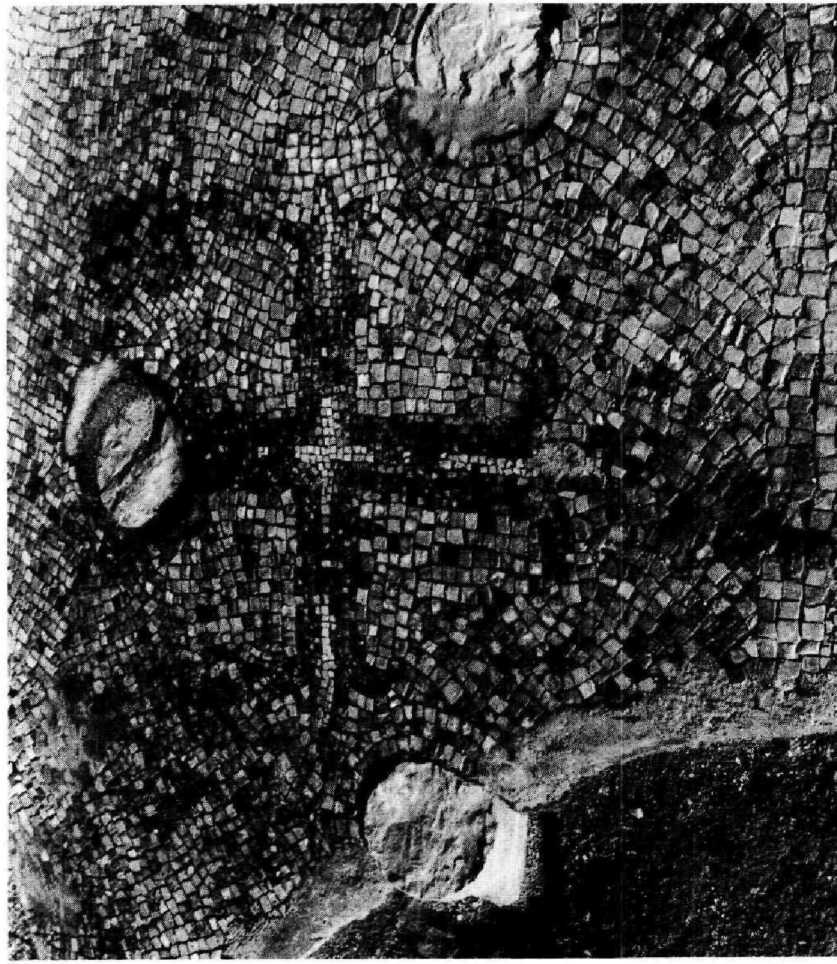


Fig. 7. Detail of the prothesis mosaics showing a cross between the three column bases of the tripod table during the 1976-79 excavations.

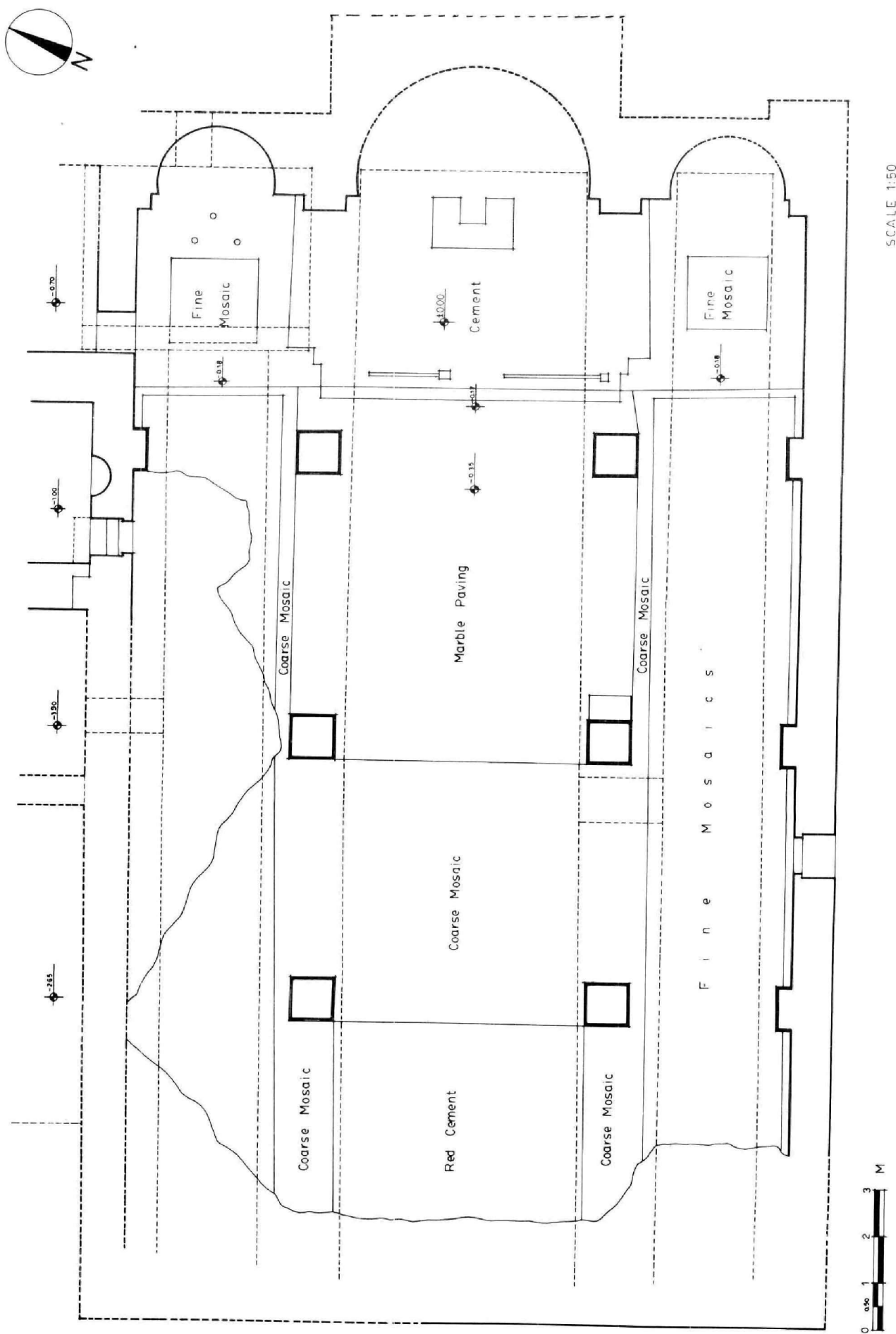
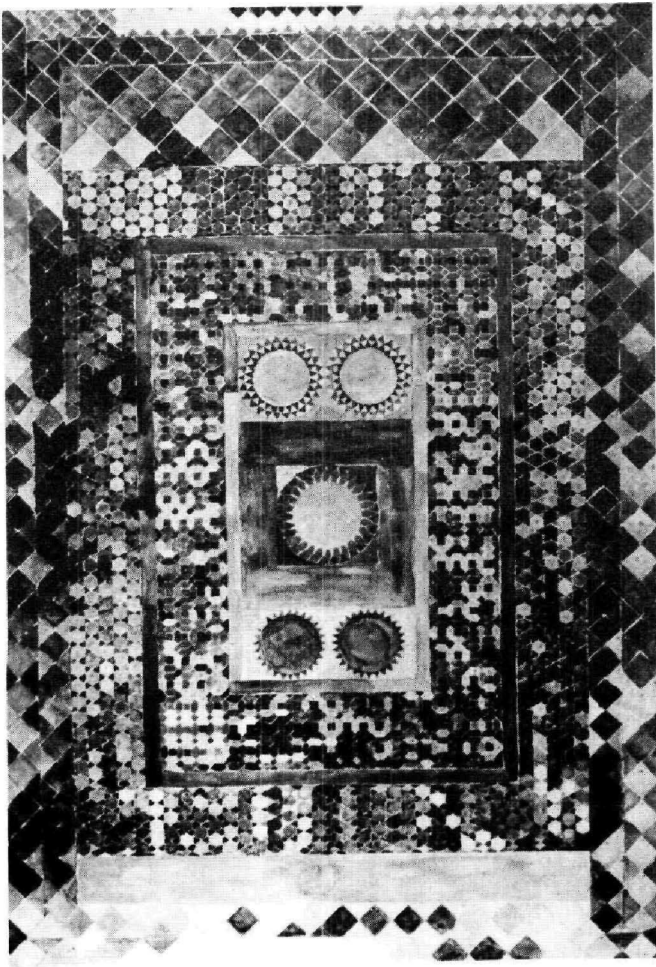


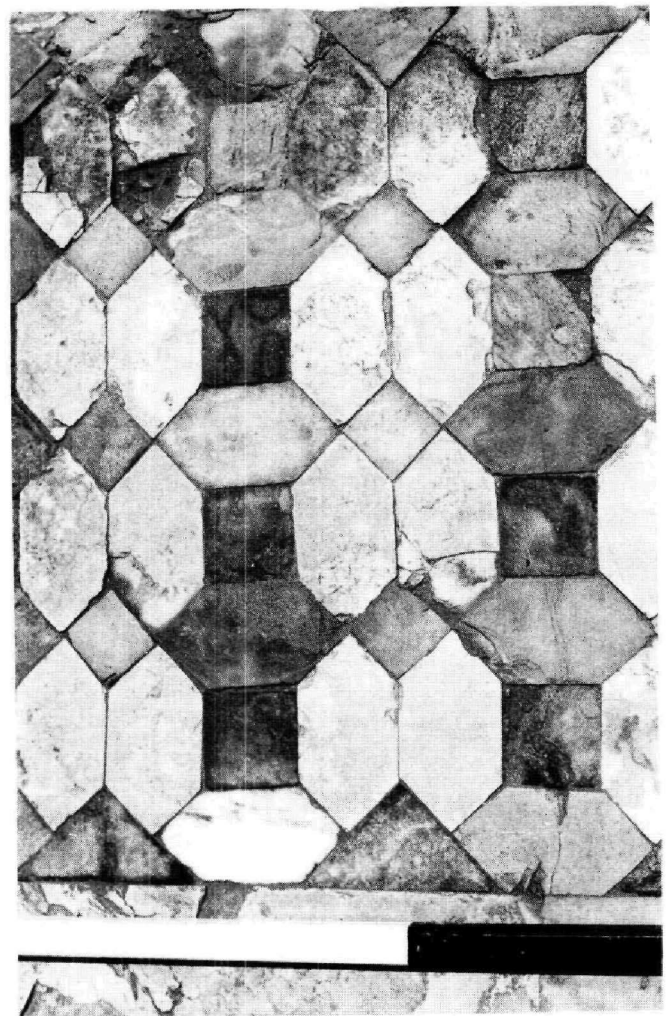
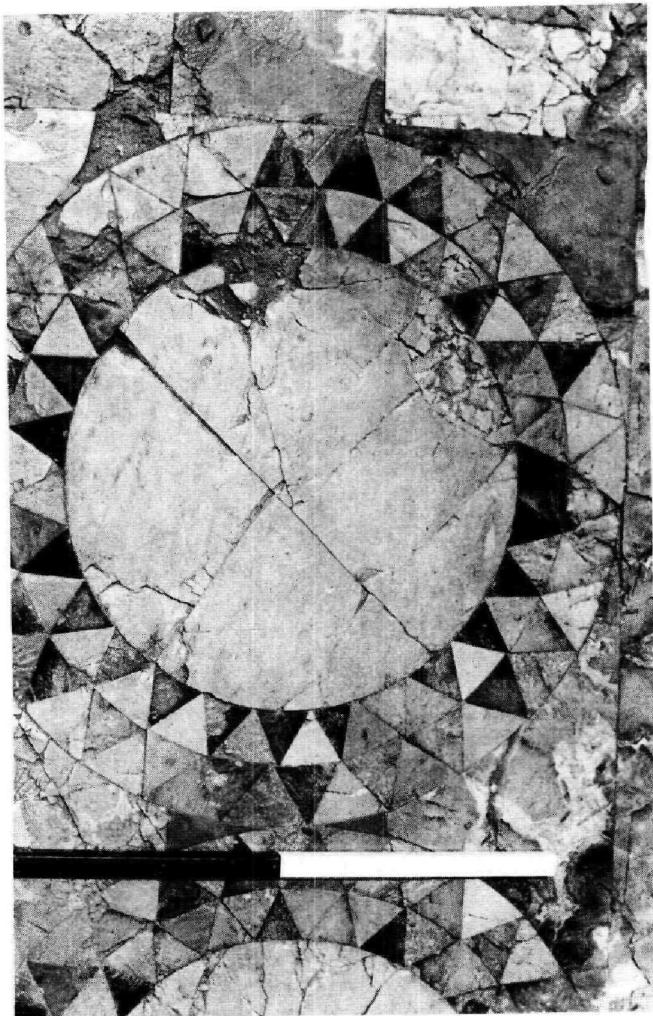
Fig. 8. Plan of the Main Church based on that of Mrs. A.H.M. Jones.



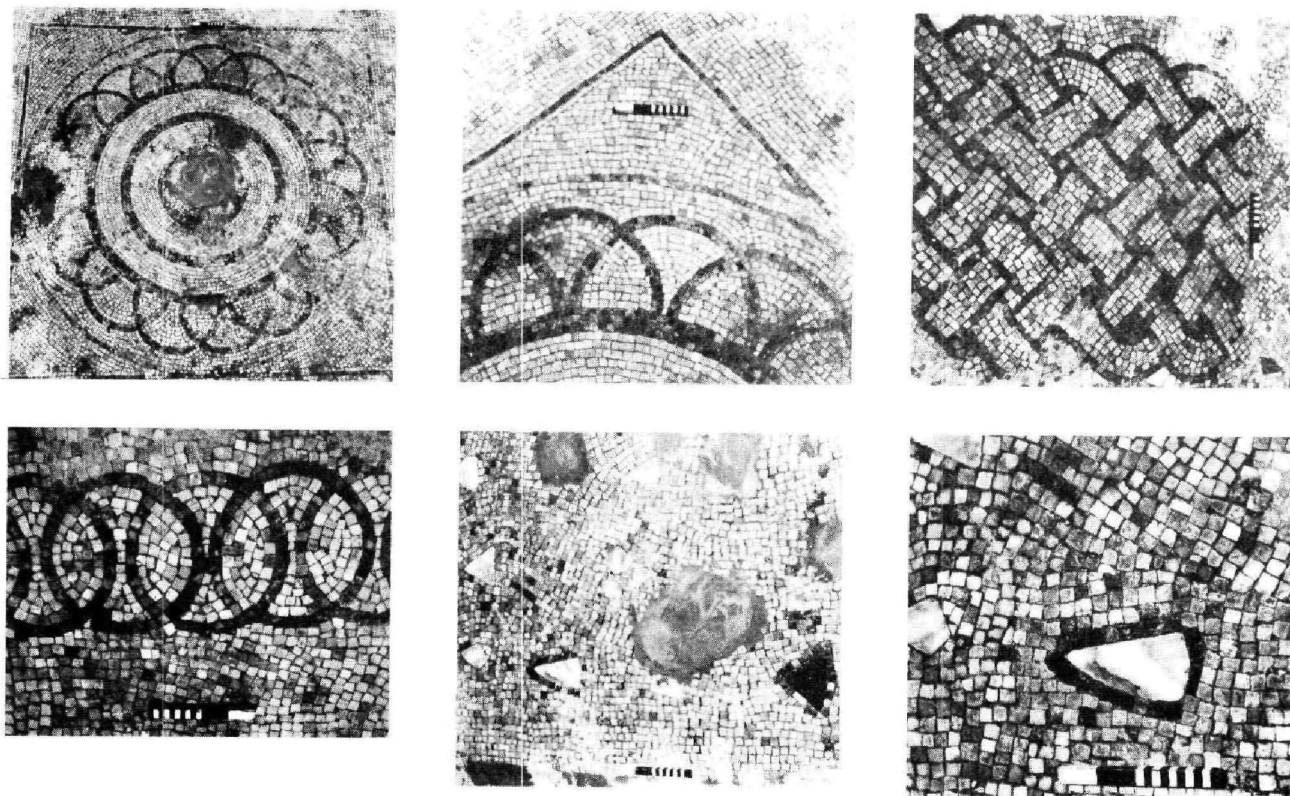


*Fig. 9. Picture of a colour painting by Mrs A. H. M. Jones: the space under the dome inlaid with coloured stones and marble in the opus sectile technique.*

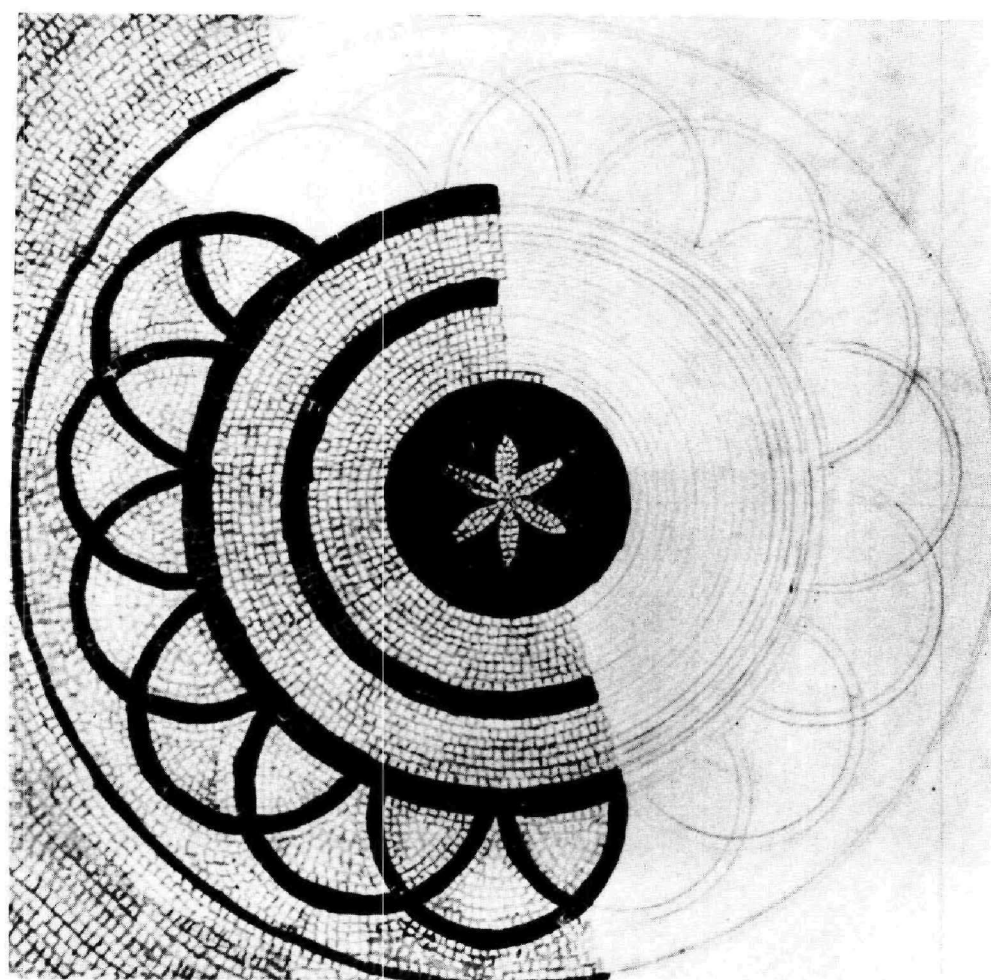
*Fig. 9a. Details of the opus sectile pavement (1976-79 excavations).*







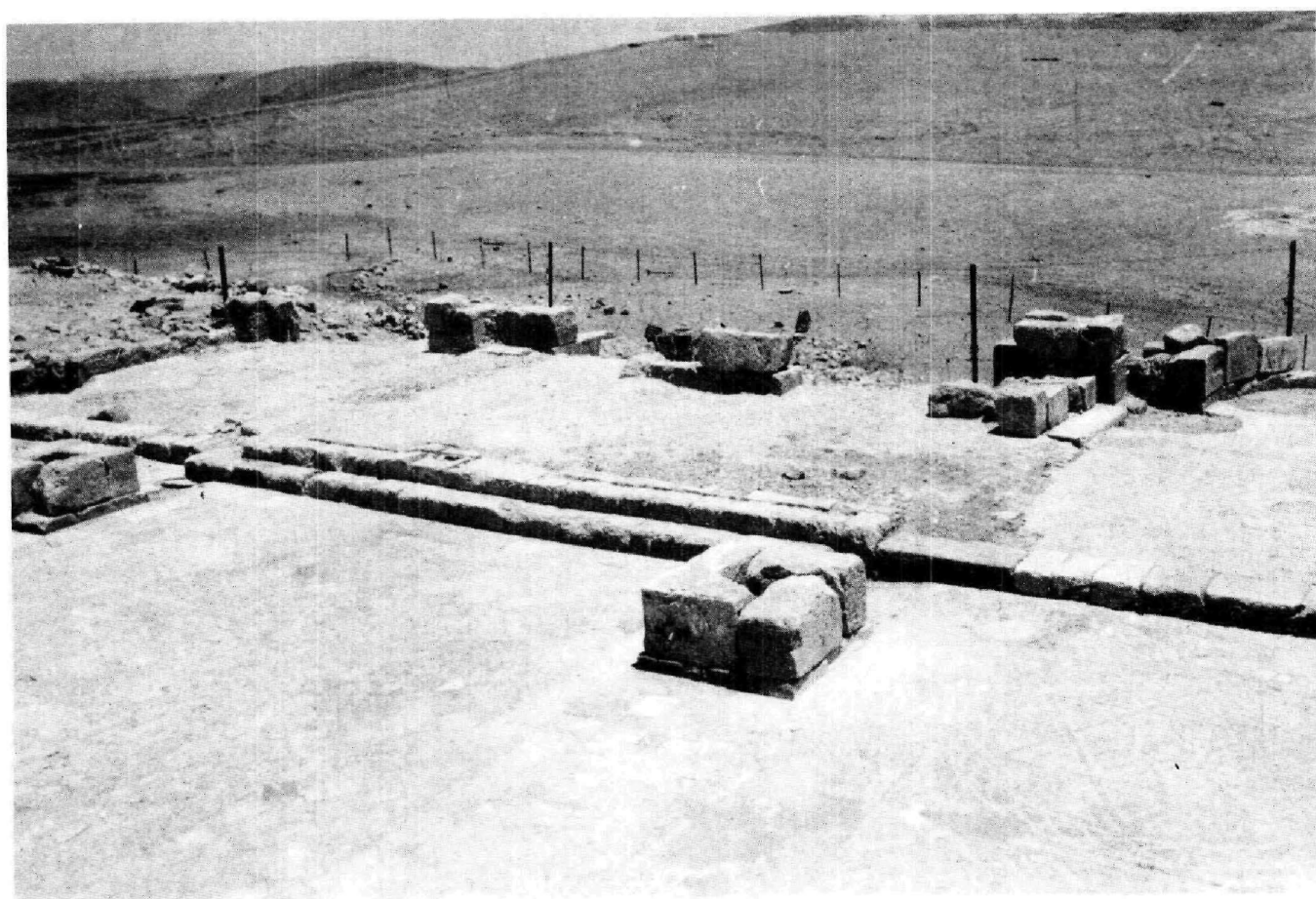
*Fig. 9b. Details of the mosaics of the central aisle (1976-79).*



*Fig. 9b. Black and white photograph of a colour painting (study) of the mosaics in the centre of the bay, by Mrs A. H. M. Jones, with a six-leaved motif at the centre.*



*Fig. 10. The prothesis floor after its partial collapse (winter 1979-80).*



*Fig. 11. View of the presbyterion during the 1976-79 excavations.*



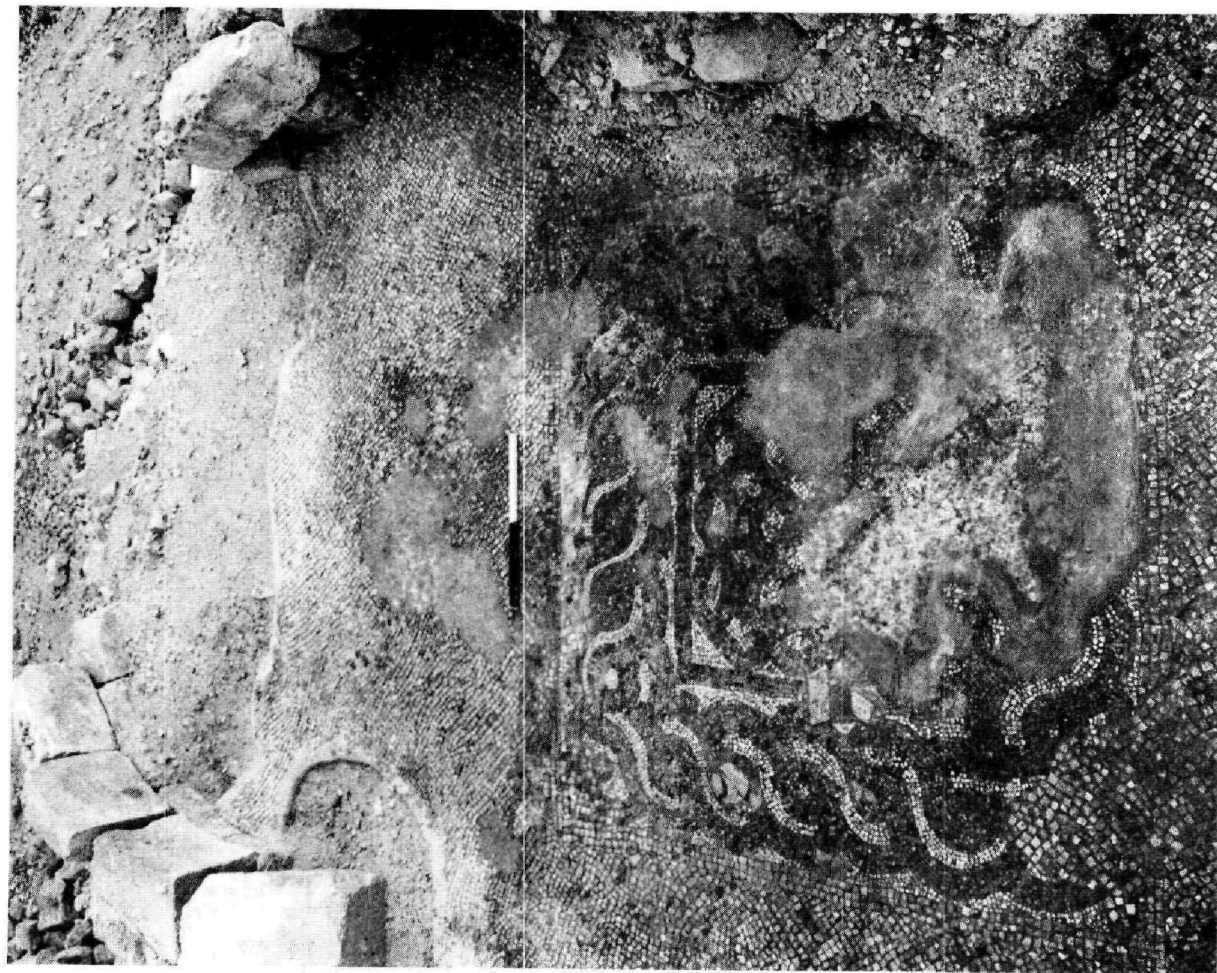


Fig. 12a. View of the restored floor of the diaconicon during the 1976-79 excavations.

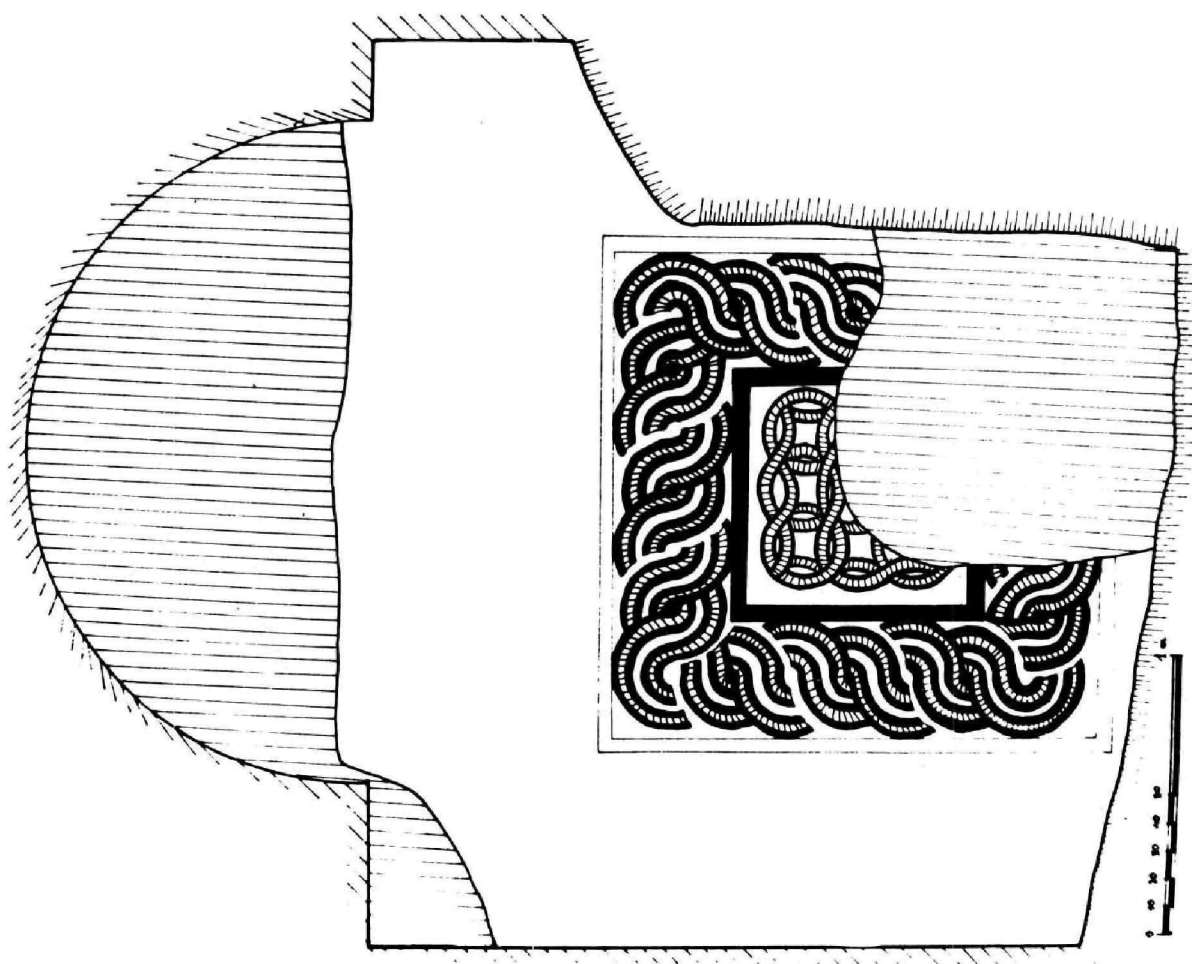


Fig. 12. Drawing of the floor of the diaconicon during the 1976-79 excavations.

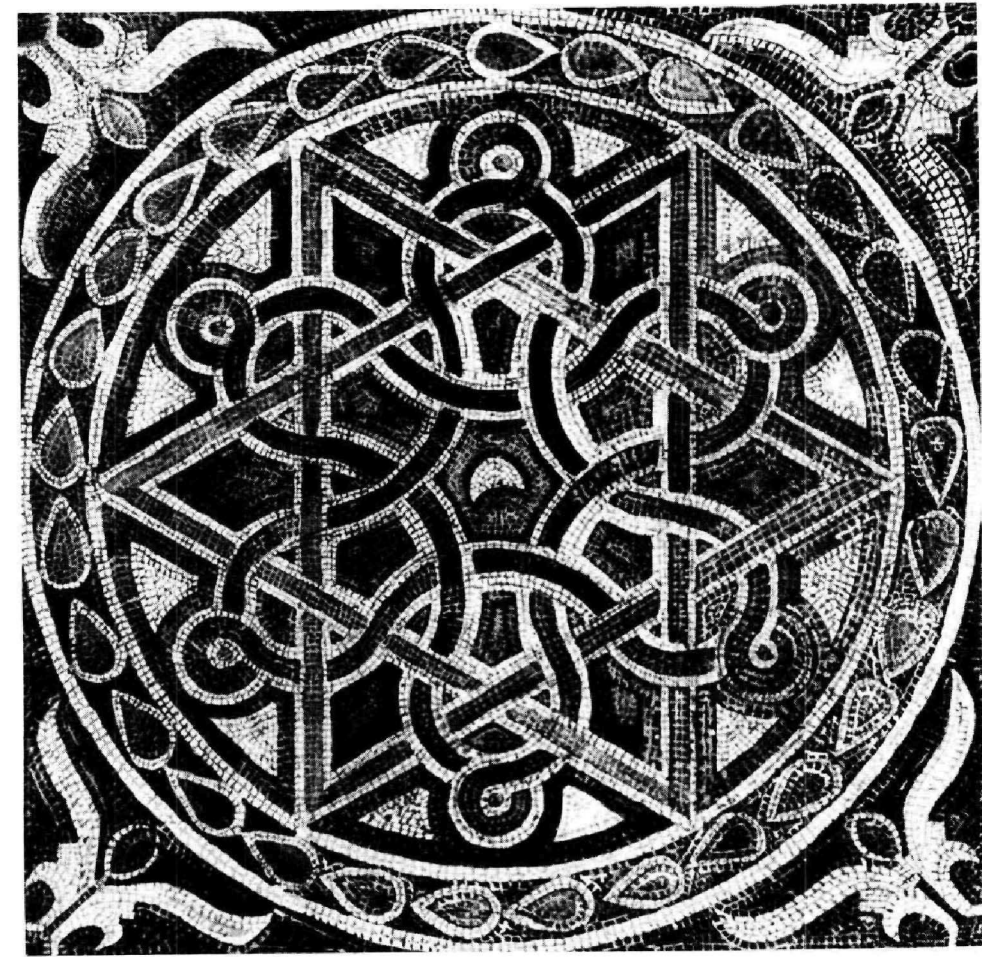


Fig. 13. Black and white photograph of a colour painting by Mrs A. H. M. Jones, south aisle, first medallion from the east, depicting a six-pointed star in circular frame.

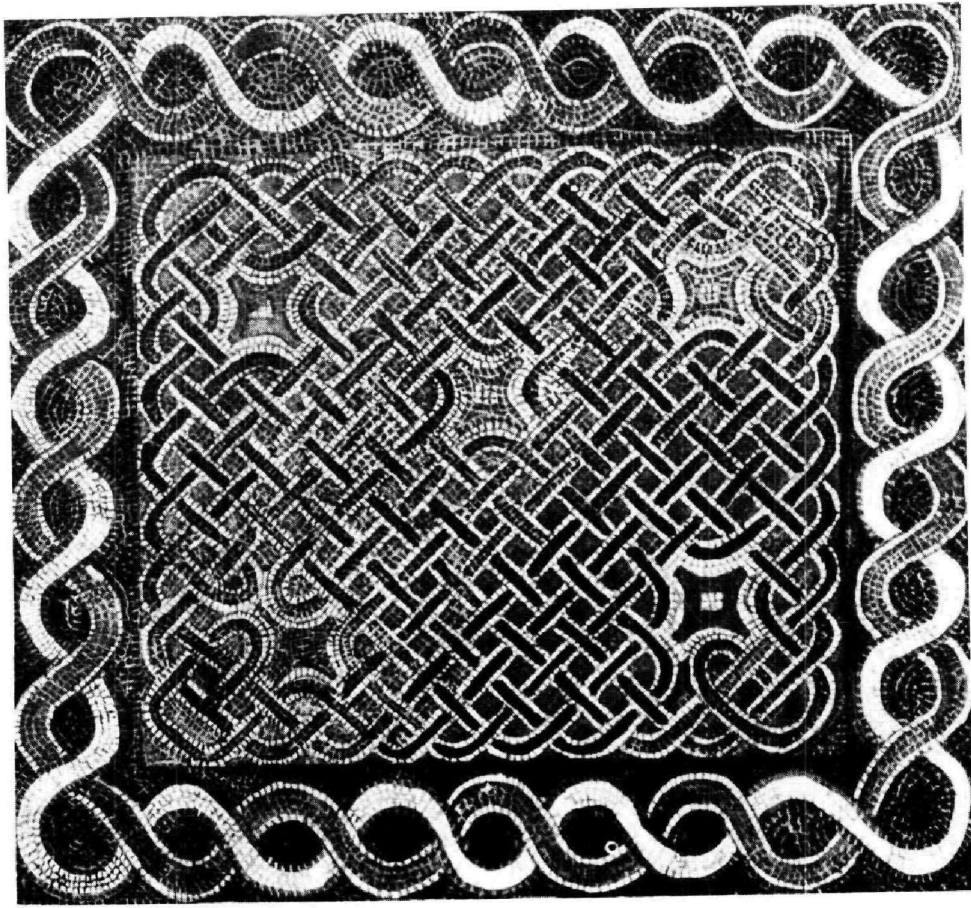
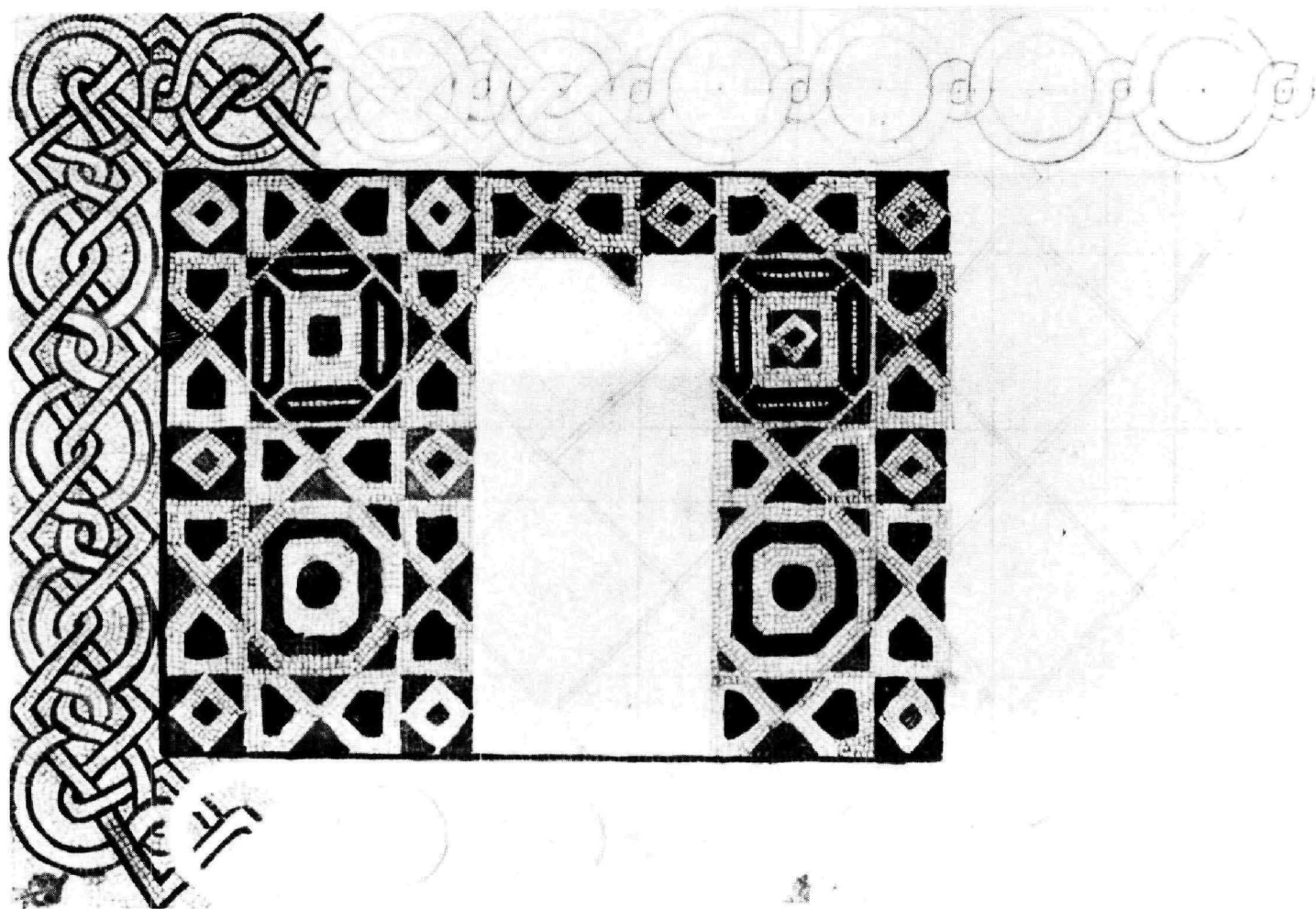


Fig. 14. Black and white photograph of a colour painting south aisle, second medallion from the east, by Mrs A. H. M. Jones, 1928-30.

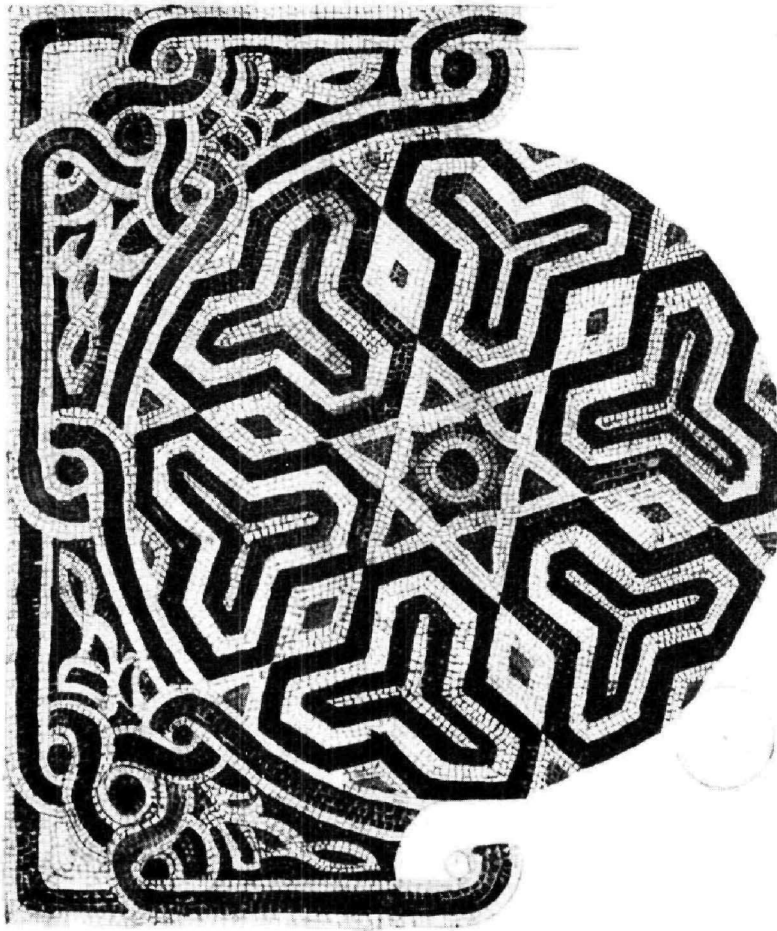


*Fig. 15. Black and white photograph of a colour painting (study), south aisle, third medallion from the east, by Mrs A.H.M. Jones depicting ten-pointed star within circular frame.*



*Fig. 16. Black and white photograph of a colour painting (study), south aisle, fourth medallion from the east, by Mrs A. H. M. Jones.*

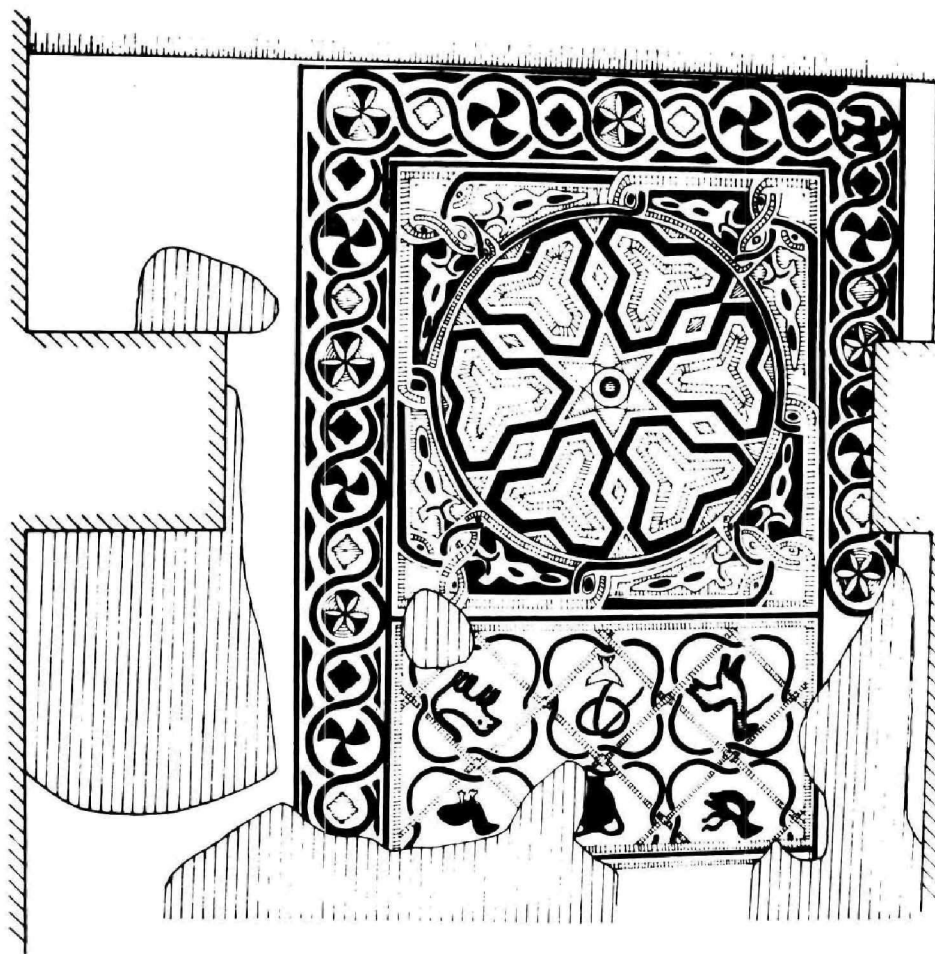




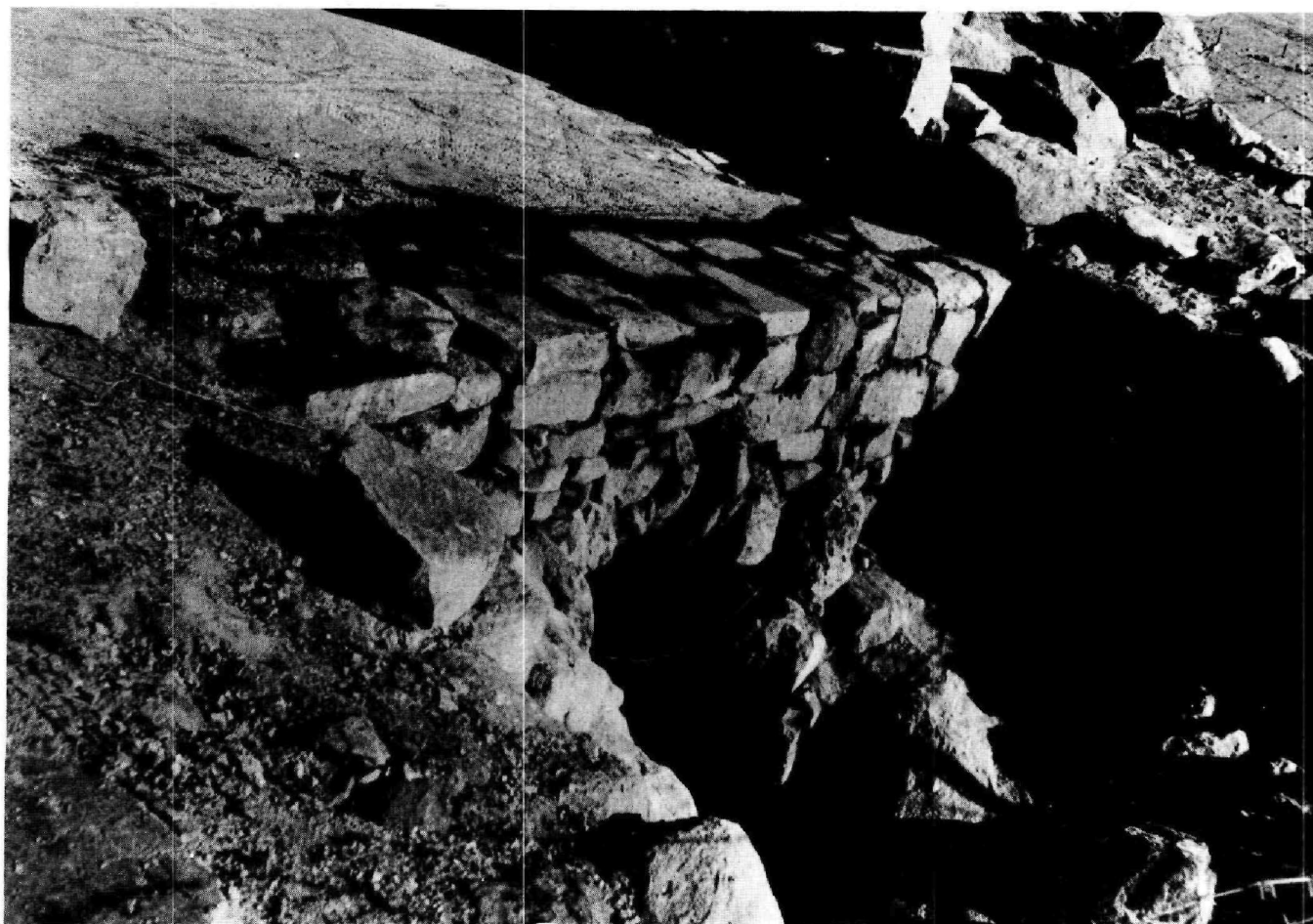
*Fig. 17. Photograph of colour painting (study), south aisle, fifth medallion from the east, by Mrs A. H. M. Jones depicting central six-pointed star with diamond outline on each point enclosed in a circle.*



*Fig. 18. View of the western part of the south aisle floor during the 1976 excavations.*



*Fig. 18a. Drawing of the mosaics in the western part of the south aisle during the 1976-79 excavations.*

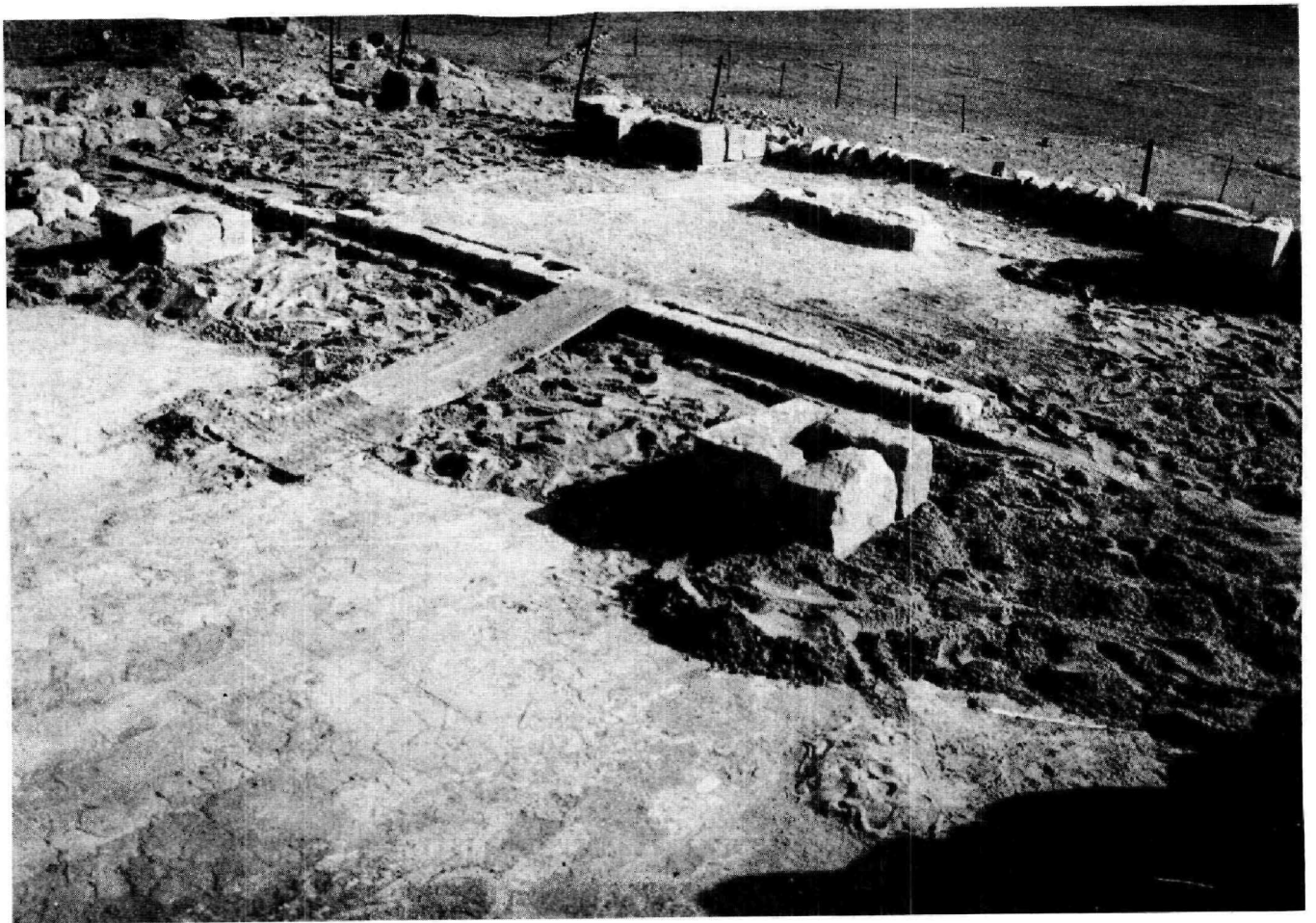


*Fig. 18b. Restoration and protective measures taken at the western end of the southern aisle, 1978.*





*Fig. 19. The main church from the northwest after some basic protective measures had been taken at the end of the 1978 season.*



*Fig. 20. Covering of the floor of the church with sand at the end of the 1979 excavation season.*





Fig. 21. Photograph of a colour painting by Mrs. A. H. M. Jones of the lower part of a warrior saint found on one of the pilasters of the south wall of the main church during the 1928 excavations.

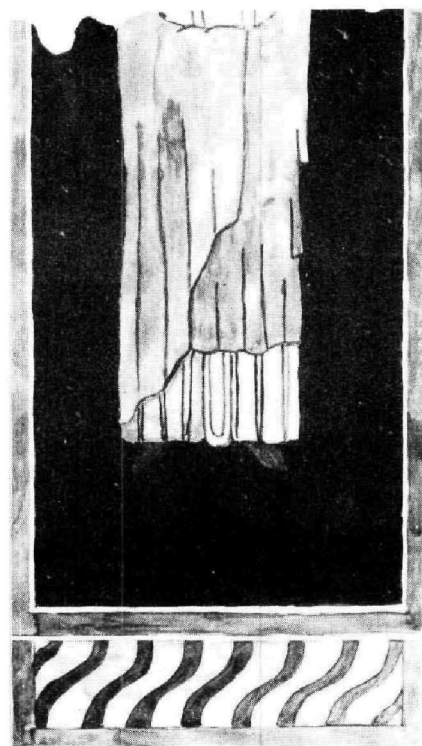
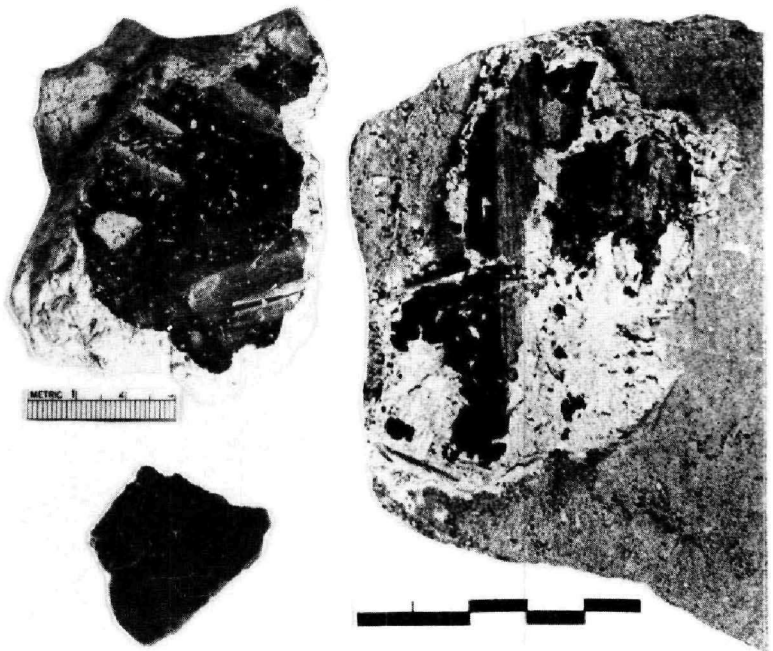


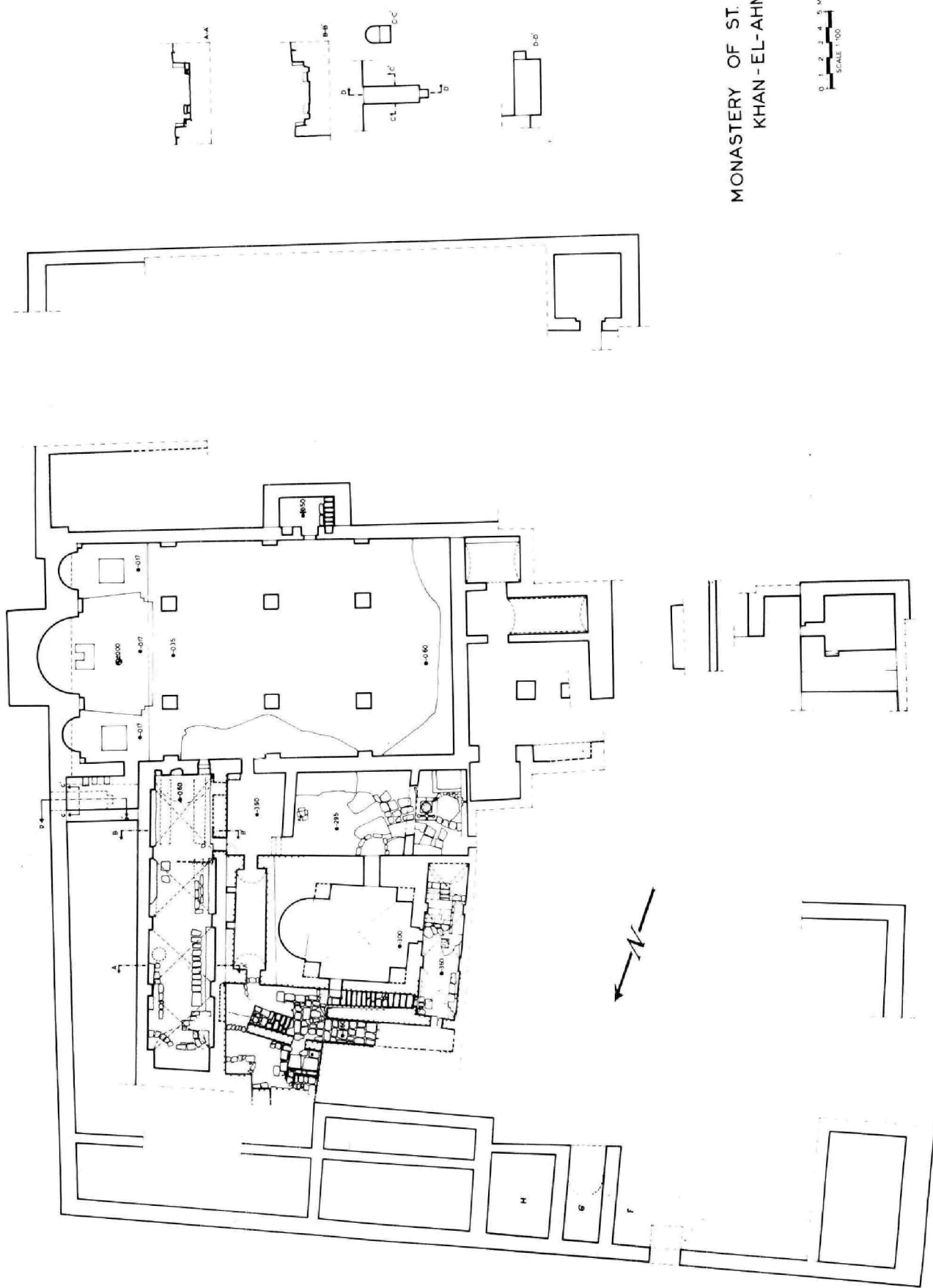
Fig. 22. Photograph of a colour painting by Mrs A.H.M. Jones of the lower part of a figure with long robes found on another pilaster of the south wall of the main church. The originals no longer exist. (Courtesy of St. Gregory and St. Macrina House, Oxford).



Fig. 23. Photograph of a fresco of a saint's head pieced together from large fragments found up against the middle of the west wall in the main burial chamber during the 1928-30 excavations. Now in the basement of the Rockefeller Museum in Jerusalem.



Figs 24, 24a. Fragments of frescoes found among the debris.



MONASTERY OF ST. EUTHYMIUS  
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Fig. 25. General plan of the excavations based upon a plan made by Mrs A.H.M. Jones in 1928-30 (new areas excavated in 1976-79, shaded).

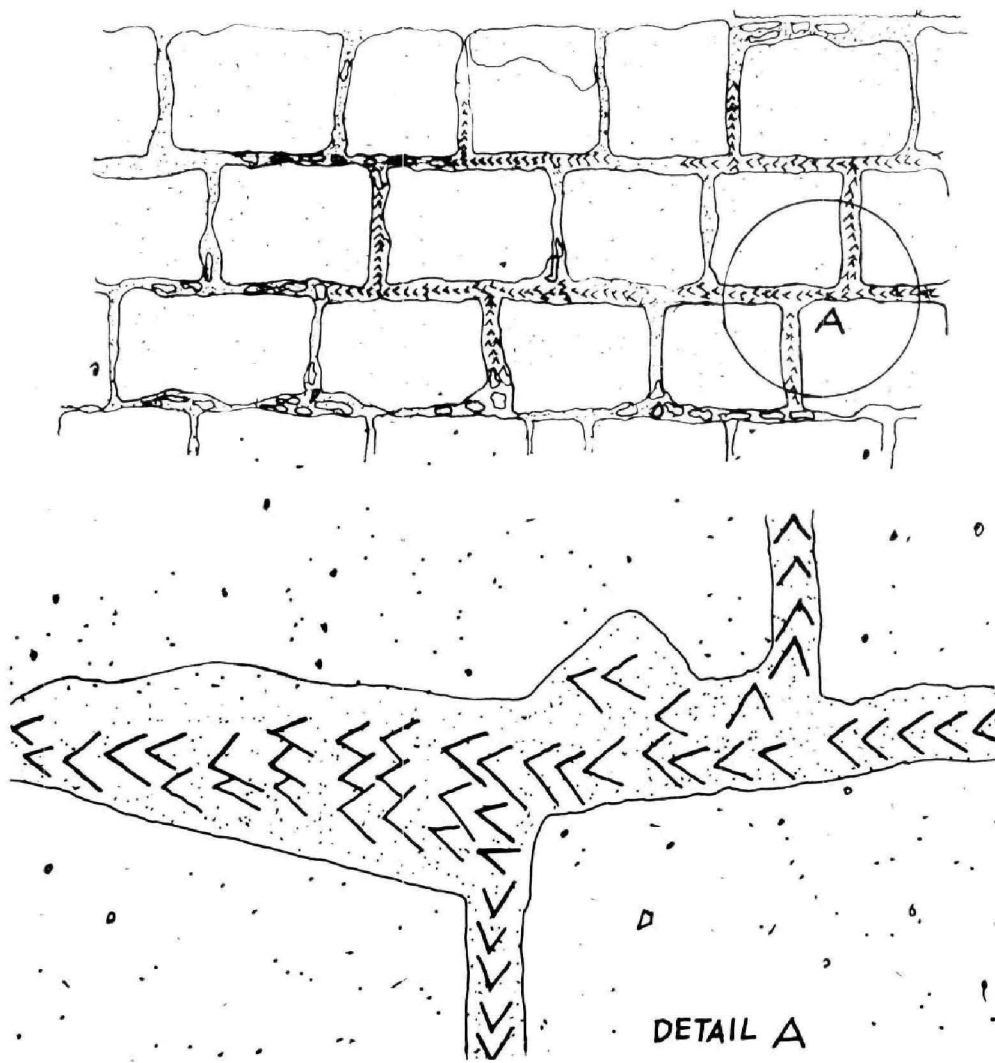


Fig. 26. Drawing of wall stones pointed with white plaster with characteristic trowel imprints during the 1976-79 excavations.

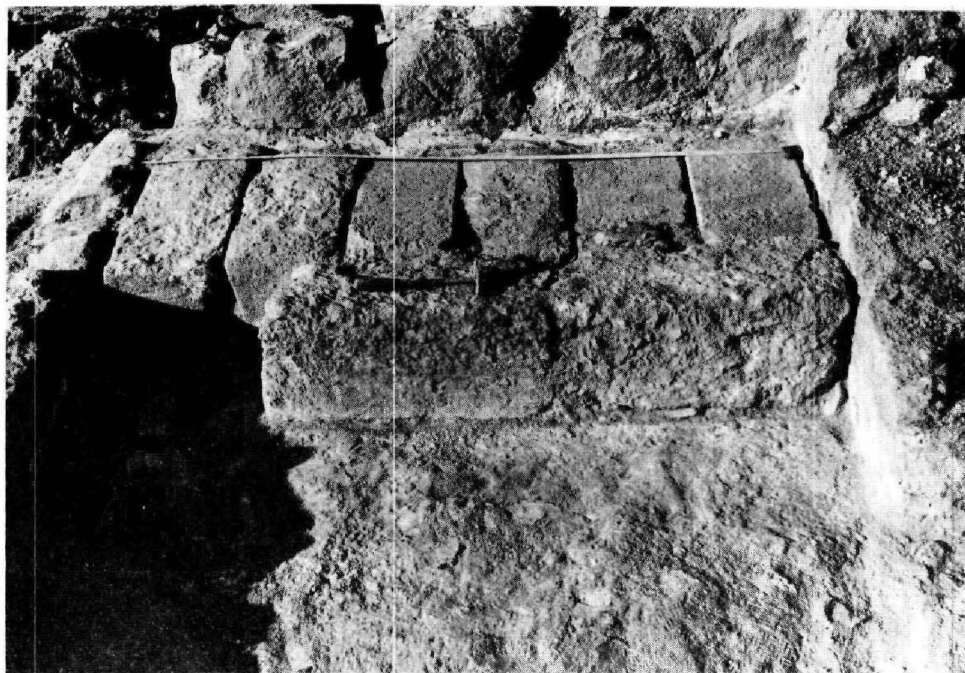


Fig. 27. The stone bench along the western wall of the sacristy projecting along the south wall of the main church, 1979.

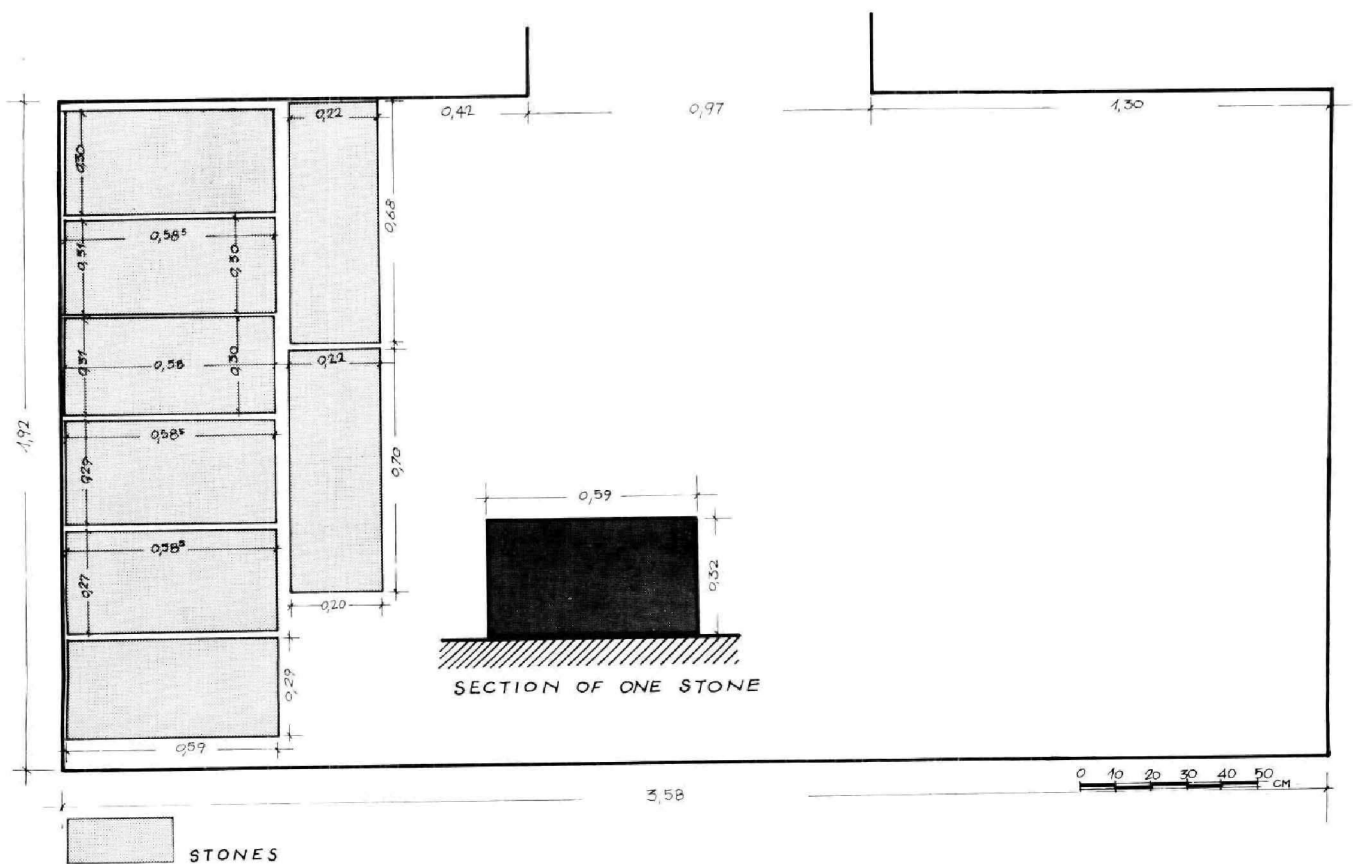


Fig. 28. Plan of the south sacristy (after Katsibinis, 1977).

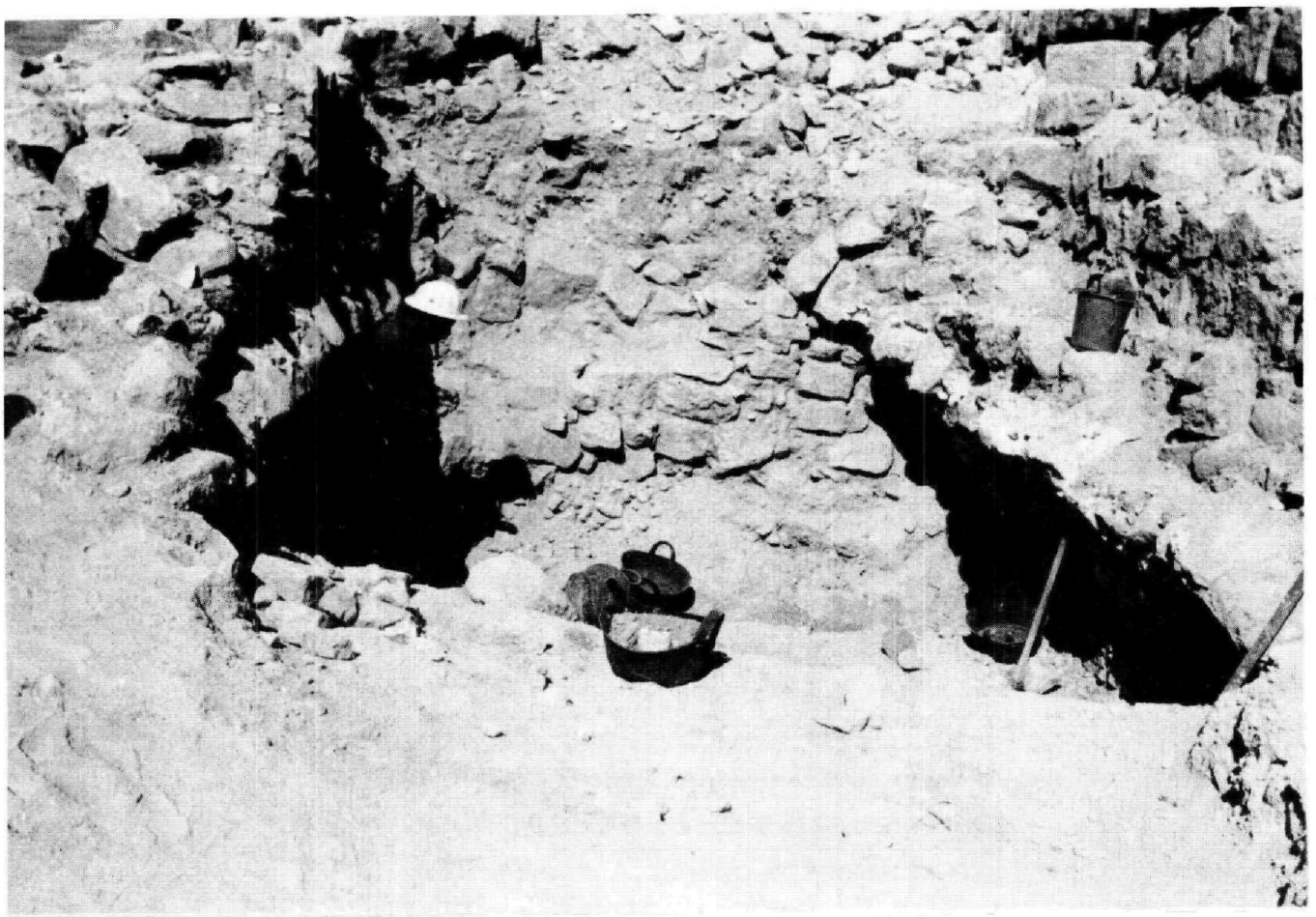
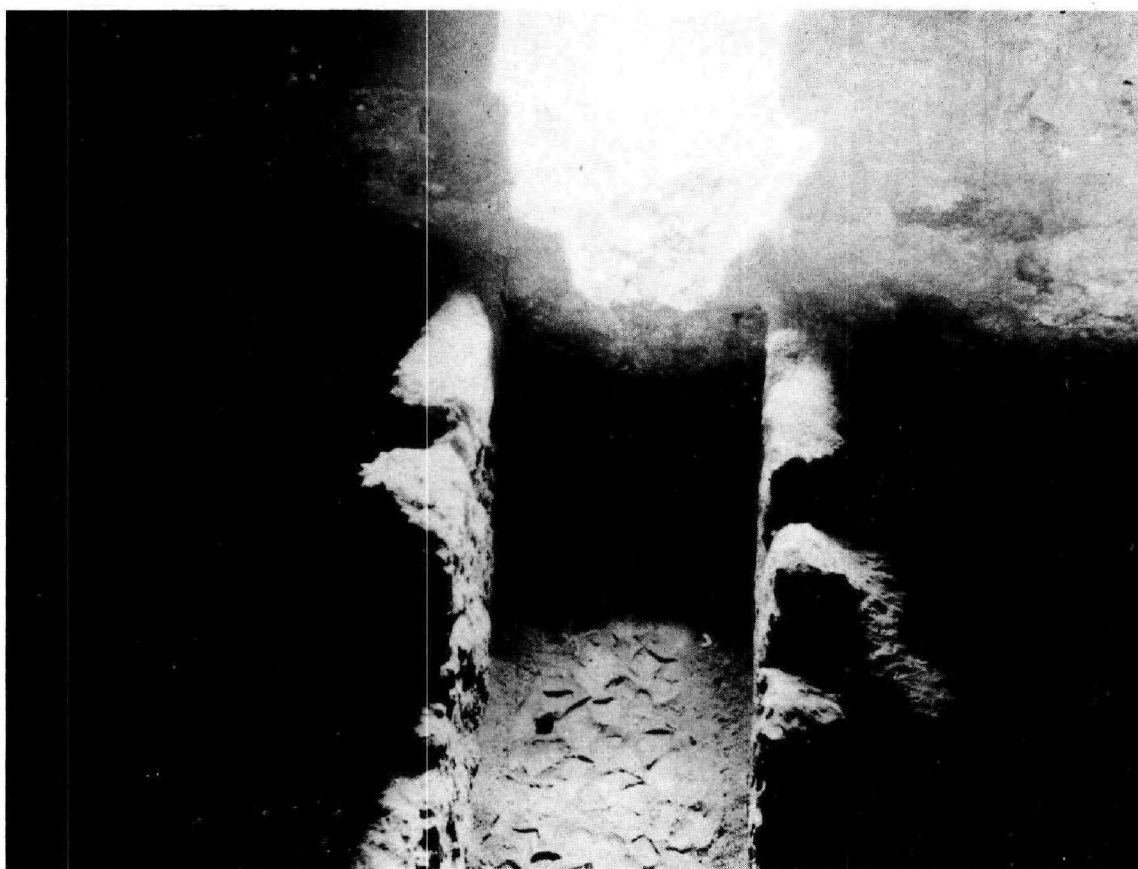


Fig. 29. The collapsed vaulted room at the southeast corner outside the main church, 1978.





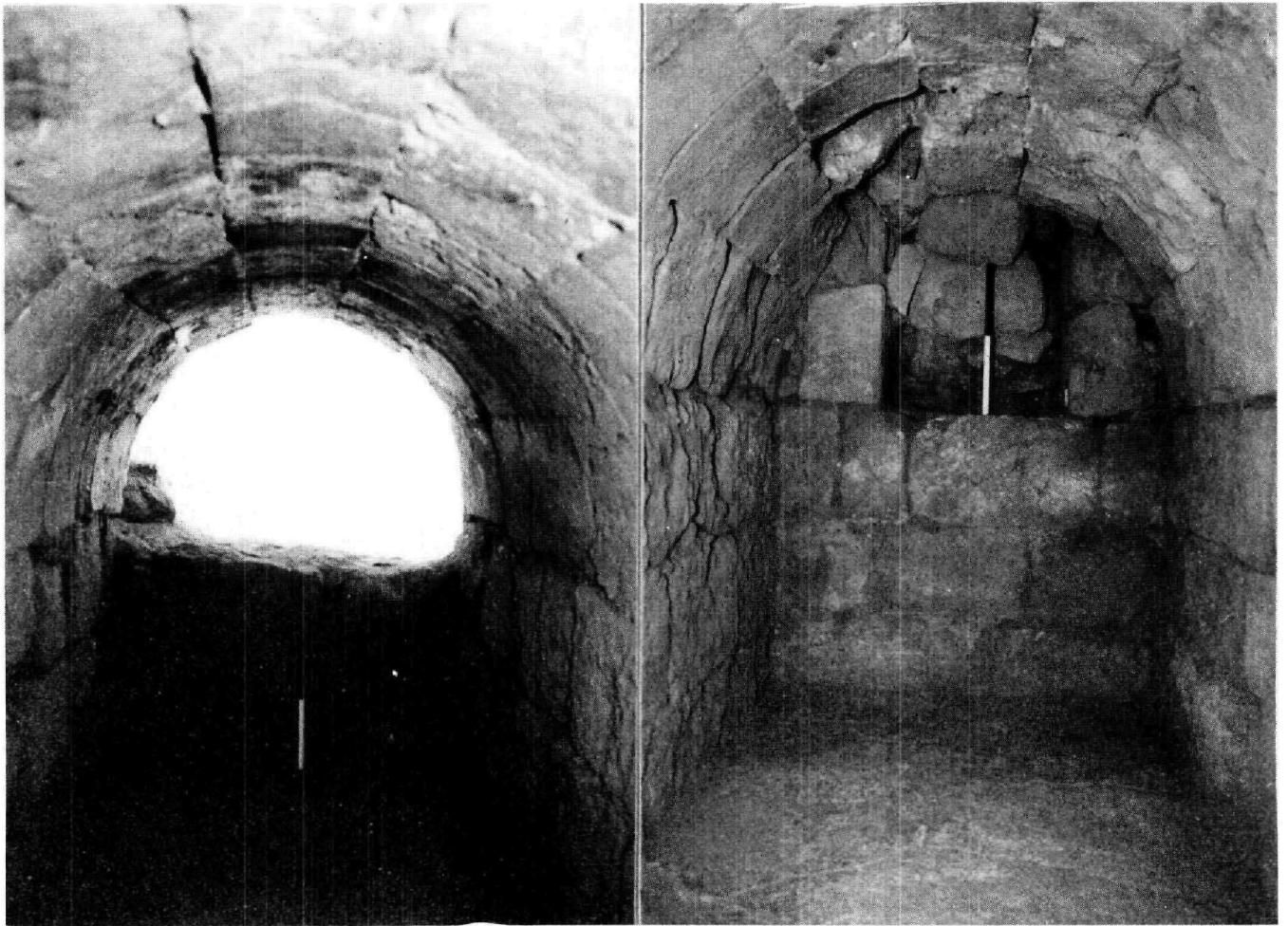
*Fig. 30. Part of the large vault under the prothesis (to the left) and of the small vault under the sacristy (to the right) from the east, 1979.*



*Fig. 31. Two low partitions forming two troughs used as tombs with the aperture in the east wall in the chamber under the prothesis of the main church during the 1928-30 excavations.*



*Fig. 32. Close-up of the small vault under the sacristy during the 1979 excavations.*



*Fig. 33. Interior of the small vault from the west, Fig. 34. Interior of the small vault from the east, 1979.*

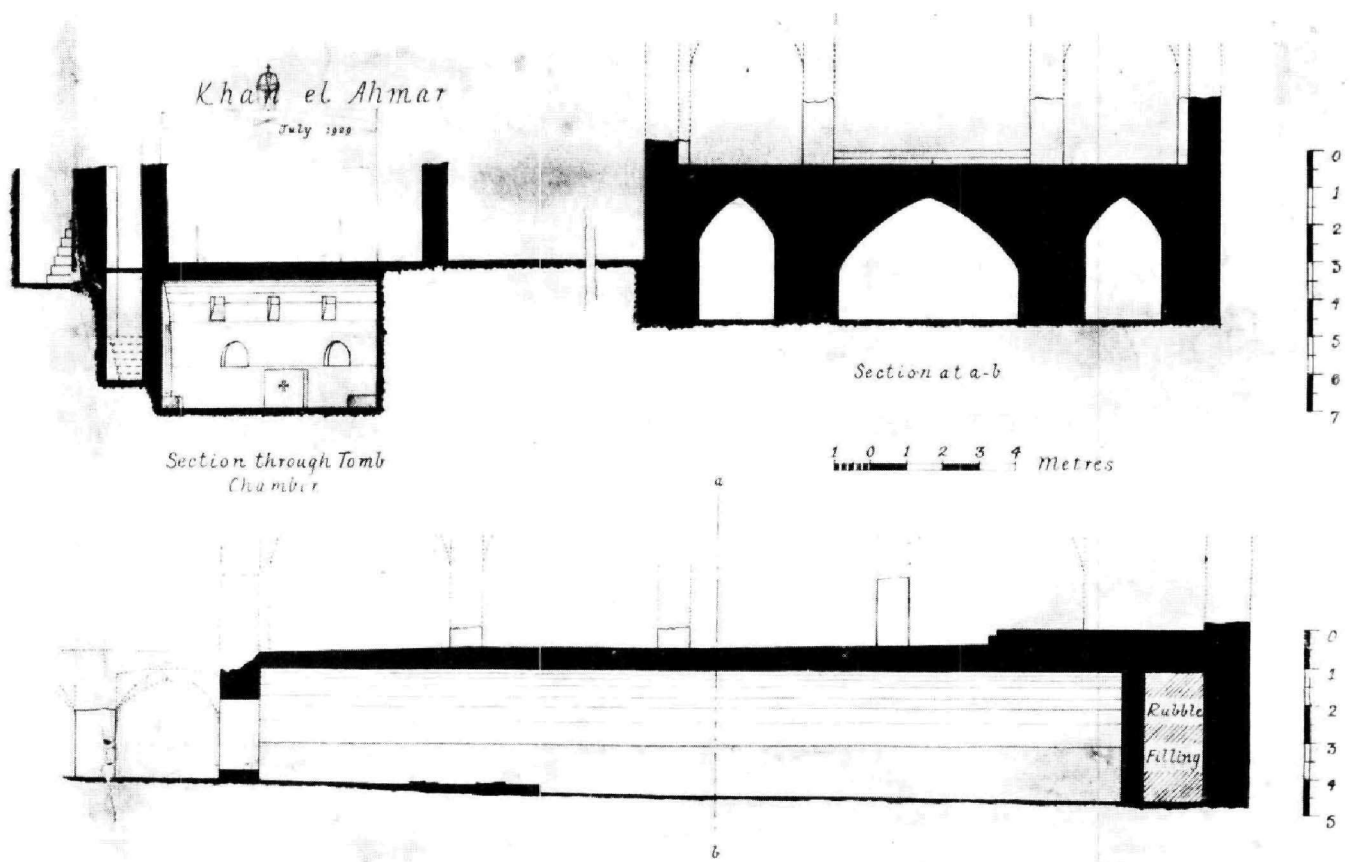


Fig. 35. Sections of the main burial chamber and the main church during the 1928-30 excavations.



Fig. 36. The chapel above the main burial chamber during the 1976-79 excavations.

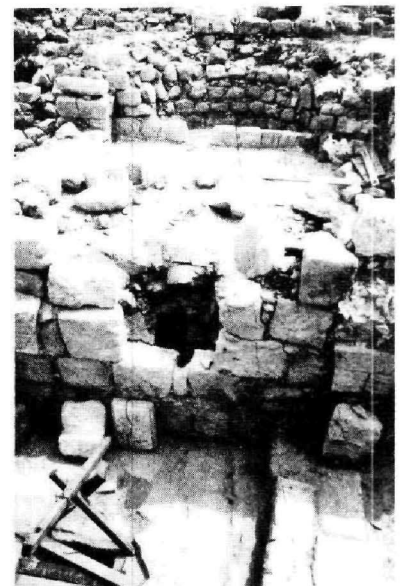


Fig. 36a. The chapel above the main burial chamber; notice one of the inspected windows in the roof of the vault below.

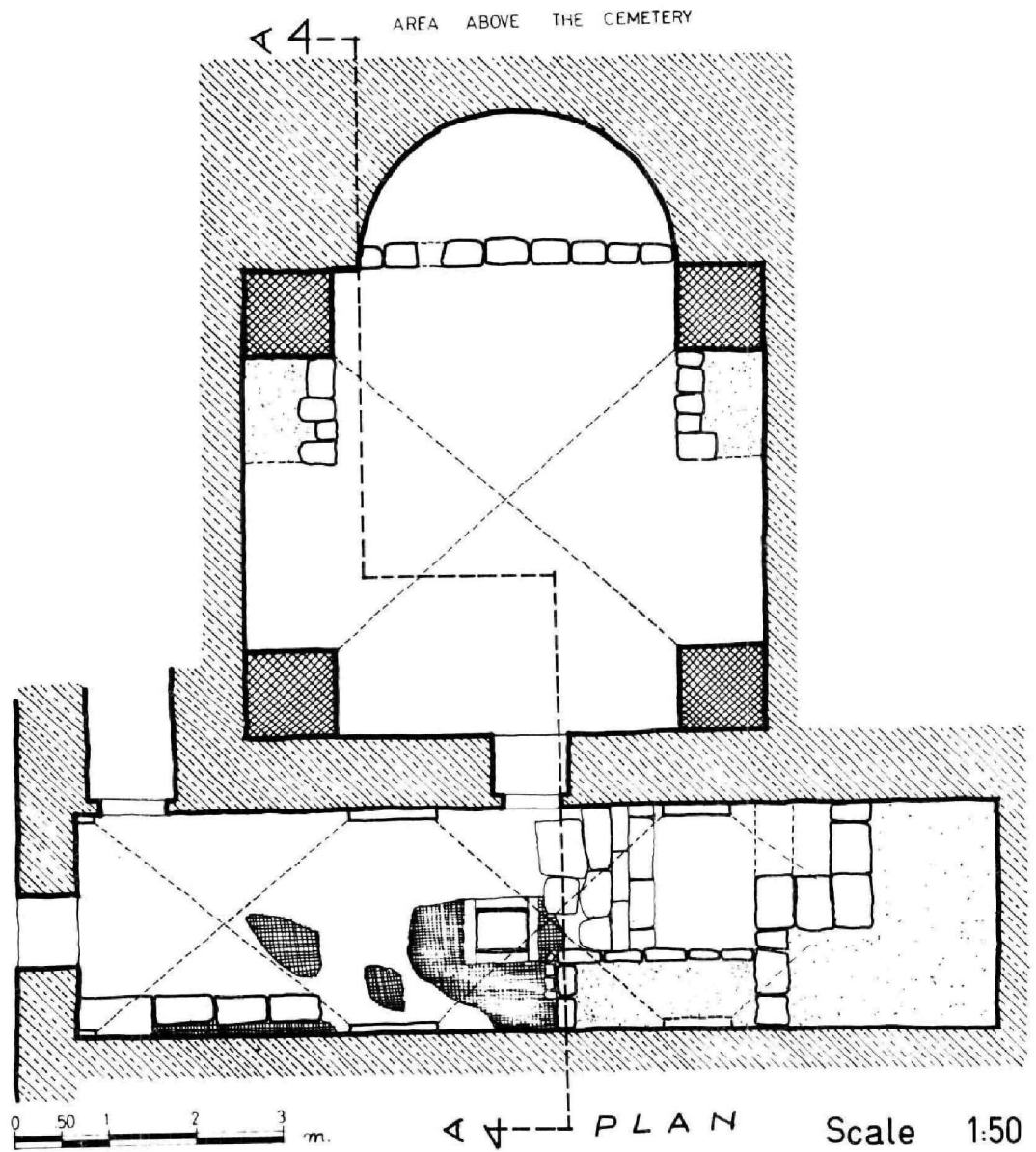


Fig. 37. Plan of the area above the cemetery (1976-79 excavations).

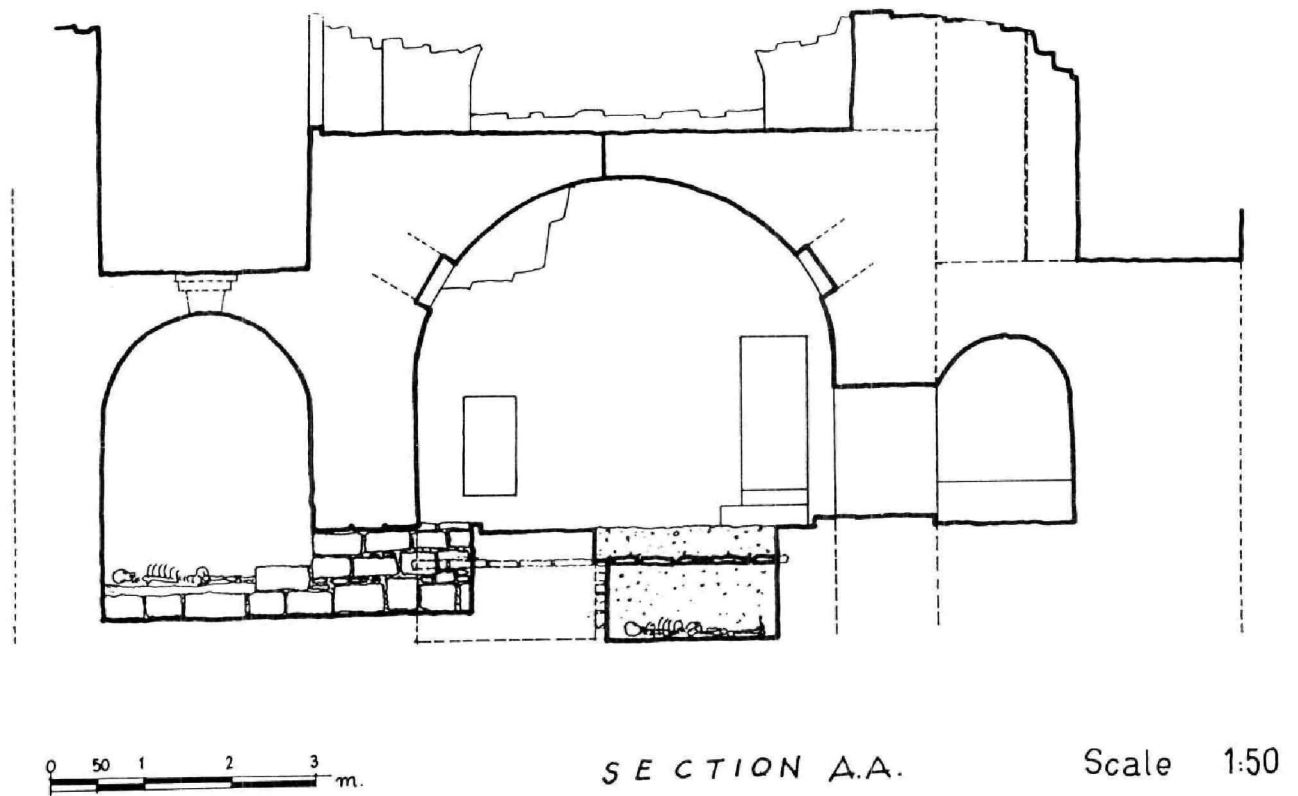
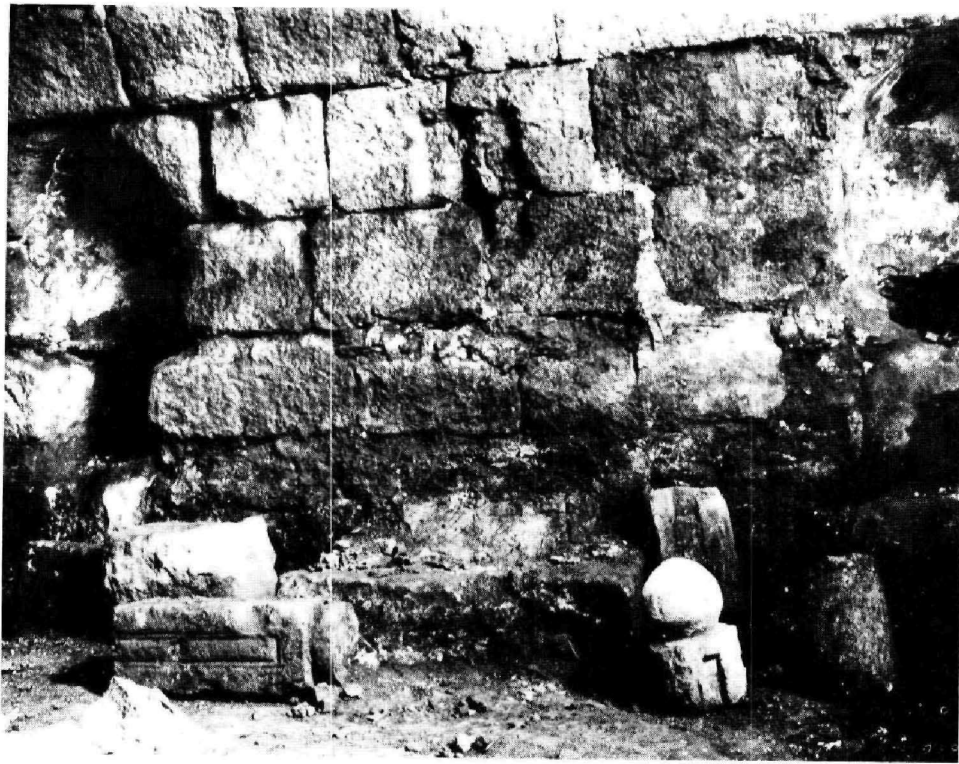


Fig. 38. Section A.A. of the cemetery block (1976-79 excavations).





*Fig. 39. East wall of the main burial chamber, the two niches, the remains of the altar and several architectural fragments found during the 1928-30 excavations.*



*Fig. 40. East wall of the main burial chamber: tombs in foreground; section of excavated floor above; and the remains of the two niches (1976-79 excavations).*

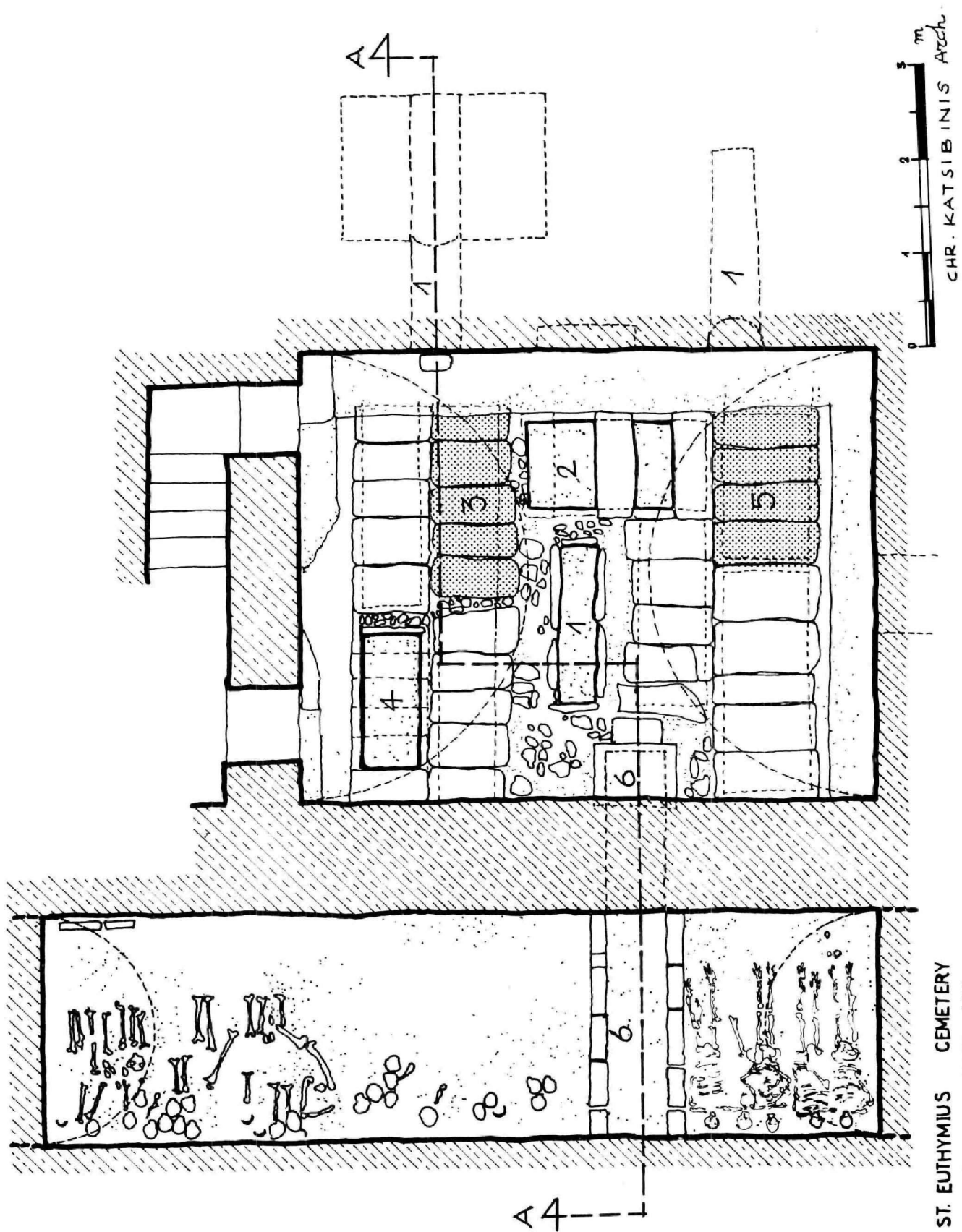


Fig. 41. Plan of the cemetery (shaded areas excavated).

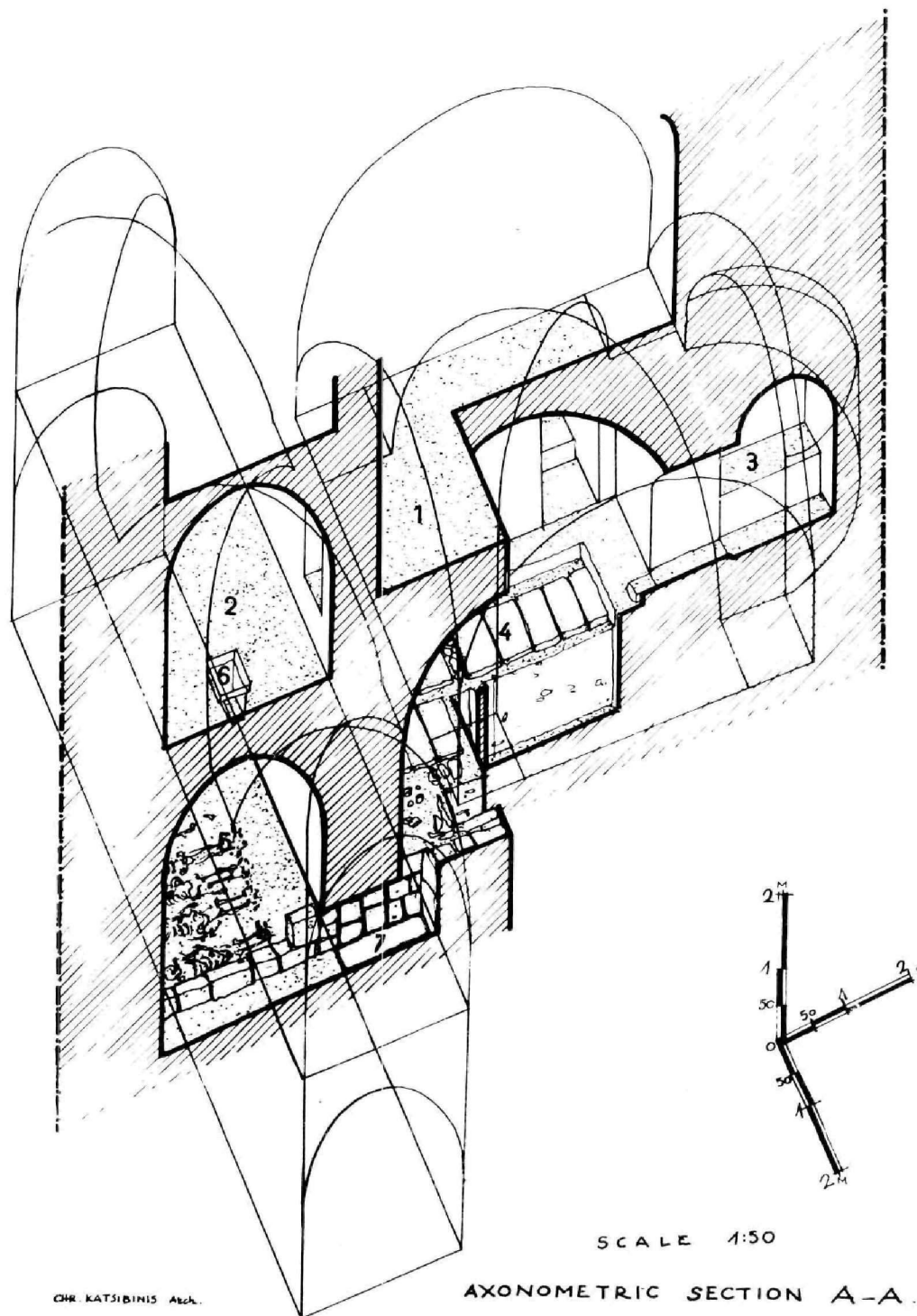


Fig. 42. Axonometric section A.A. of the cemetery (after Katsibinis, 1979).

1. Floor of the chapel
2. Corridor west of the chapel
3. Tombs N.E. of the main burial chamber
4. Level of the tombstones in the main burial chamber
5. Level of the western burial chamber
6. Ventilation and light window
7. Blocked passageway to the W. burial chamber

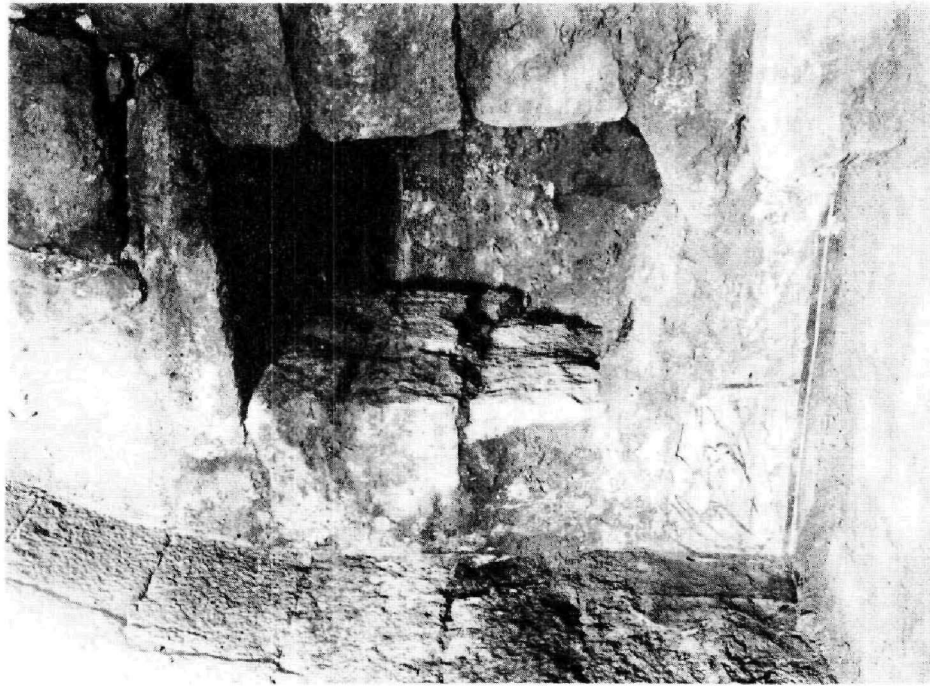


Fig. 43. Northwest corner of the main burial chamber showing the square aperture on the north wall and fragments of fresco continuing to below floor level at the corner during the 1928-30 excavations.

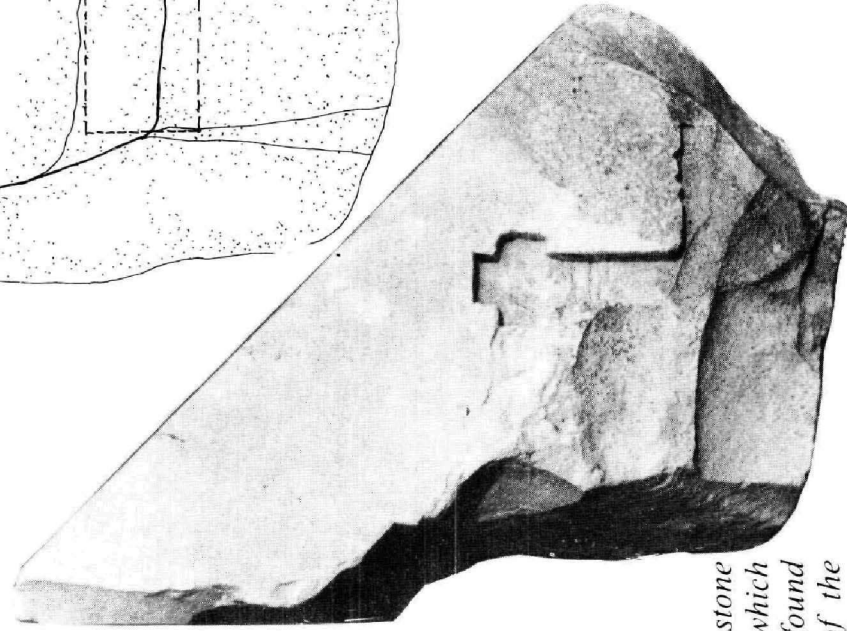


Fig. 44. A large fragment of a soft stone with a cavity 0.01 cm deep which held a double-armed cross found in the southeast corner of the main burial chamber in 1976.

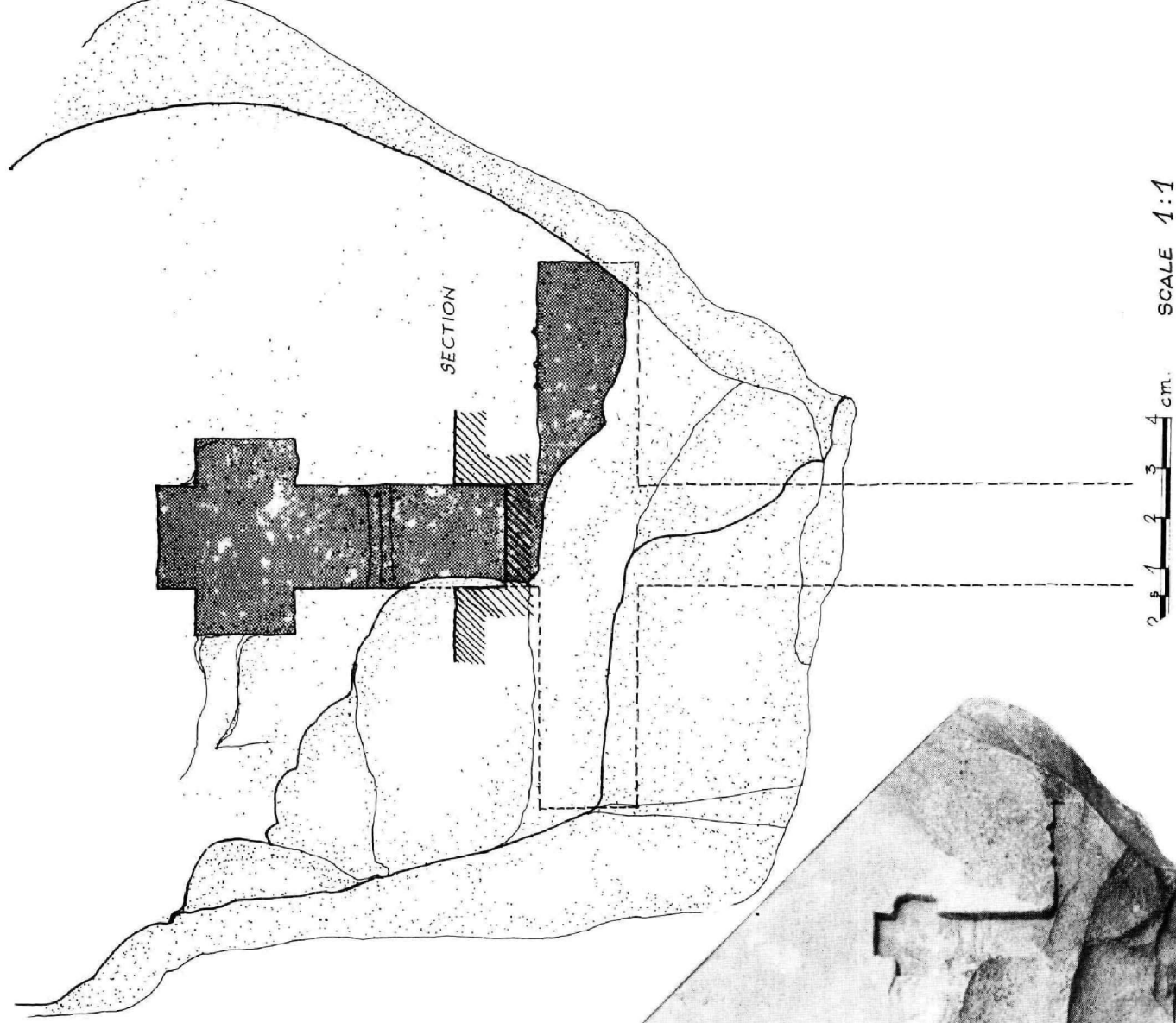


Fig. 45. Reconstruction drawing of the stone with the cavity which held a double-armed cross.

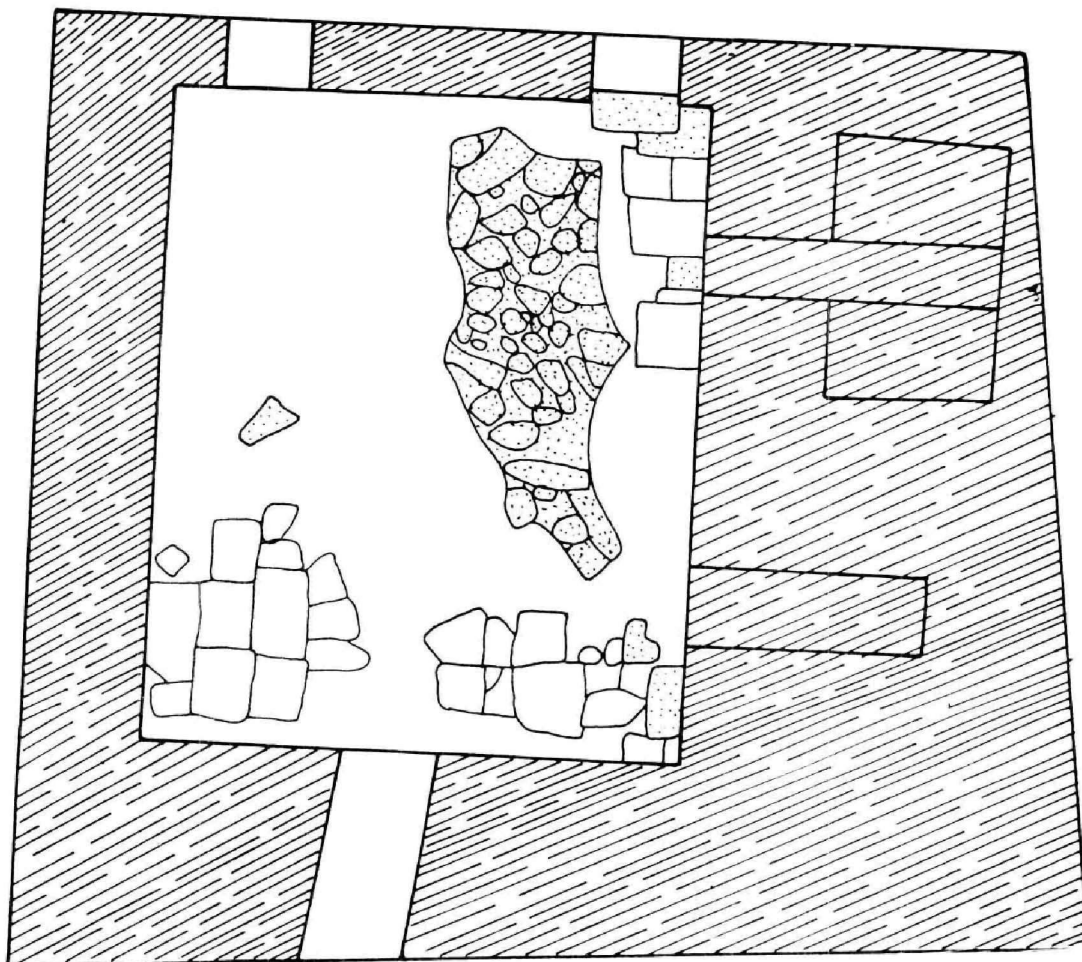




*Fig. 46. The main burial chamber, view from the east (1976-79 excavations).*



*Fig. 47. North wall: on the right is a square-headed doorway and on the left a square aperture at the same level (1976-79 excavations).*



*Fig. 47a. The floor of the main burial chamber before it was removed in 1976.*



*Fig. 48. The main burial chamber, view from the south (1976-79 excavations).*

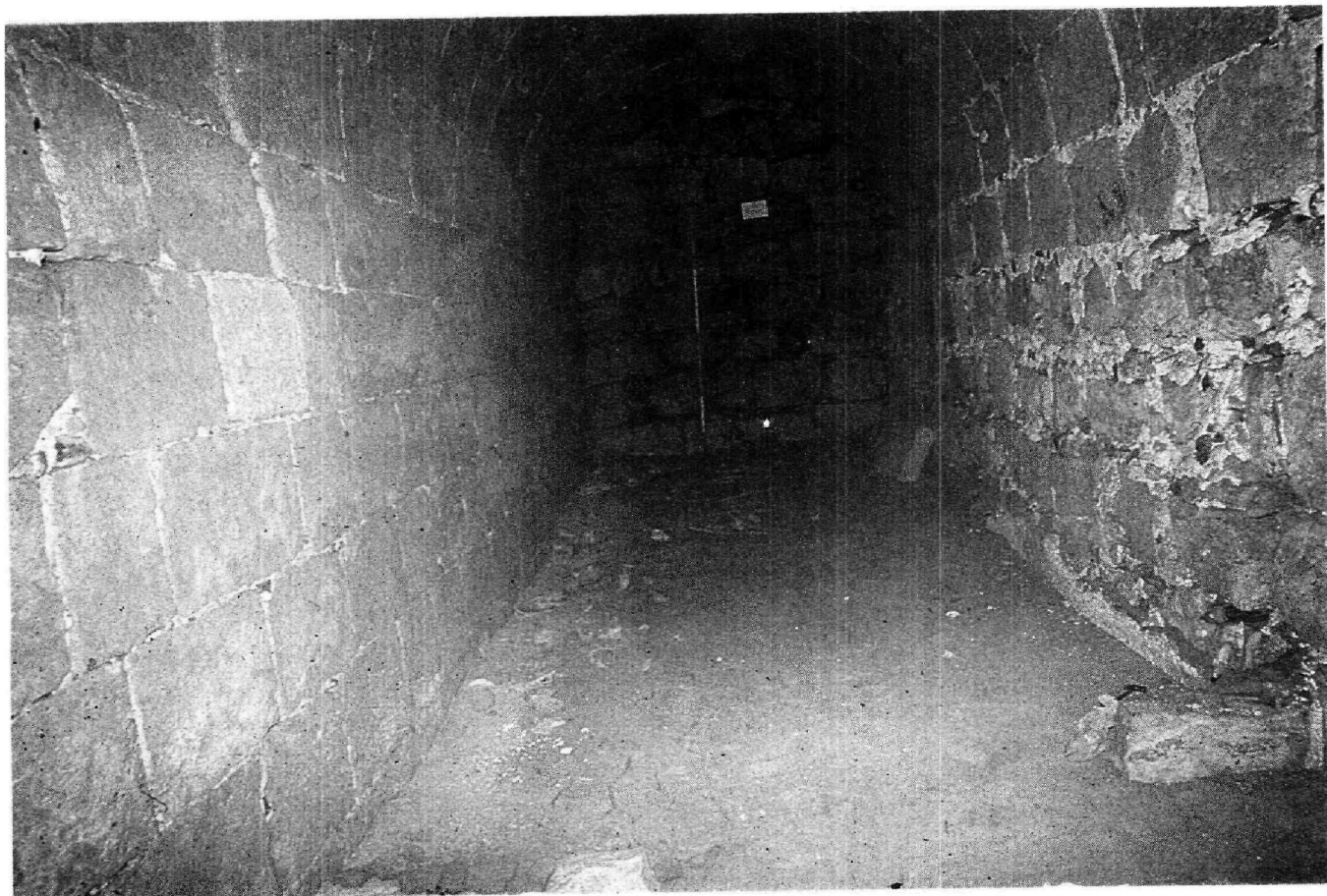


*Fig. 49. The tomb at the northwest corner of the main burial chamber excavated in 1976.*



*Fig. 50. The tomb at the southeast corner of the main burial chamber, excavated in 1977.*





*Fig. 51. The western burial chamber at the time of opening from the south, 1976.*

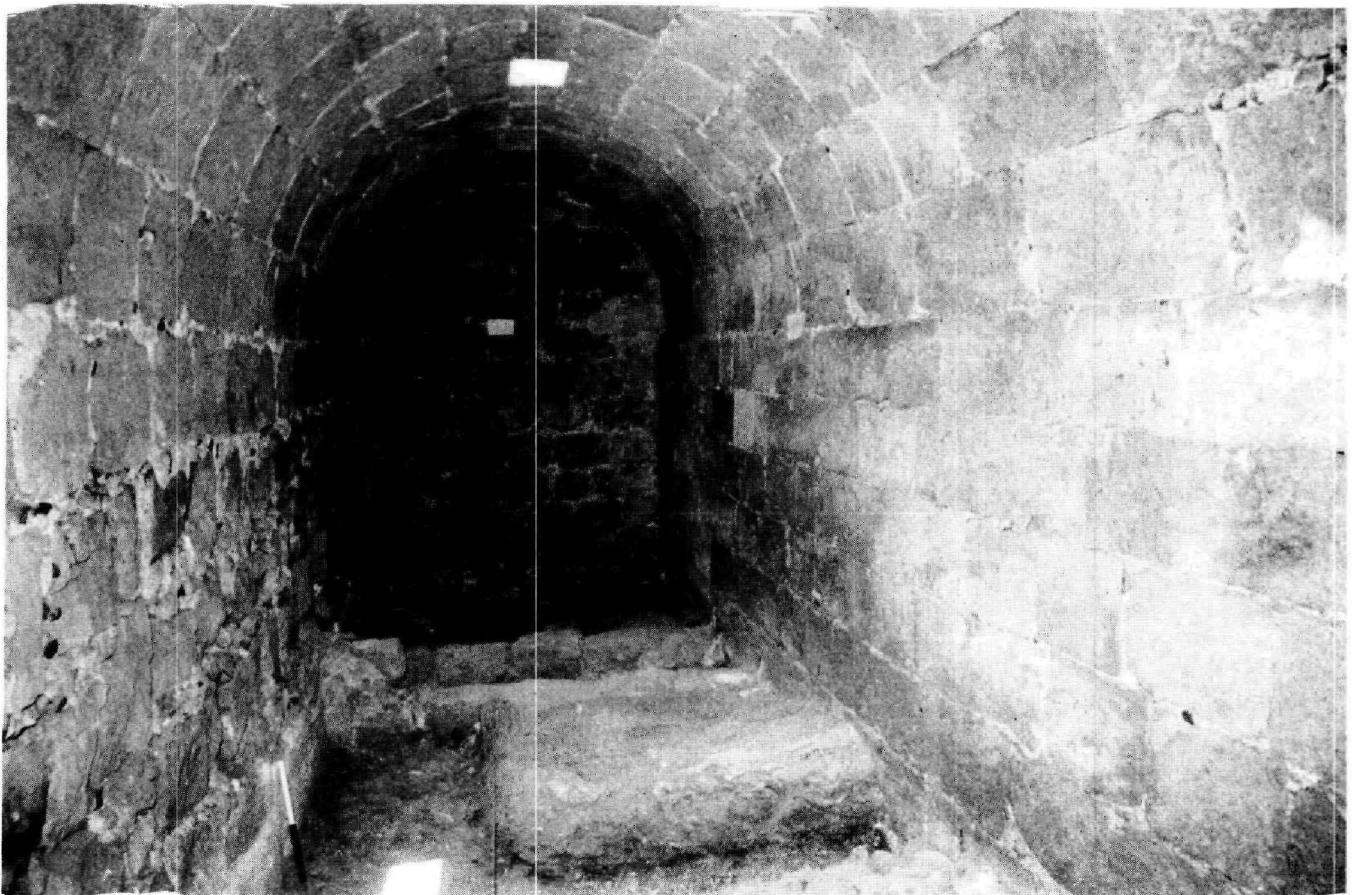


*Fig. 52. A white marble fragment with a fragmentary inscription found blocking together with other stones the entrance to the western burial chamber in 1976.*

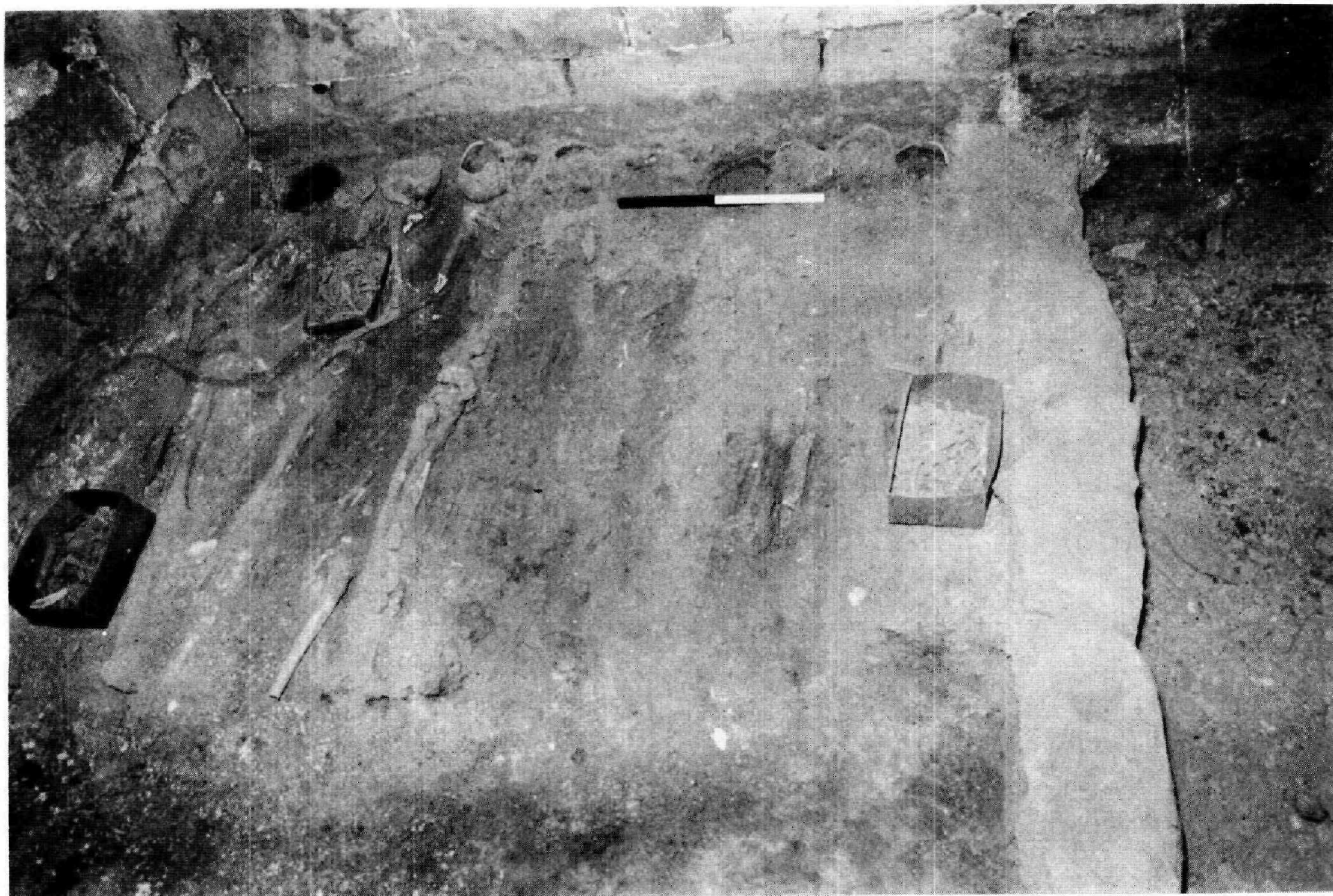




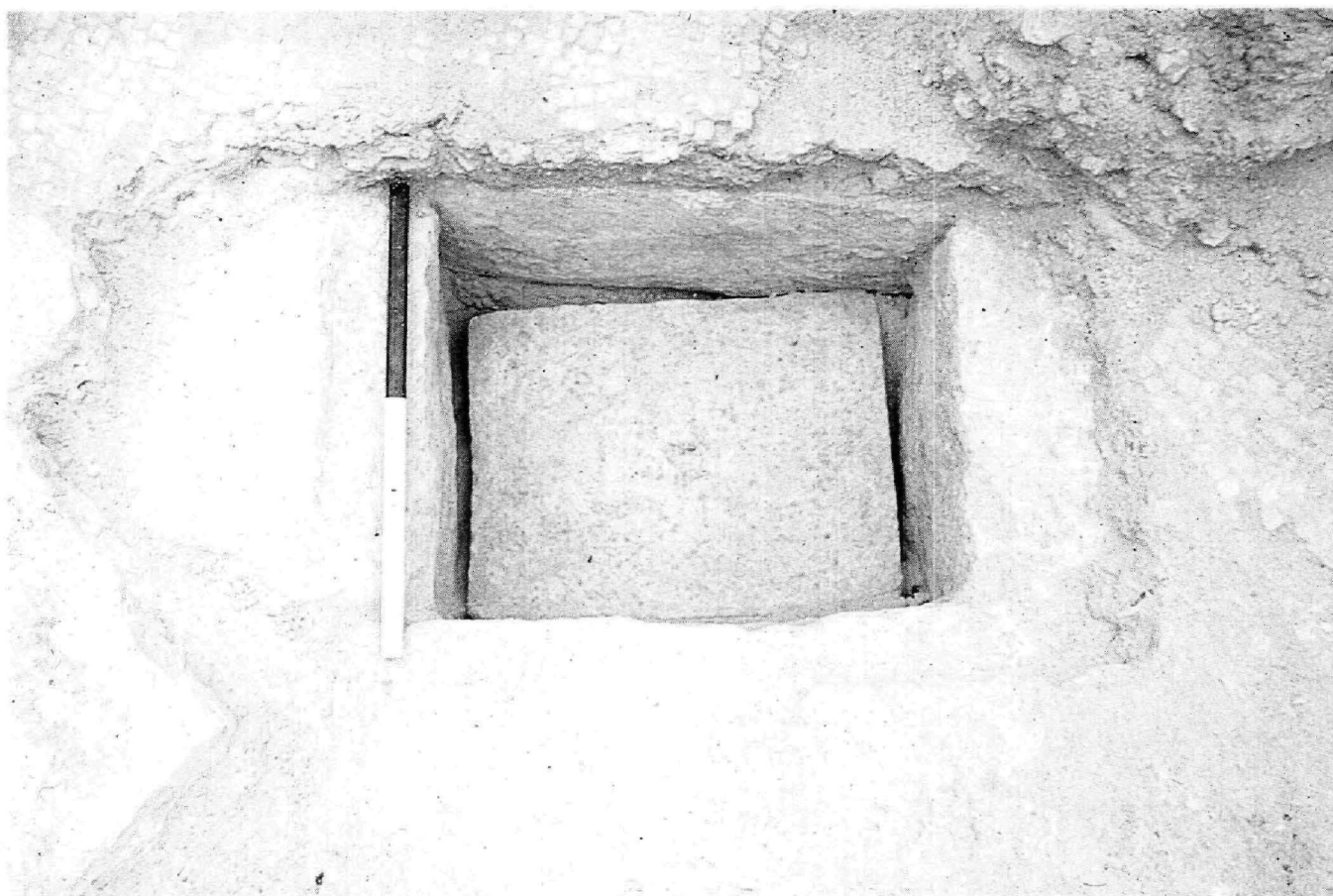
*Fig. 53. The western burial chamber from the south, 1976.*



*Fig. 54. The western burial chamber from the north after the 1976-79 excavations.*



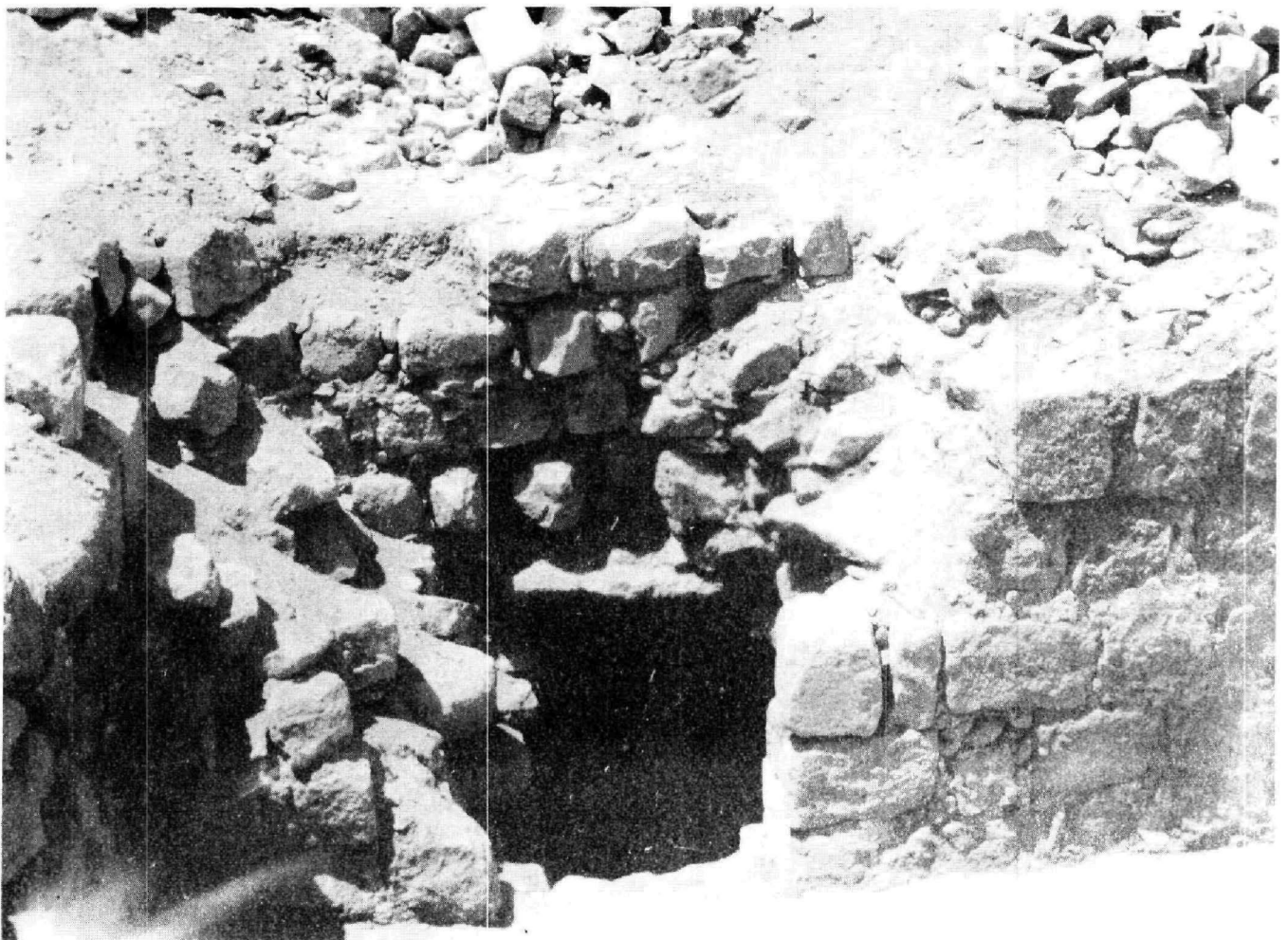
*Fig. 55. The western burial chamber, the sector to the left of the corridor.*



*Fig. 56. The ventilation and light window with the blocking stone in place above the western burial chamber, 1976.*



*Fig. 57. The entrance to the western burial chamber from inside after clearance (1976-79 excavations).*



*Fig. 58. The aperture on the south wall of the main burial chamber during the 1928-30 excavations.*





*Fig. 58a. The aperture on the south wall of the main burial chamber built up from the outside.*



*Fig. 59. The north court from the east, 1979.*



Fig. 60. The roofed staircase leading down to the cemetery during the 1928-30 excavations.



Fig. 61. Large, broken four-faced stone cross (with a socket for a metal cross on the top). It was found by the 1927 excavators close to the chapel above the main burial chamber. It was the coping stone of the vault, proclaiming in all four directions that it crowned the edifice erected above the saint's body.

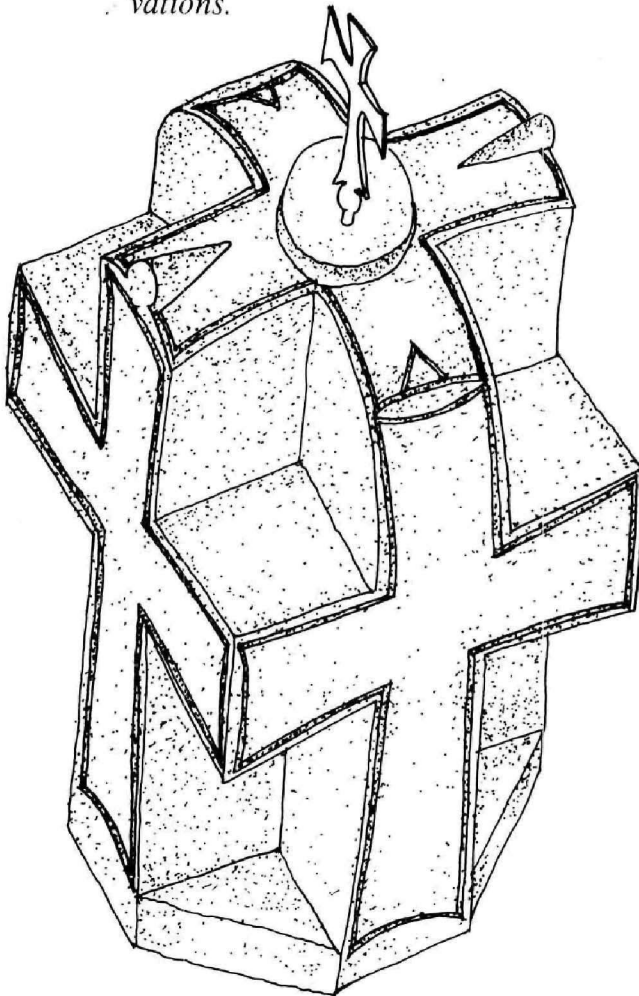
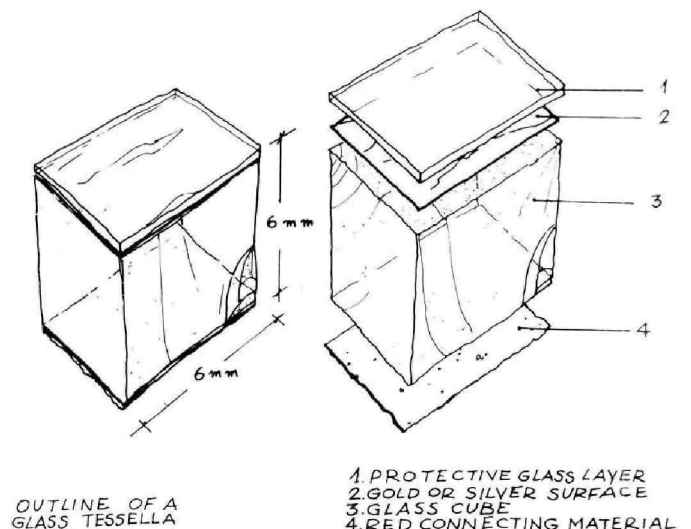


Fig. 61a. Reconstruction drawing of the above described stone.



OUTLINE OF A GLASS TESSELLA

1. PROTECTIVE GLASS LAYER
2. GOLD OR SILVER SURFACE
3. GLASS CUBE
4. RED CONNECTING MATERIAL

Fig. 62. Drawing of a glass tessera.

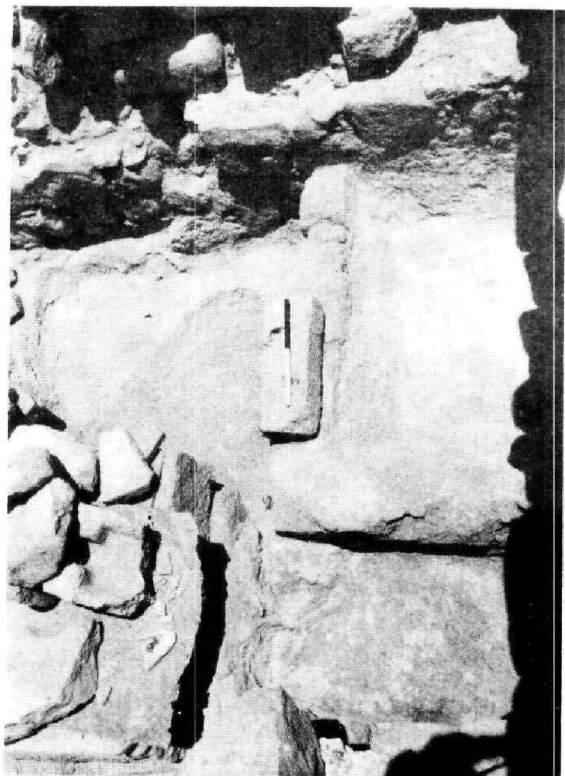


*Fig. 63. View of the court to the south of the cemetery before 1977 excavations.*

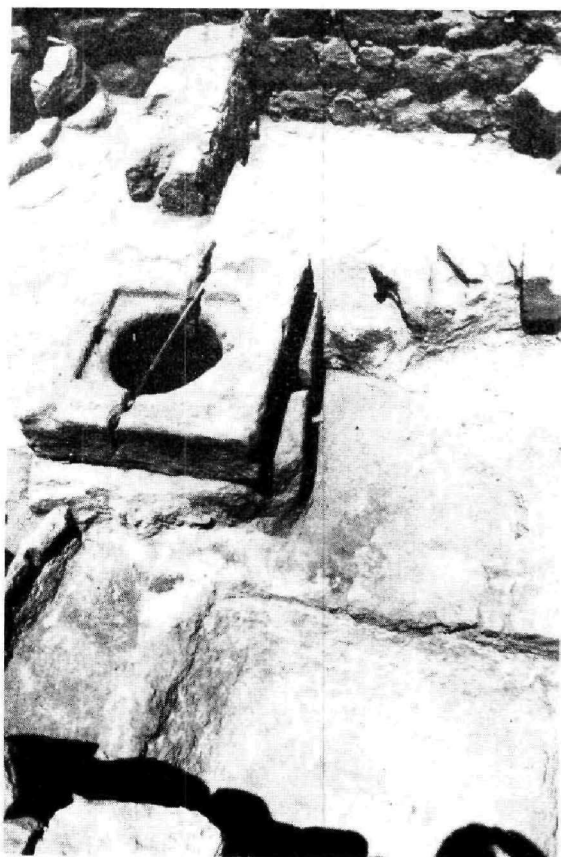


*Fig. 64. View of the court to the south of the cemetery after 1979 excavations.*

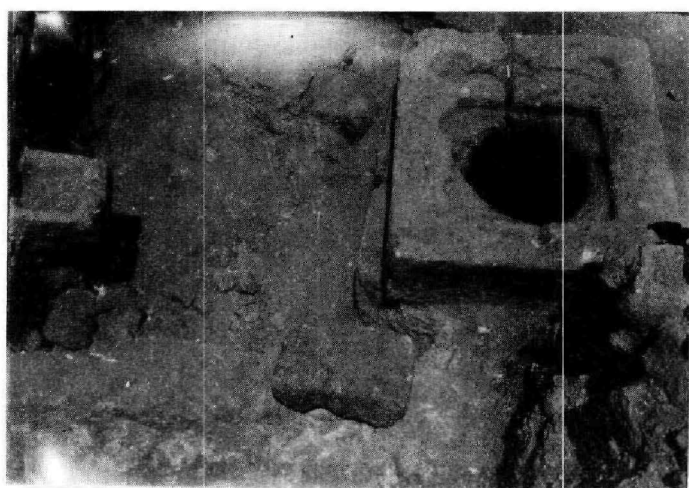




*Fig. 65. A cemented settling tank and a basin at the southwest corner of the south court (1976-79 excavations).*



*Fig. 67. The western part of the same court from the south (1976-79 excavations).*



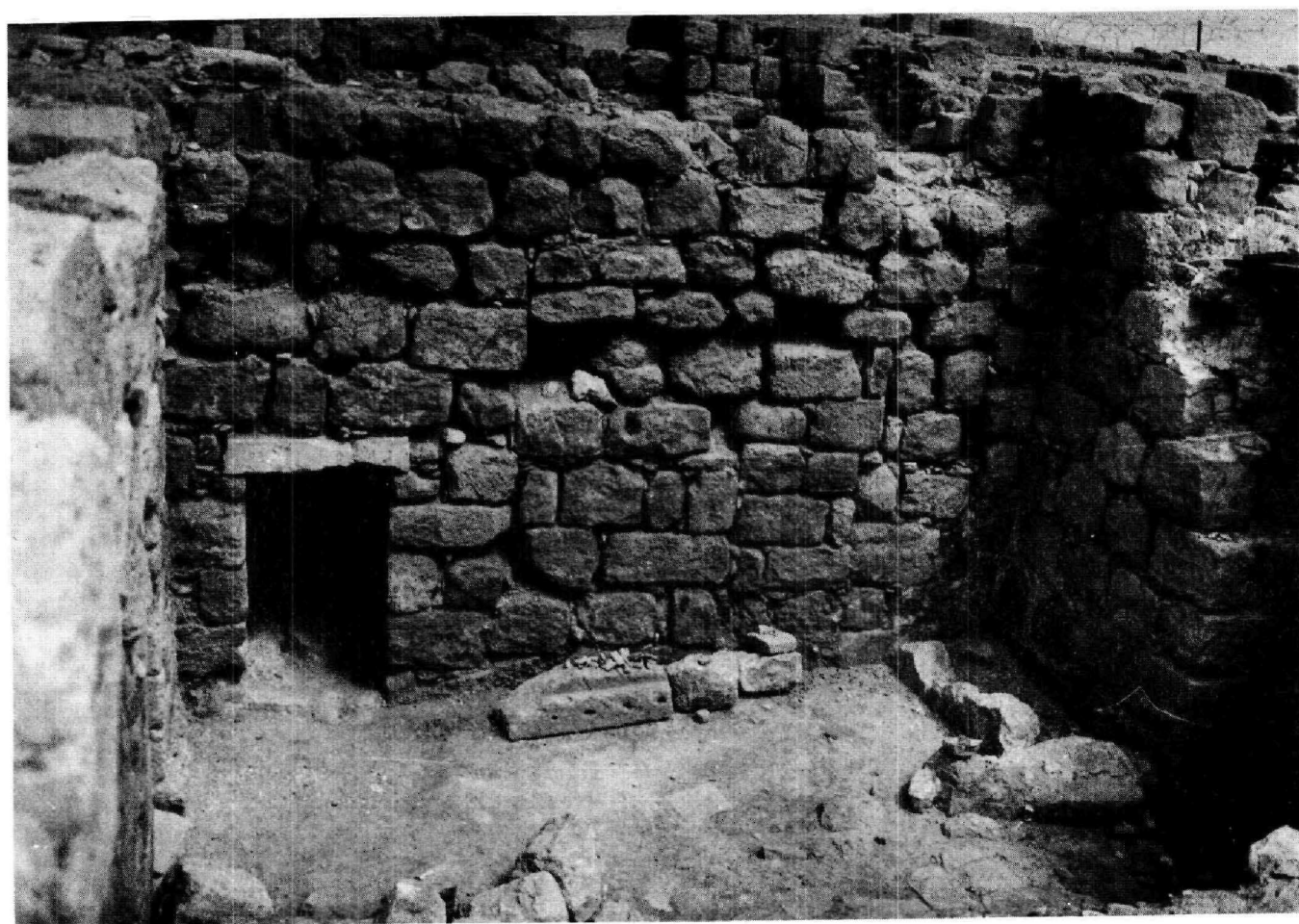
*Fig. 66. The southwest corner of the south court during the 1928-30 excavations.*



*Fig. 68. Northeast corner of the court to the south of the cemetery during the 1928-30 excavations.*

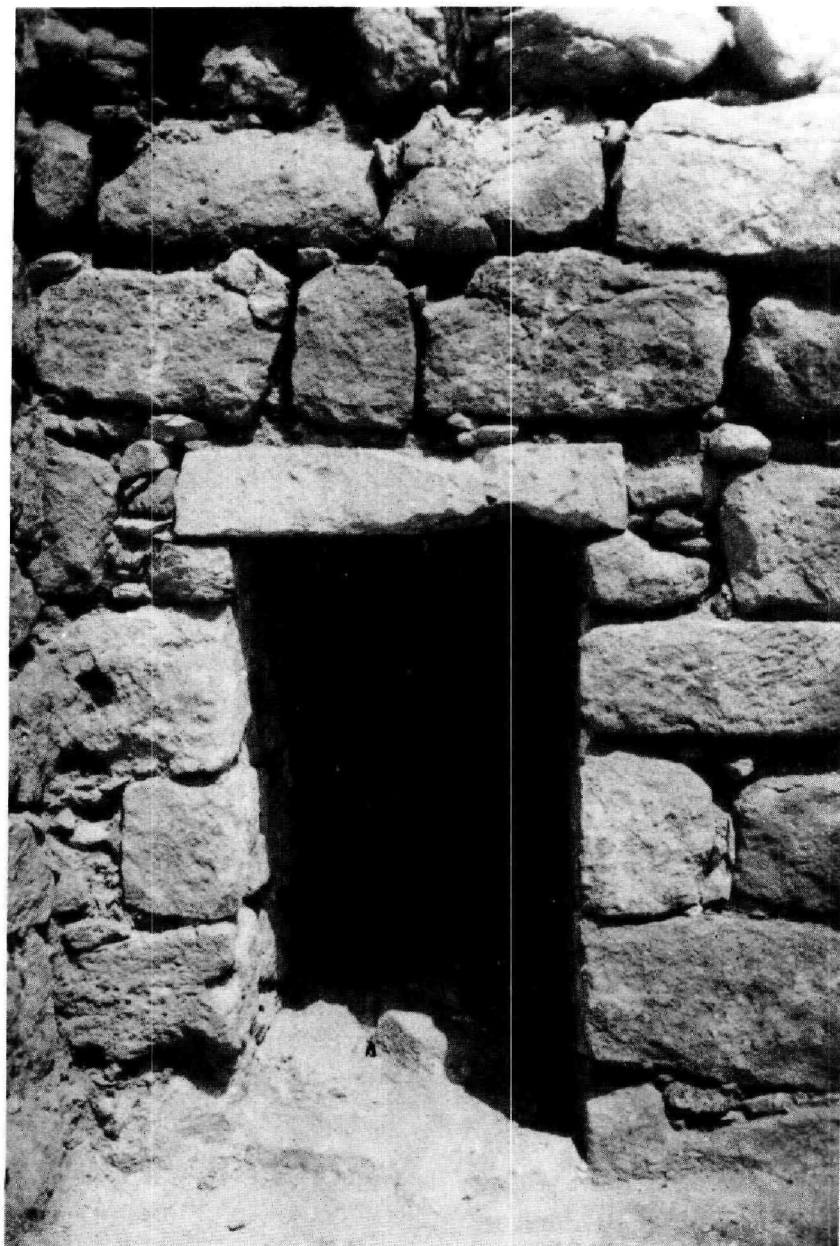


*Fig. 69. Southeast corner of the south court after 1978 excavations.*

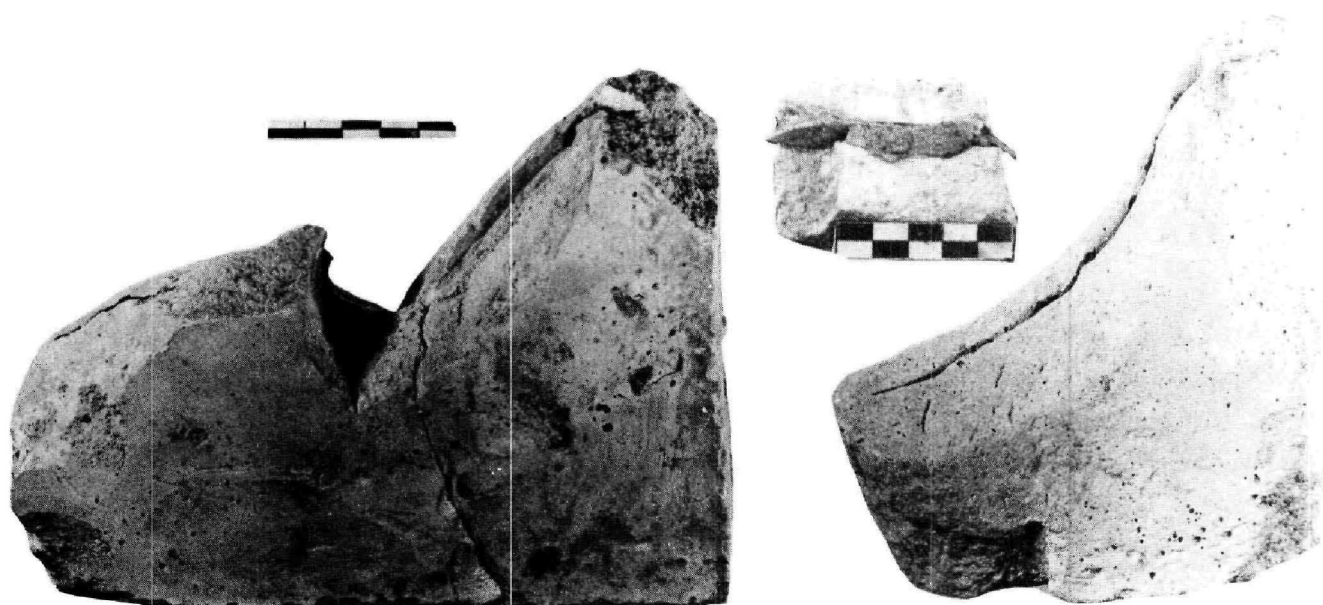


*Fig. 70. The eastern part of the south court after 1978 excavations.*





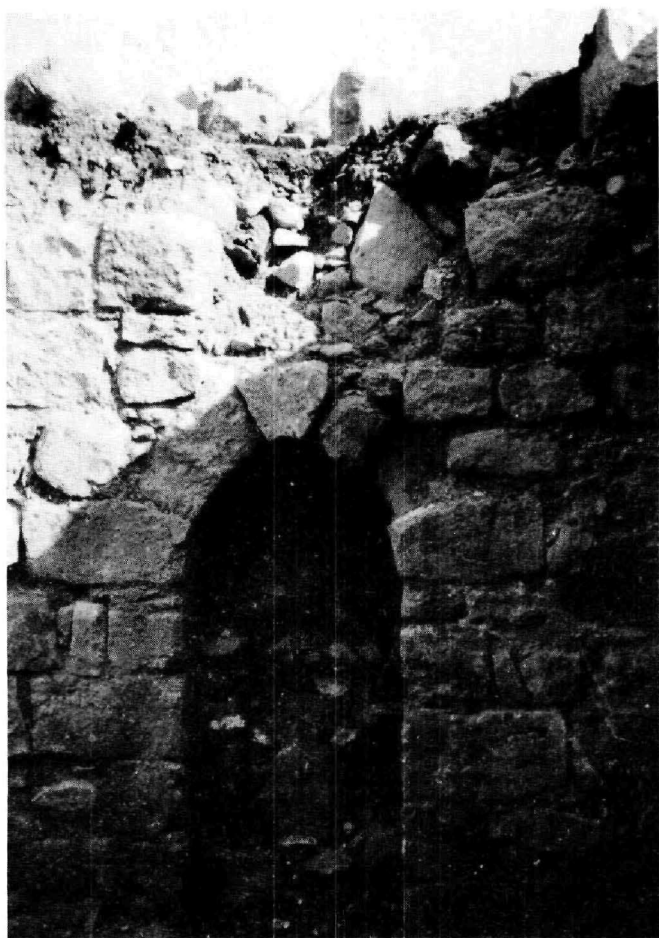
*Fig. 71. A blocked entrance to the northeastern corner of the south court after opening (1978 excavations).*



*Fig. 72. Plaster tracery from windows, with fragments of glass still in situ in the grooves.*



*Fig. 73. Northeast corner of the south court and the pointed archway entrance leading to the vault in the space between the cemetery block and the buildings to the east (1976-79 excavations).*



*Fig. 74. The same pointed archway entrance during the 1928-30 excavations.*



*Fig. 75. Southeast corner of the court north of the cemetery. Note the staircase and the pointed arch entrance to the vault east of the cemetery (1928-30 excavations).*

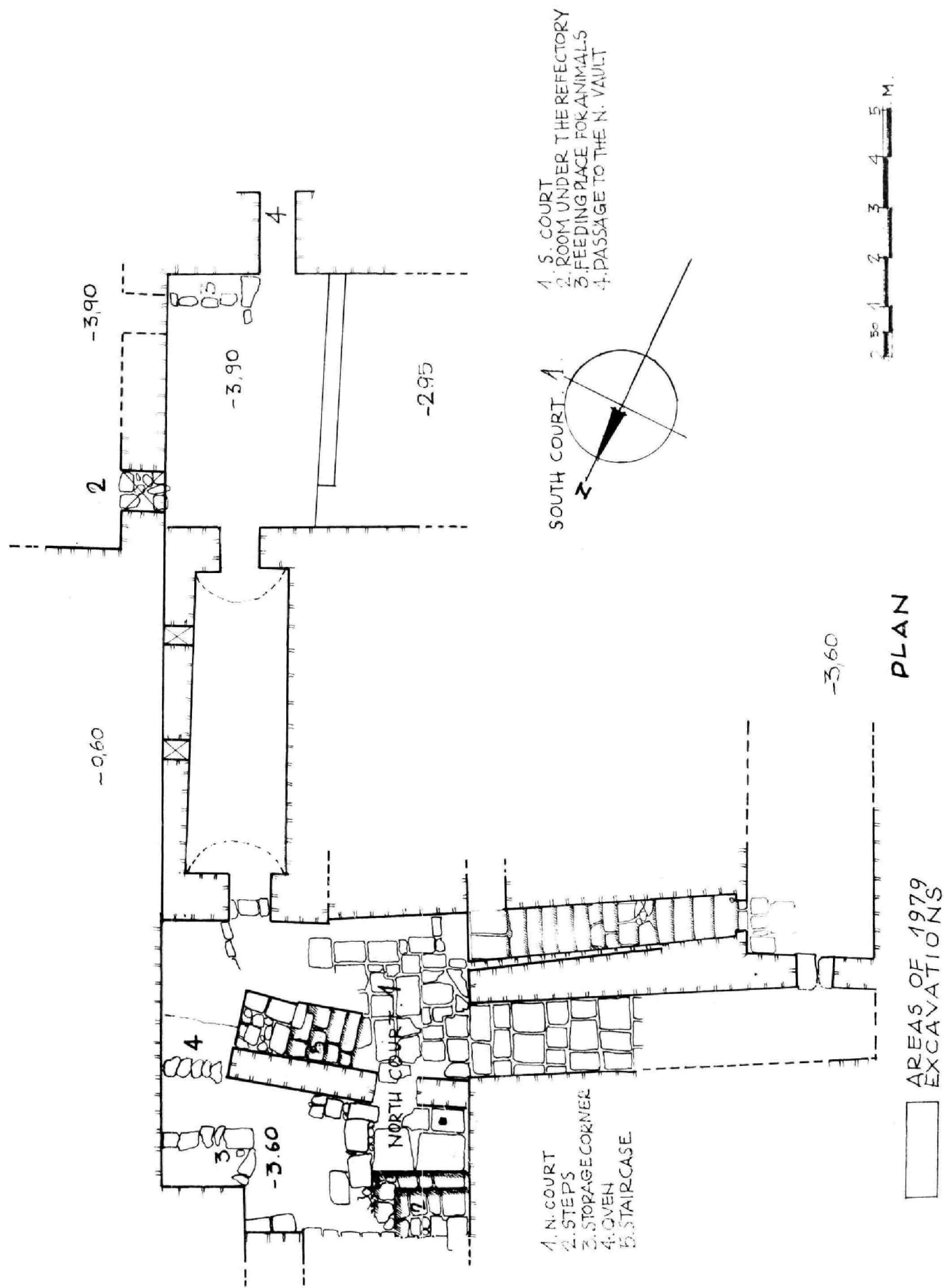


Fig. 76. Plan of the eastern part of the north and south of the cemetery (shaded areas excavated in 1976-79).





*Fig. 77. The medieval pointed gateway in the north wall of the Monastery.*



*Fig. 78. The cemetery and the vault to the east, the refectory and the main church from the north in 1978.*



*Fig. 79. A staircase on a flying buttress leading from the north court up to the refectory (1979 excavations).*



*Fig. 80. The floor of a fireplace (oven?) under the staircase excavated in 1979.*



*Fig. 81. Part of the north court (lower left hand corner), the chapel above the cemetery (centre) and the church (top) from the north, 1979.*



*Fig. 82. North court, to the northwest of the staircase two steps running down towards the north wall of the monastery.*



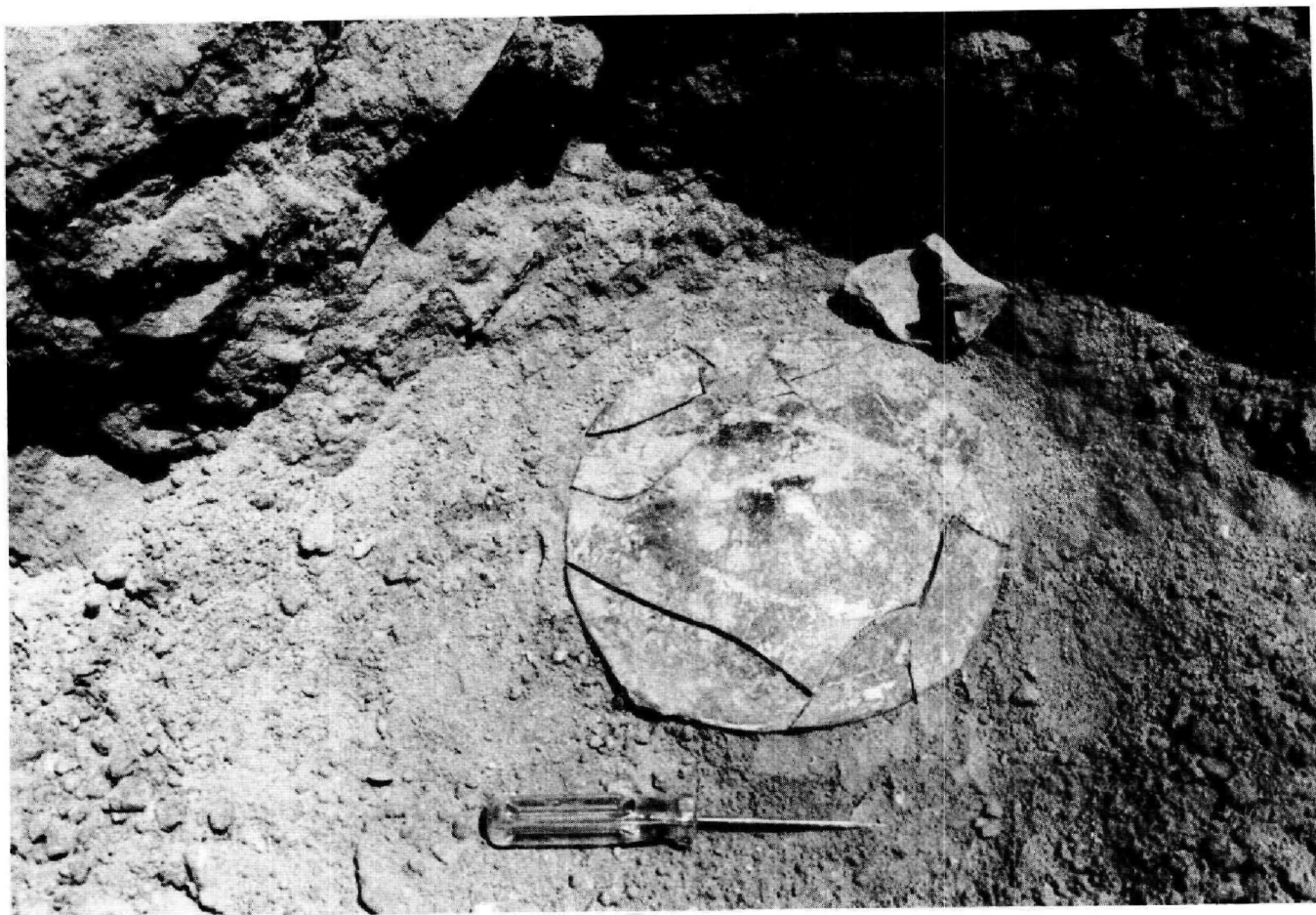


*Fig. 83. The refectory from the north, 1978.*

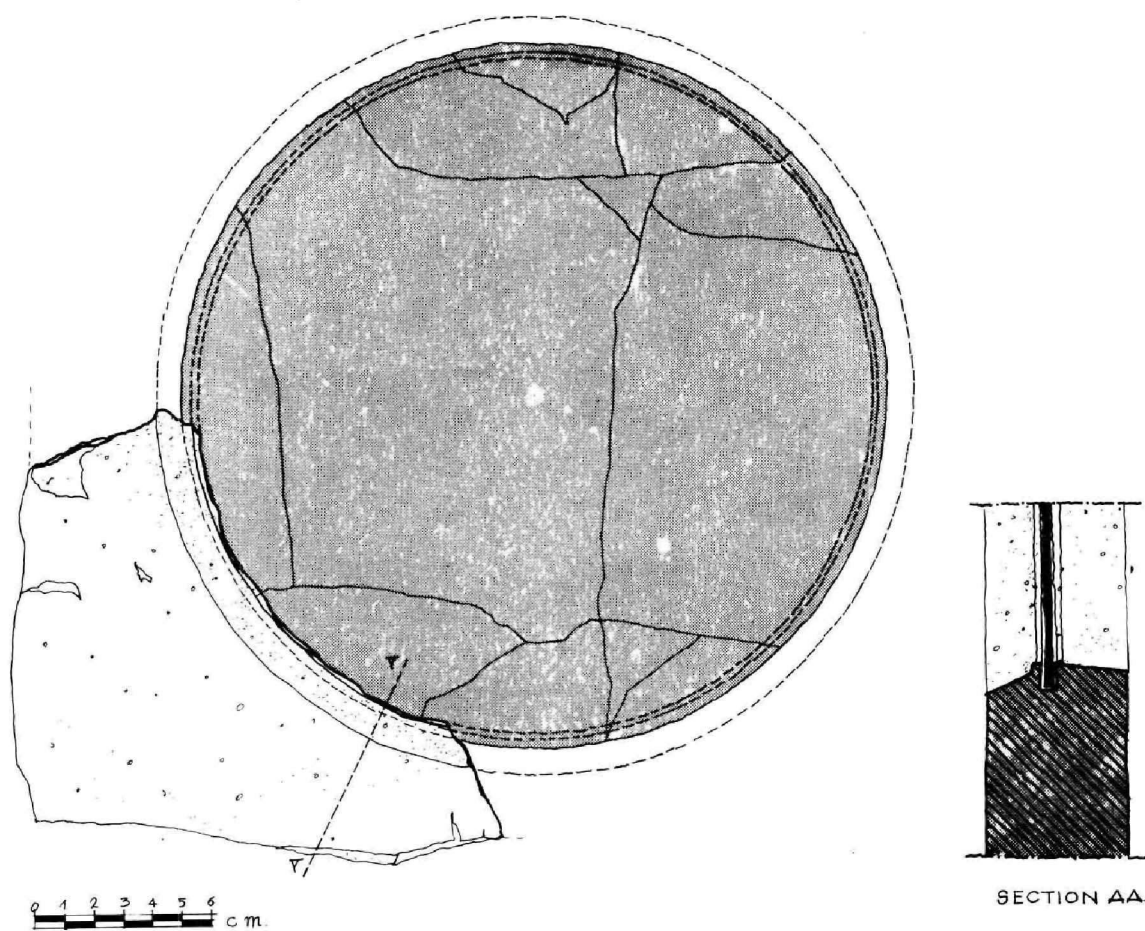


*Fig. 84. One of the stone-built tables and benches at the northwest corner of the refectory, 1978.*

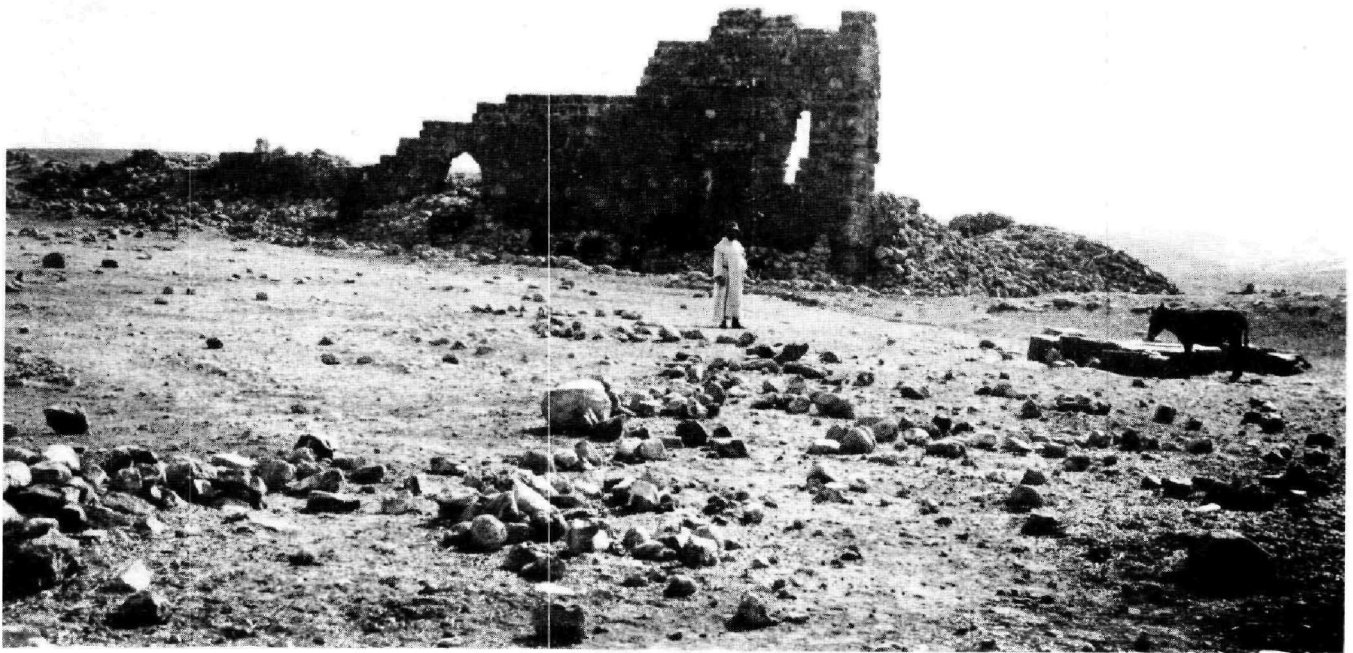




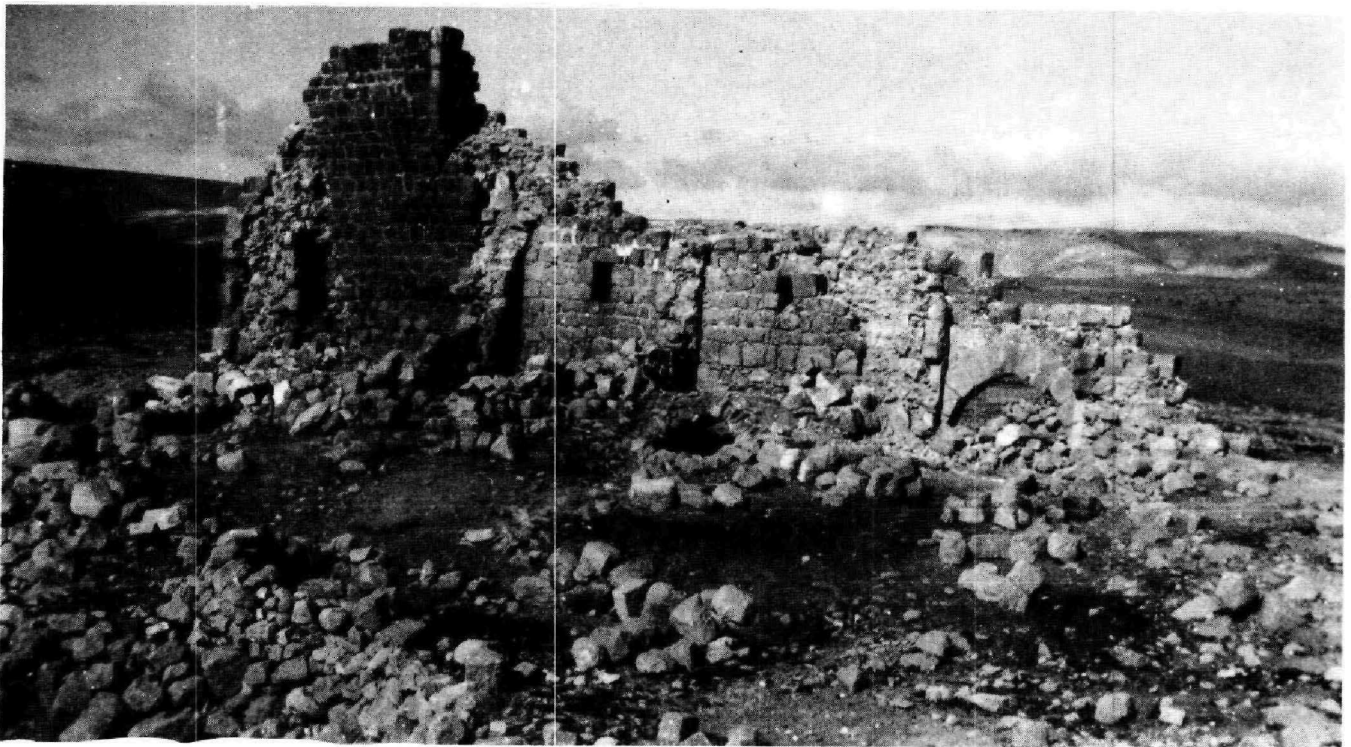
*Fig. 85. Glass window pane.*



*Fig. 85a. Drawing of the restored circular window pane.*



*Fig. 86. View of the ruins from the north, c. 1910 (Ecole Biblique archives, Jerusalem).*



*Fig. 87. Northwest corner of the ruins, interior view 1927 (Dept. of Antiquities, Jerusalem, Neg. no. 870).*



*Fig. 88. View from the west of the soundings alongside the north wall of the monastery, 1977.*

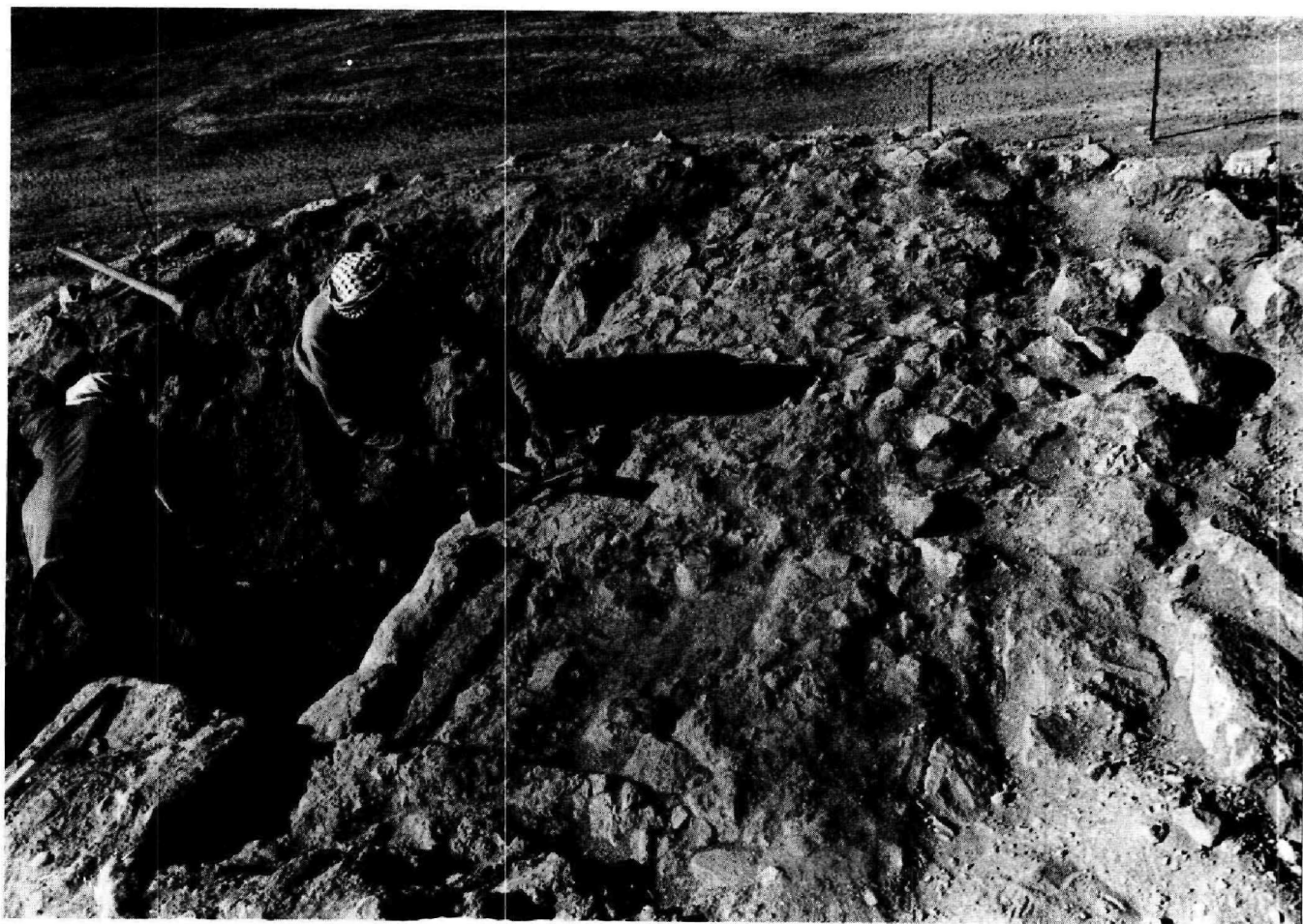


*Fig. 89. Locus G after it was excavated.*



*Fig. 90. A small piece of marble used as a weight bearing the inscription OKIA S H/MICY found during the soundings alongside the north wall of the monastery in 1977.*





*Fig. 91. Excavating the western tower, 1976.*



*Fig. 92. The east wall of the western tower, 1976.*

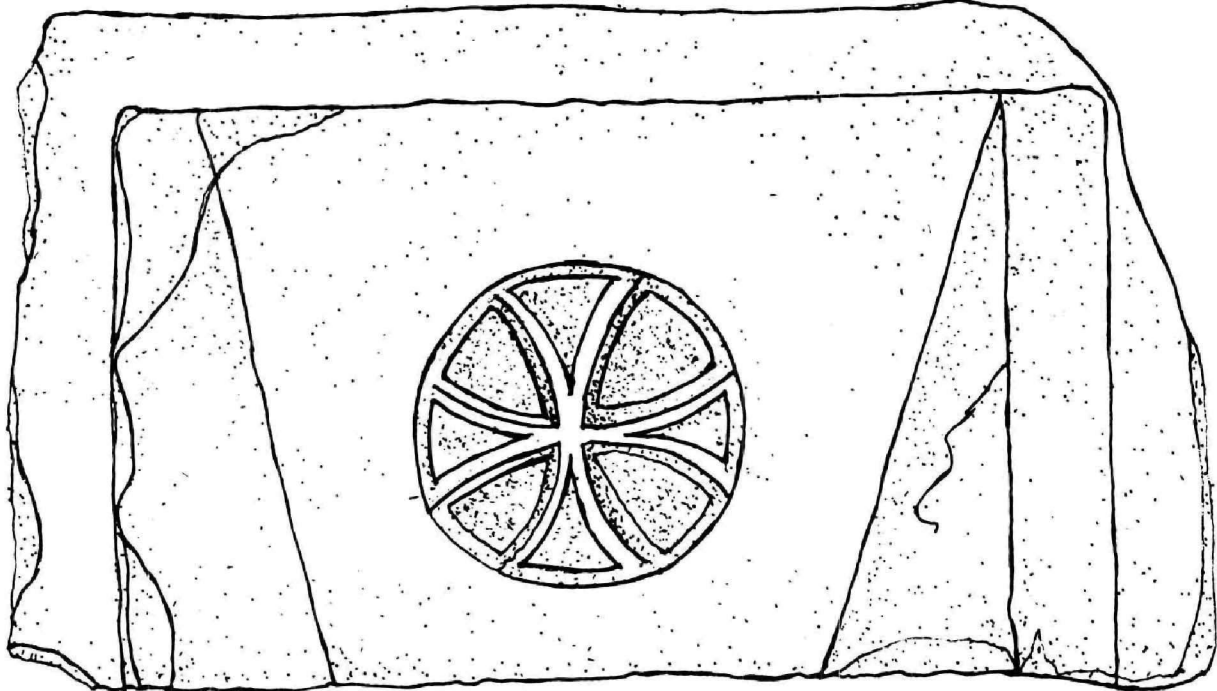


Fig. 93. Drawing of a lintel (0.32×0.64 cm) in secondary use found in the northeast corner of the western tower in 1976.



Fig. 94. A stone (0.26×0.57 cm) with a cross and the sacred names 'Ι(ησοῦ)ς Χ(ριστό)ς in abbreviated form found east of the western tower in 1976.

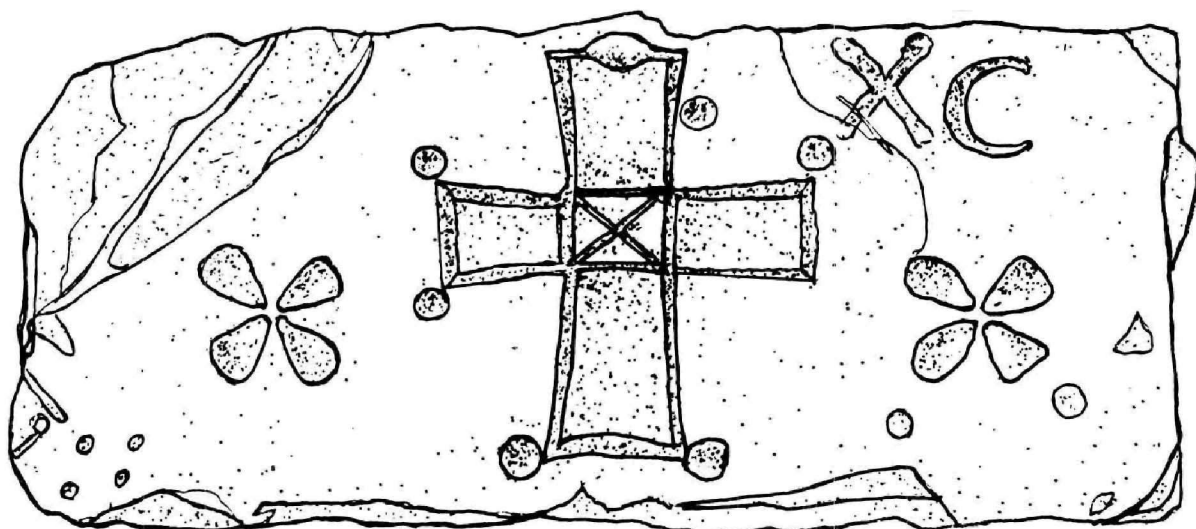


Fig. 94a. Drawing of an engraved limestone (0,26 × 0,57 cm) with a cross measuring 0,20 × 0,18 cm. found east of the western tower in 1976.

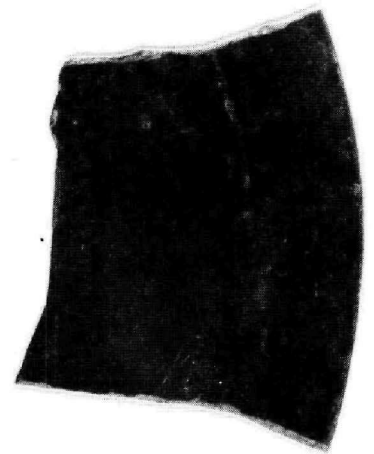
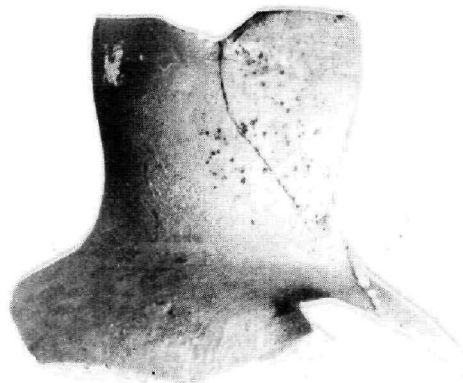
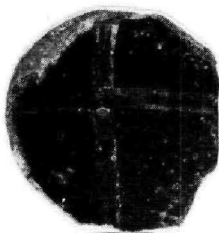
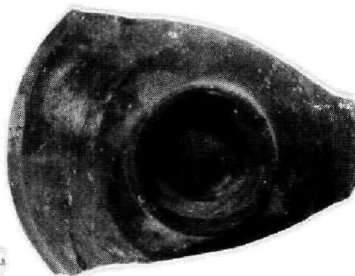
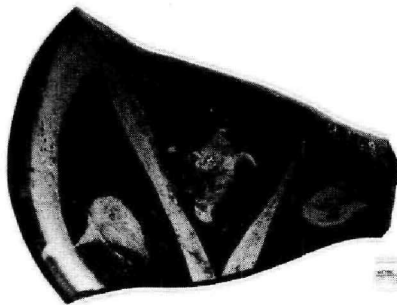
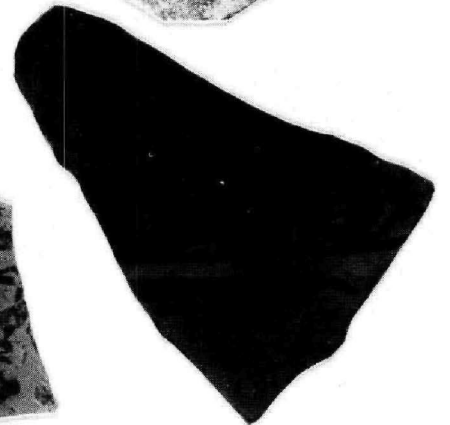
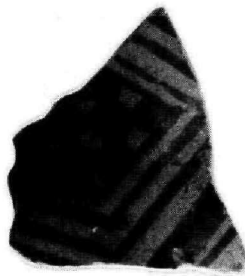
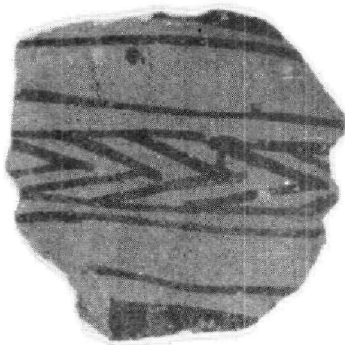
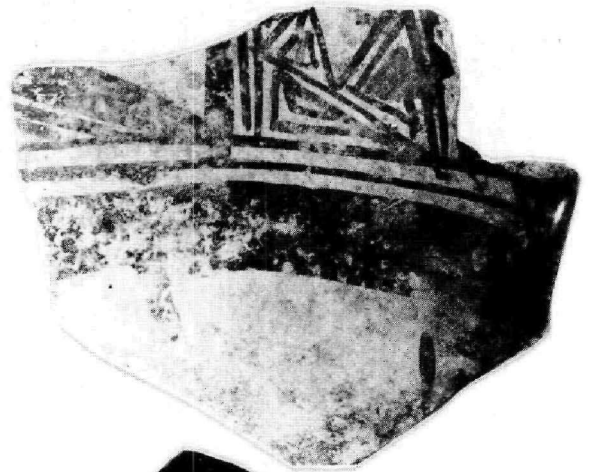
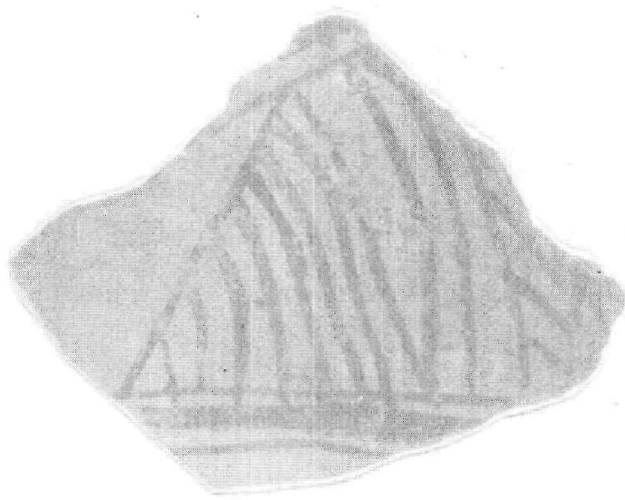




Fig. 95. A soft stone with a raised area, perhaps used for a painting of Christ, and an engraved tree, the branches of which form a cross. The nomina sacra 'Ι(ησοῦ)ς Χ(ριστός)' in abbreviated form are distinct on both the icon and the cross. Found during the 1928-30 excavations.



Fig. 95a. Drawing of the above described stone.





*Figs 96-97. Selection of medieval and later pottery sherds from the 1928-30 and 1976-79 excavations; pot from the 1928-30 excavations.*

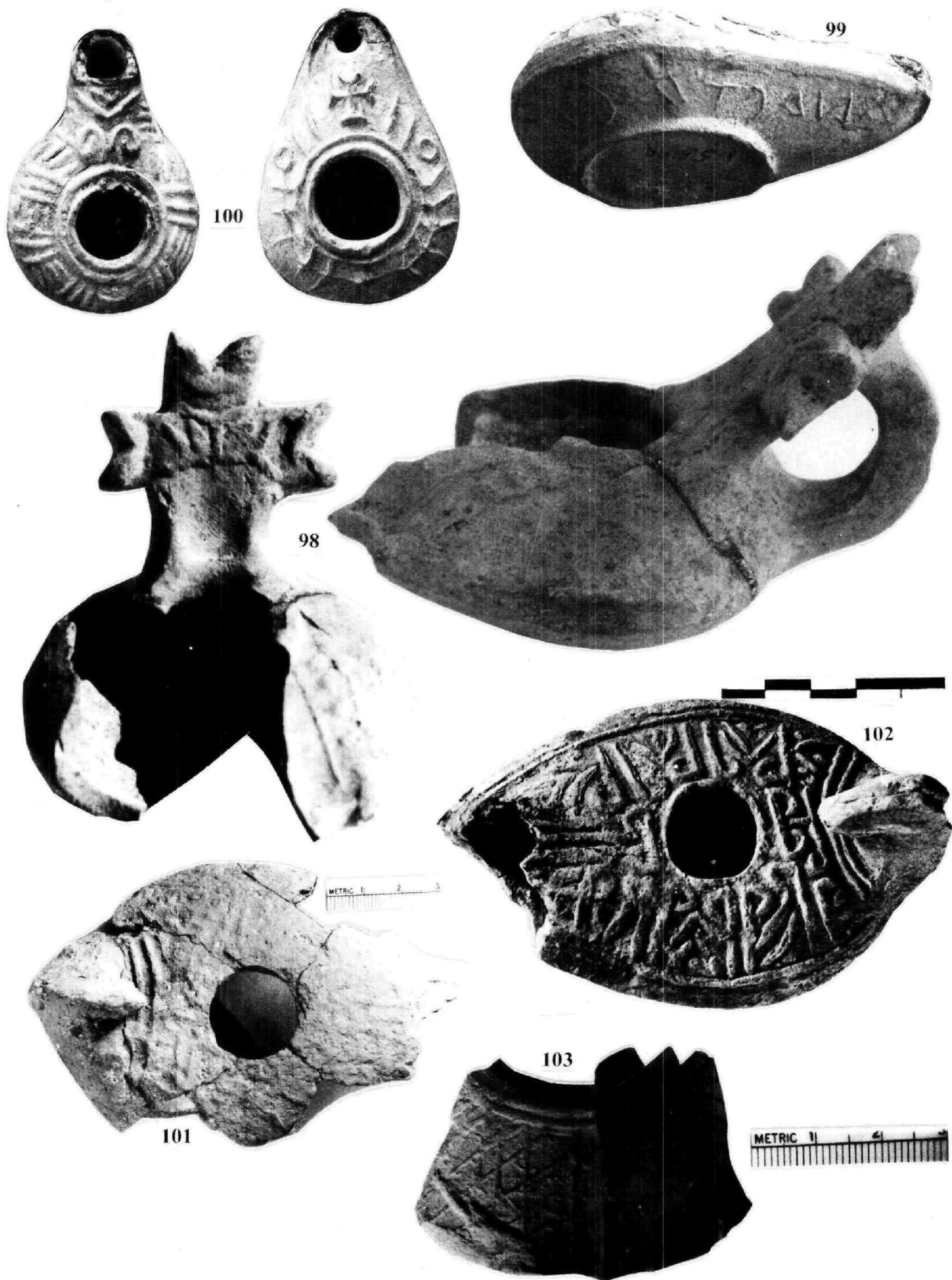


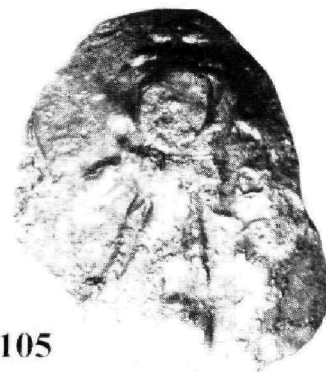
Fig. 98. Lamp with cross-shaped handle. Fig. 99. Lamp with cross and the word ANACTACIC stamped underneath. Fig. 100. Lamp of plain type with varied patterns. Figs 101-102. Lamps with duck's head handles. Fig. 103. Fragment of later Arab lamp.



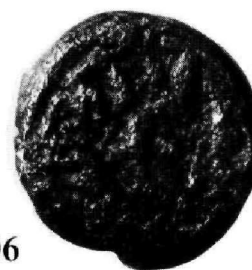
104



105



106



107



Obverse

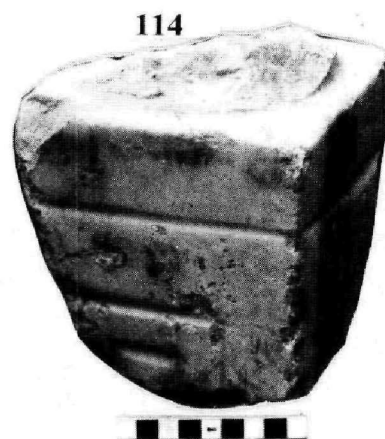
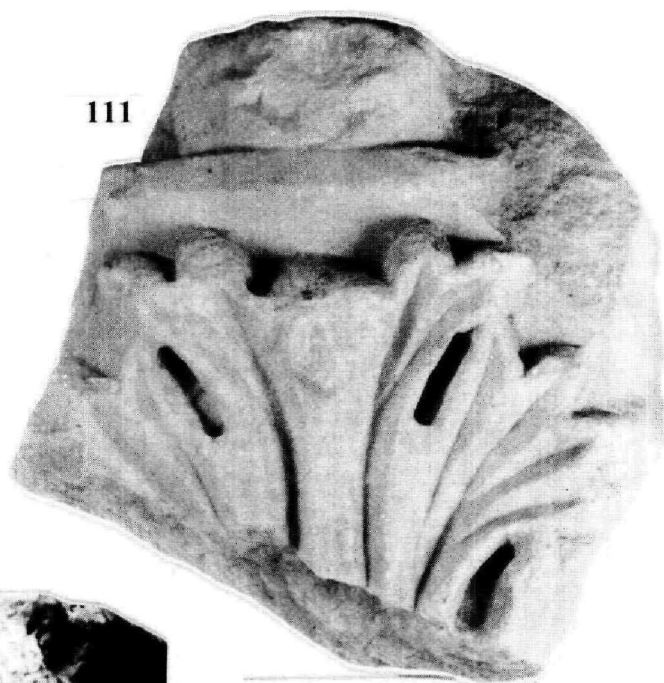


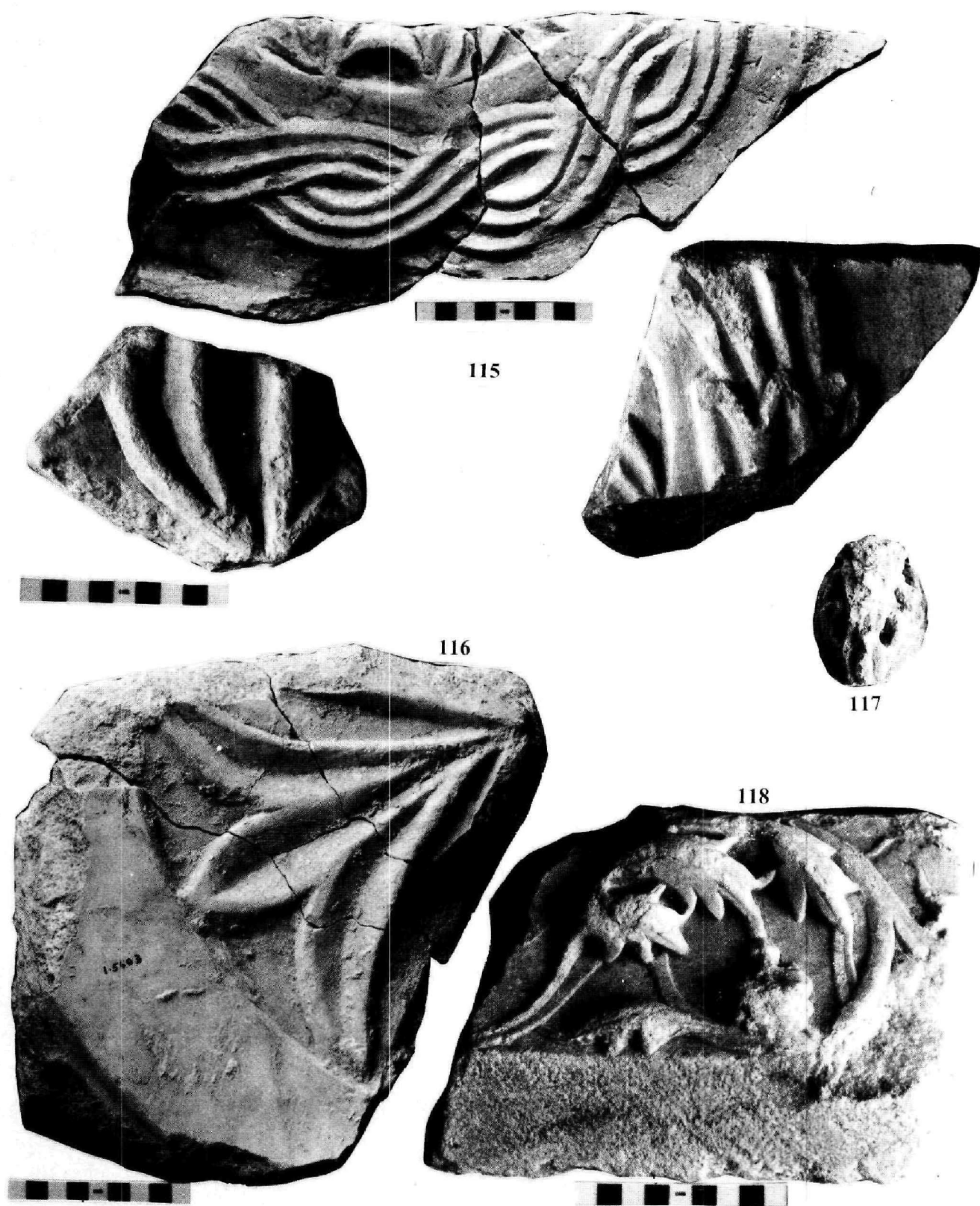
Reverse



*Figs 104-107. Arabic coins.*

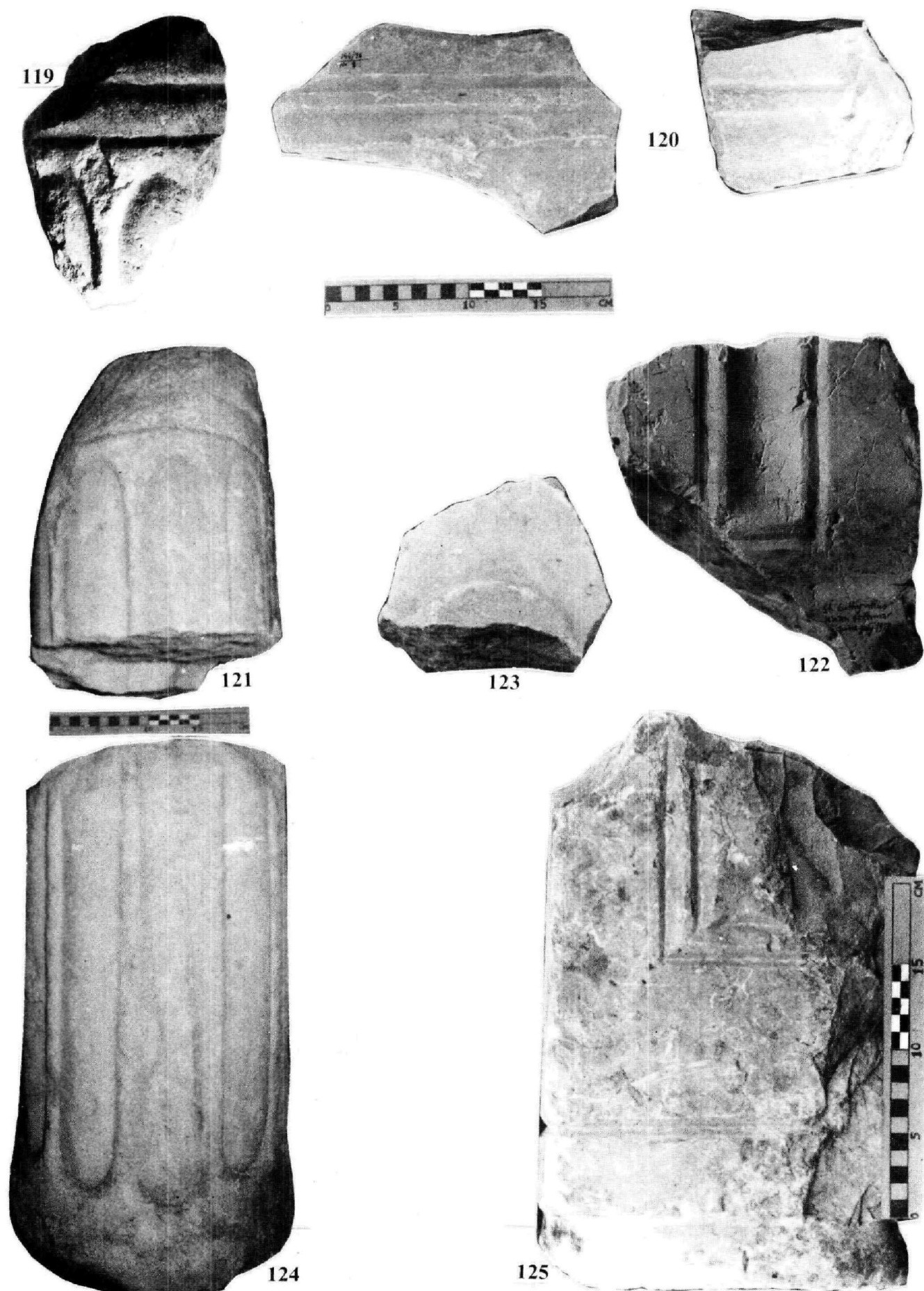






115-118

*Figs 108-118. Marble and stone architectural fragments of capitals, friezes, small columns from different periods found during the 1928-30 and 1976-79 excavations.*



*Figs. 119-125. Marble fragments of small spiral columns of various sizes probably belonging to the ciborium; and other architectural fragments.*



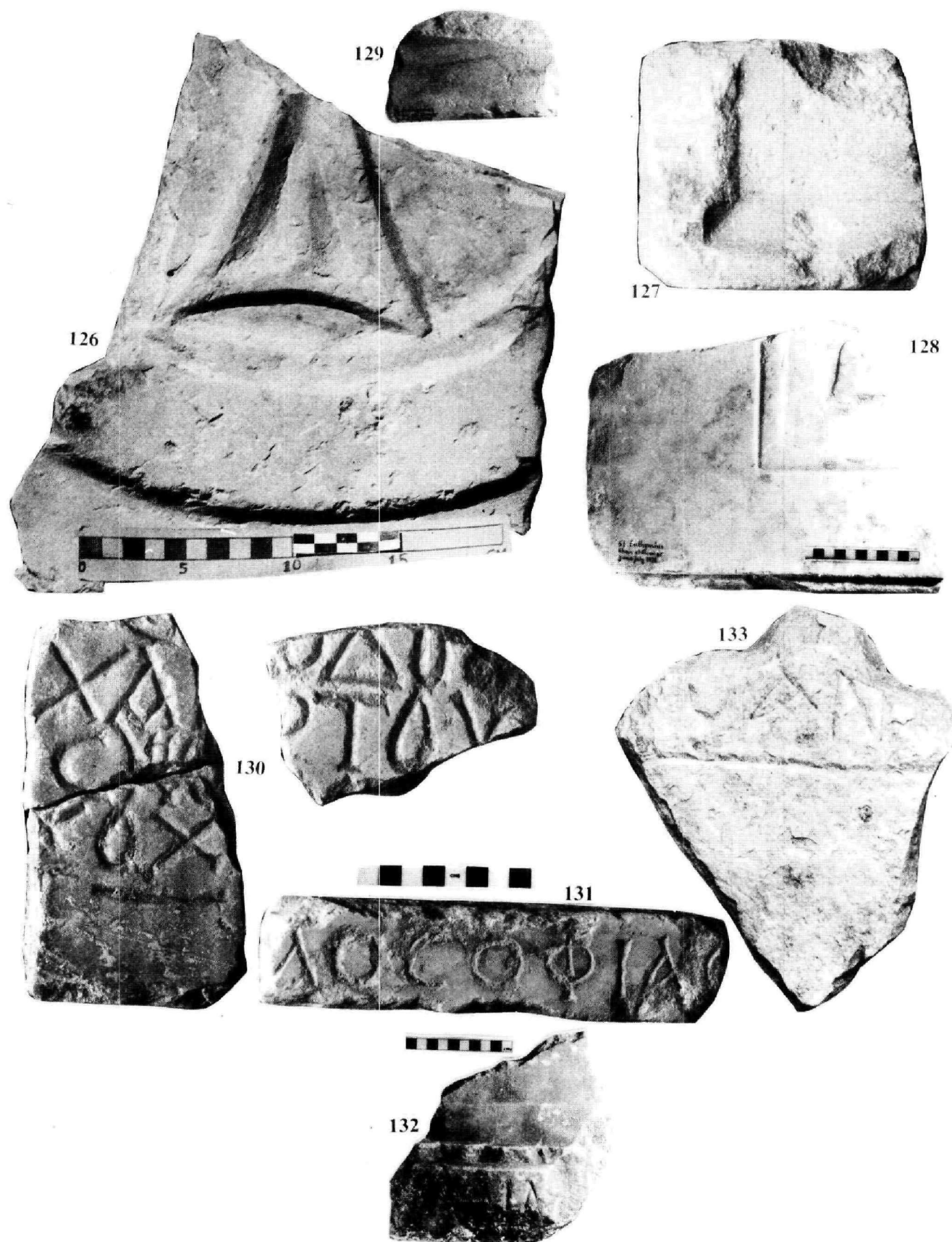
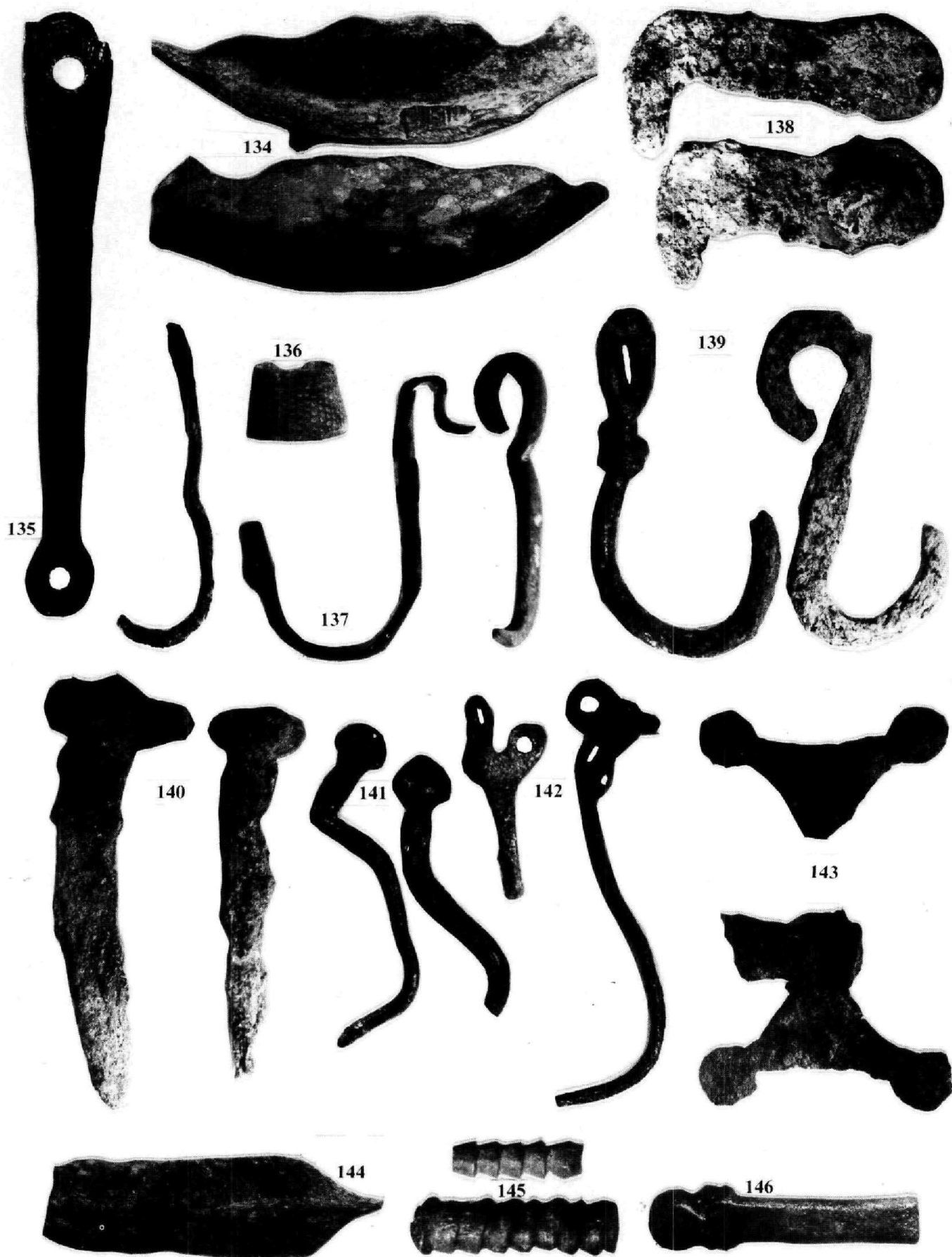


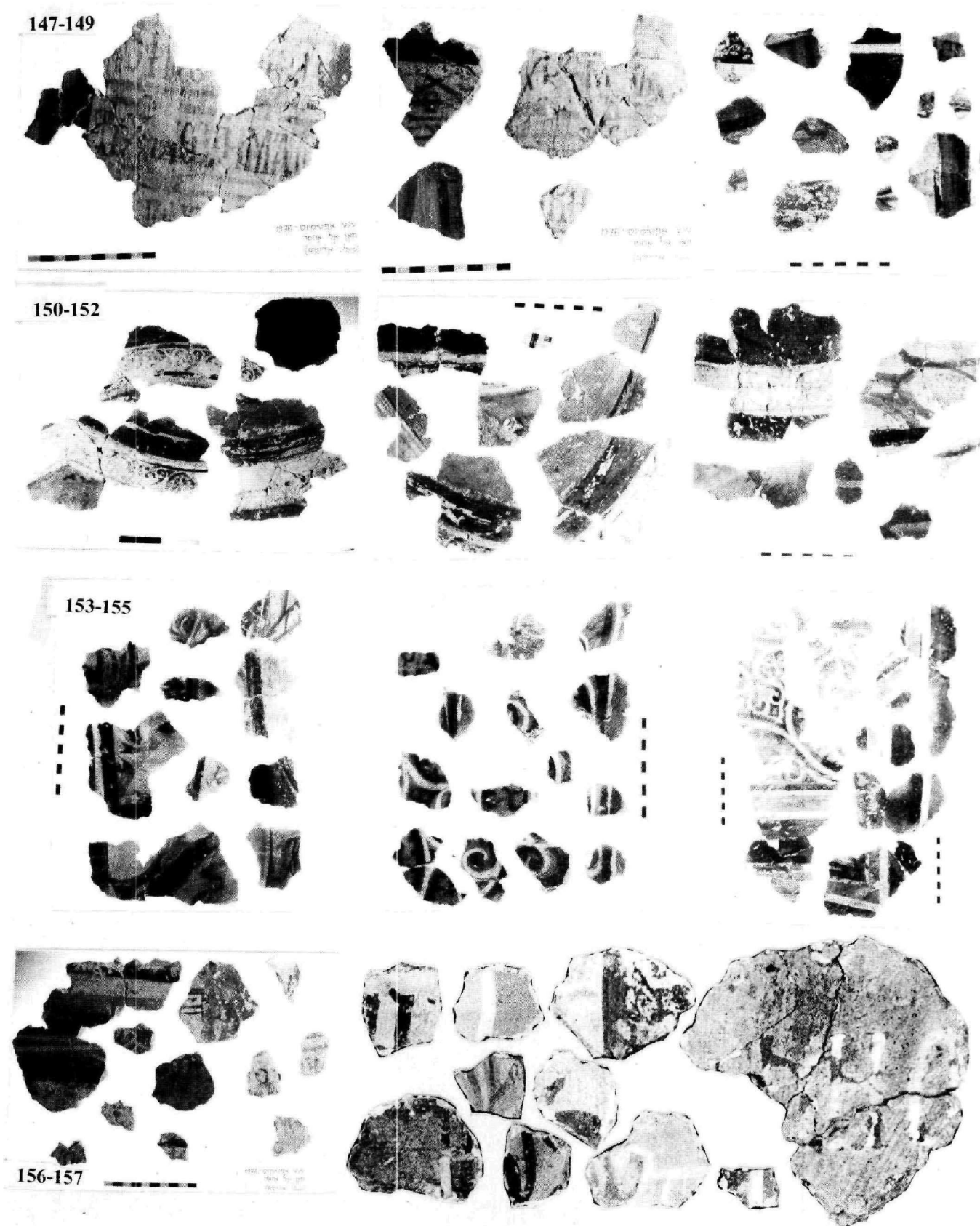
Fig. 126. A fragment of a stone cross, 1976-79 excavations. Figs. 127, 129. Marble fragments of altar slab, 1976-79 excavations. Fig. 128. A marble fragment of a narrow screen panel in the corner of which is a heart-shaped leaf of a terminating vine, found in 1976. Fig. 130. Three fragments of the same inscription found by the 1928-30 excavators at various places on the site. Fig. 131. An alabaster fragment with the inscription (Φ)ΙΑΟCΟΦΙΑC, possibly from an altar-edge, 1928-30 excavations (a similar piece was found in the excavations of St. Etienne, see Vincent and Abel Jerusalem, p. 798, pl. 129, 7). Fig. 133. An inscribed fragment, perhaps of a tombstone, 1976-79 excavations. Fig. 132. Another inscribed architectural fragment, 1976 excavations.



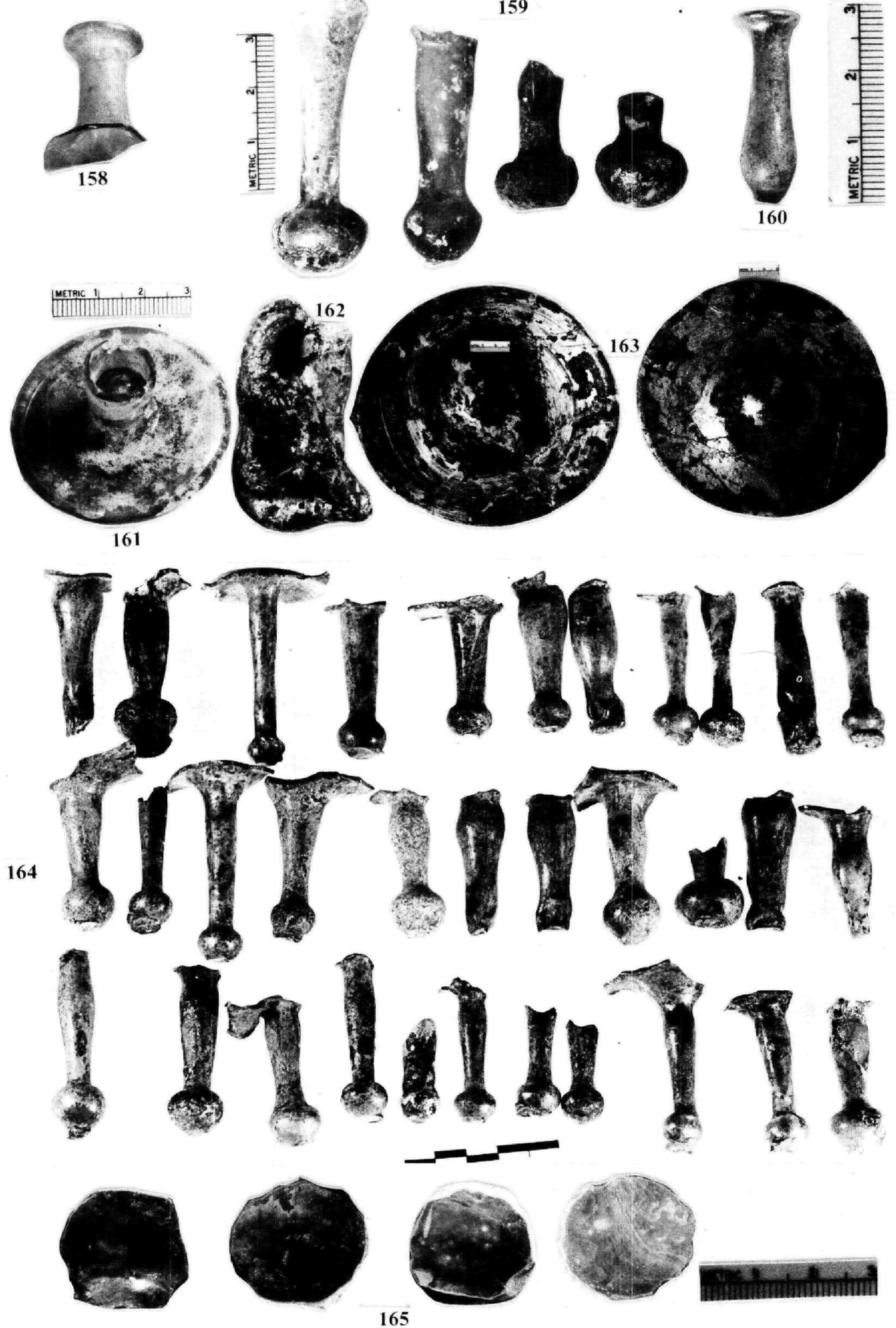


Figs 134-146. Metal objects.

134. Fragments of an indeterminate bronze object. 135. A flat bar of a suspension chain. 136, 139. Hooks of different types for locking boxes, cupboards etc. b. for suspension chains. 137. Strip of copper for holding the wick, with a clasp for the wick at one end and a fixture for attachment to the rim of the vessel at the other. 140. Nails. 141. Rivets. 142. Indeterminate objects. 143. Fragments of crosses. 144. Pin from belt buckle? 145. Fragments of indeterminate screw-like objects. 146. Metal object, perhaps pin, inserted in locking device.

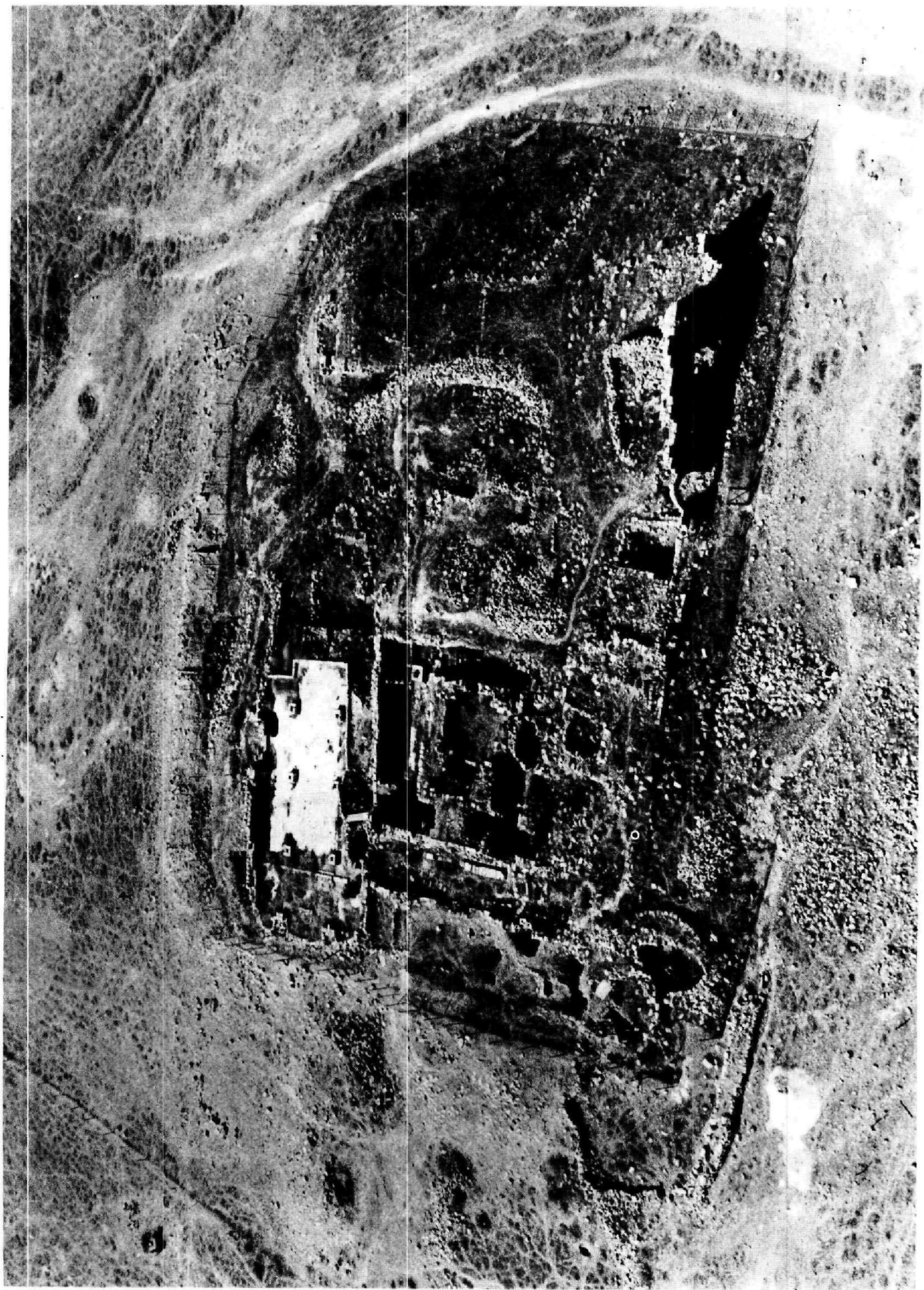


Figs. 147-157. Fragments of frescoes found in the debris, some bearing Greek letters and others with floral decorations. Several layers of wall paintings can be detected. Found during the 1928-30 and 1976-79 excavations.



Figs. 158-160. Fragments of glass objects such as small phiales for holy oil. Figs. 161-162. Base of stemmed goblet and handle of a glass vessel. Fig. 163. Glass window pane. Fig. 164. A large number of bases of glass oil lamps. Most were found in a small pit beside the staircase of the court north of the cemetery. Fig. 165. Circular pieces of mother of pearl, once decorating a wooden object, found in the western burial chamber.

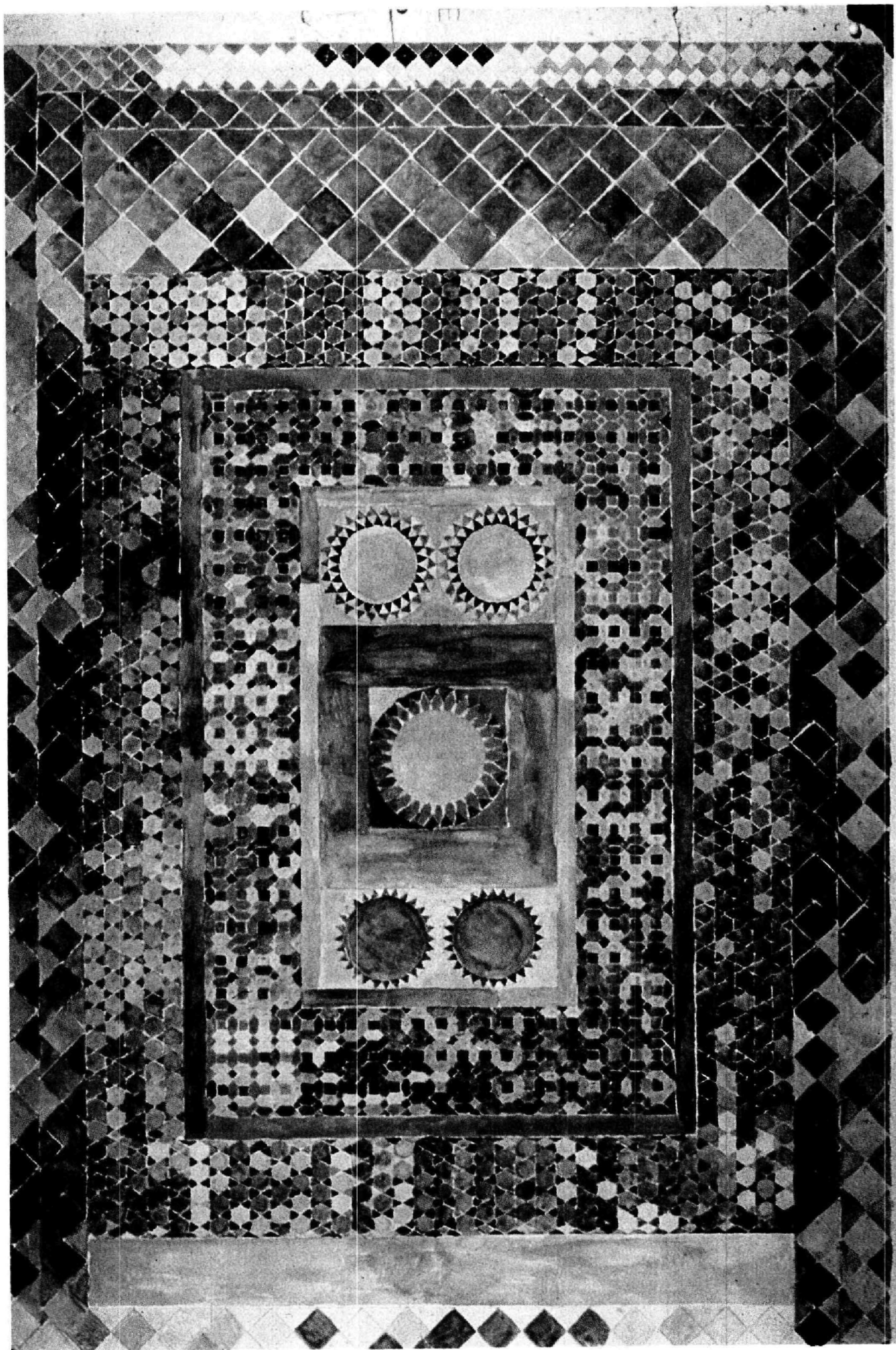




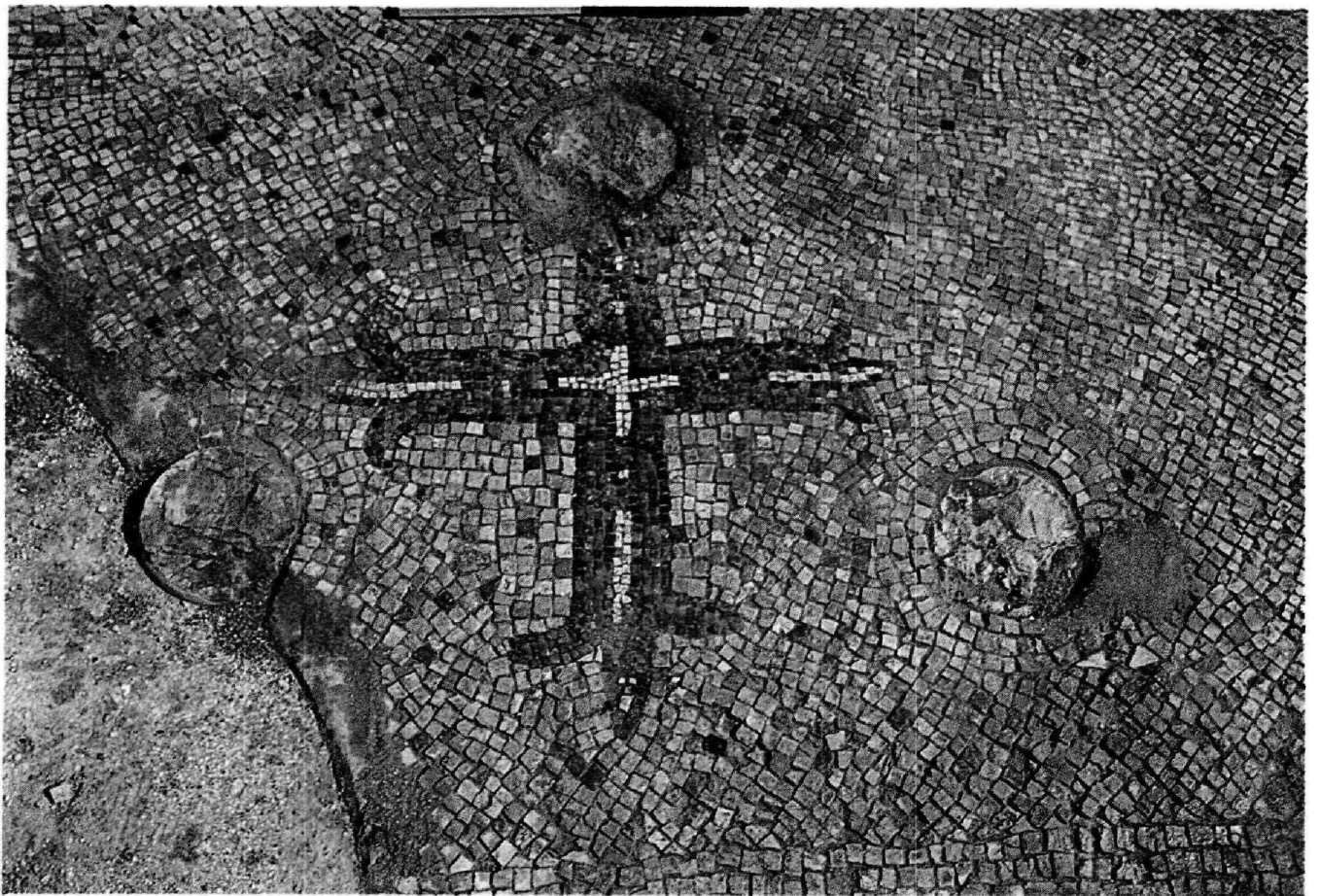
*Fig. 166. Air view of the archaeological site from the north c. 1987 (sent by Dr. Yizhar Hirschfeld Department of Antiquities of the State of Israel).*







*The space under the dome of the Main Church inlaid with coloured stones.  
Photograph of a colour painting by Mrs A.H.M. Jones.*



*Main Church. Detail of the prothesis mosaic showing a cross (see fig. 7).*



*Main Church. Detail of the south aisle mosaics, first medallion from the east.*





*Main Church. Details of the south aisle mosaics.*



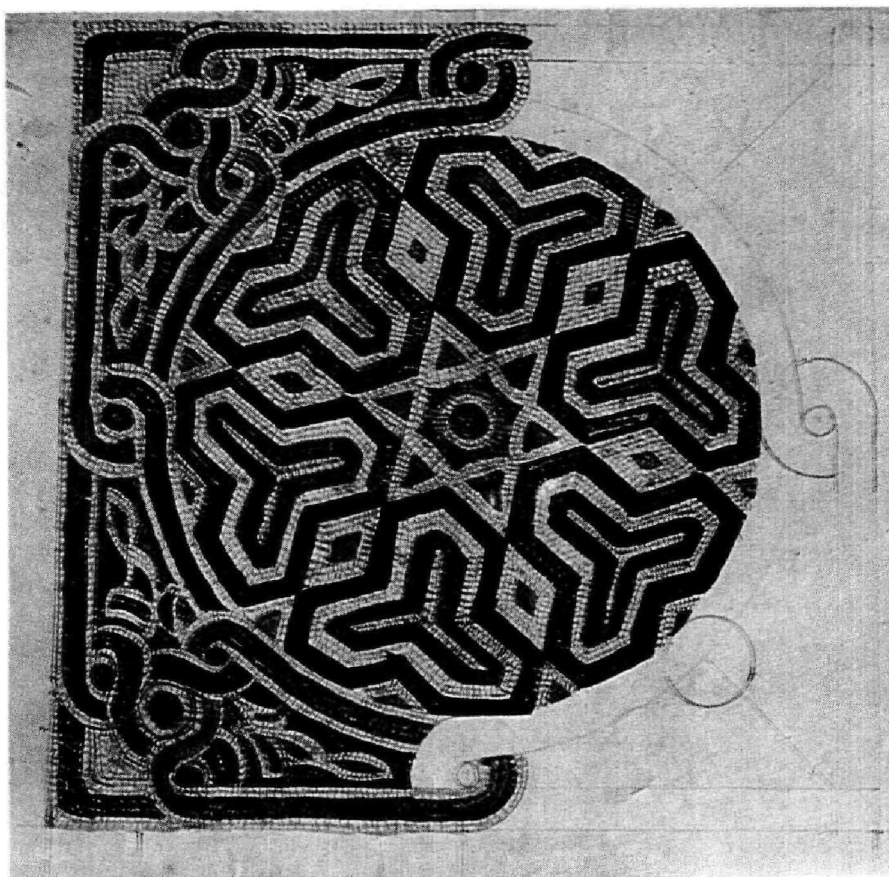
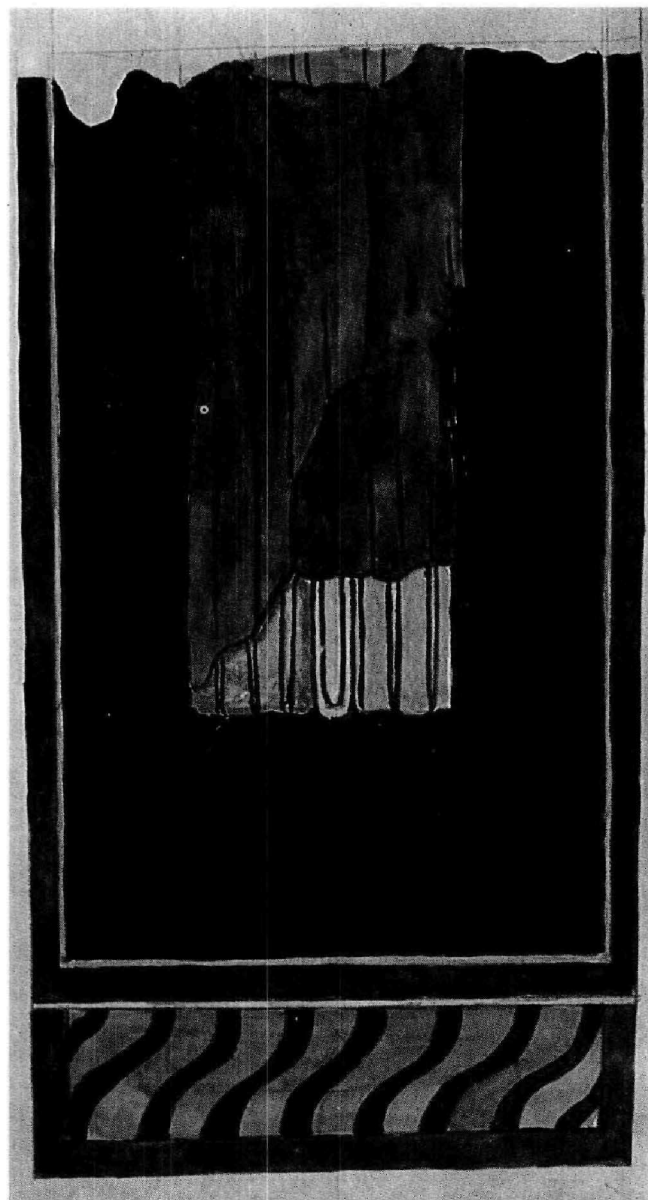


*Main Church. Details of the south aisle mosaics.*



*Main Church. Details of the south aisle mosaics.*





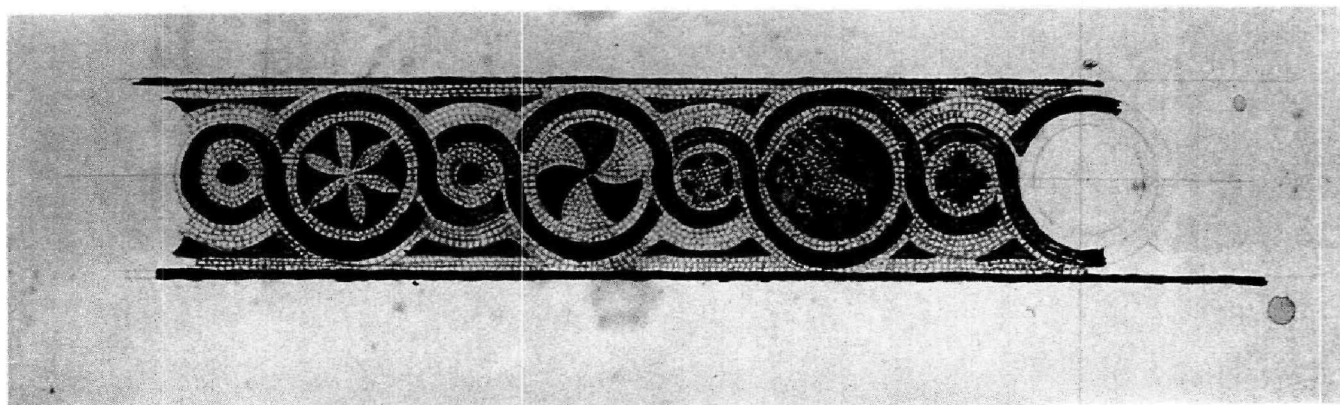
*The lower part of a warrior saint. Photograph of a colour painting by Mrs A.H.M. Jones (see fig. 21).*

*The lower part of a saint. Photograph of a colour painting by Mrs A.H.M. Jones (see fig. 22).*

*South aisle, fifth medallion from the east. Photograph of a colour painting (study) by Mrs A.H.M. Jones.*

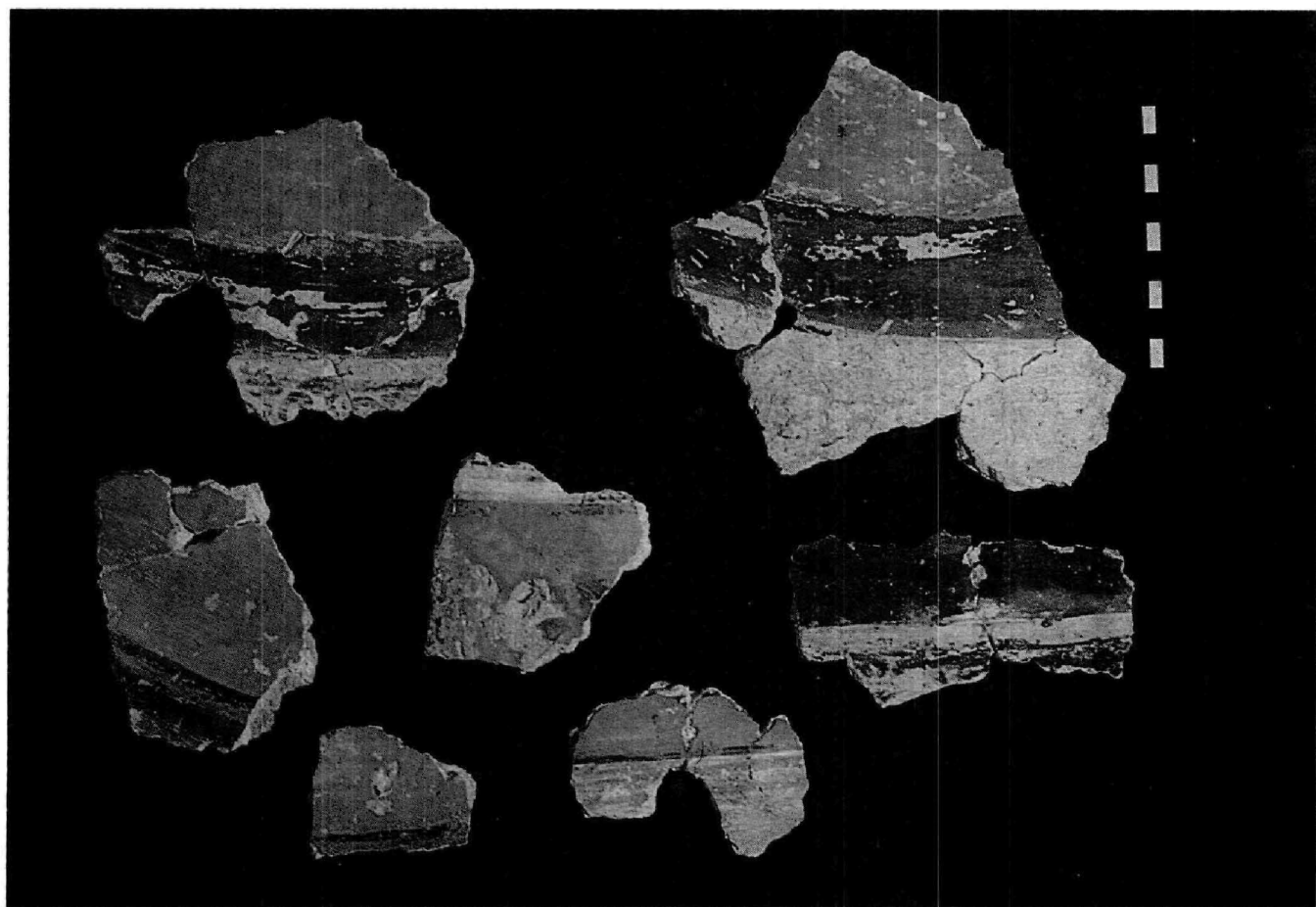
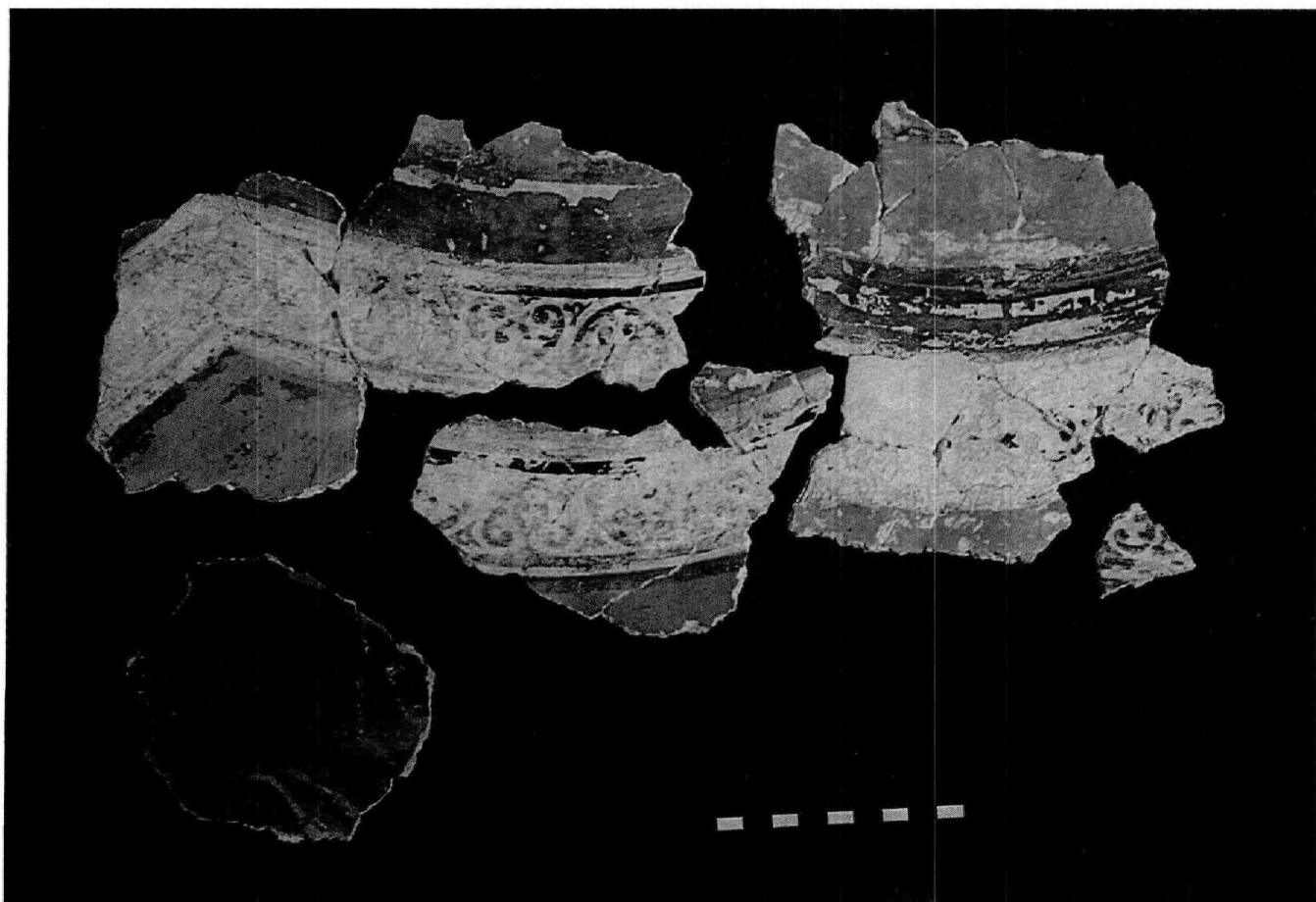


*A chalice with a snake; detail of the south aisle mosaics.*



*Part of the southern border of the south aisle. Photograph of a colour painting by Mrs A.H.M. Jones.*





*Fragments of frescoes found in the debris.*