

A ROMAN-PERIOD BURIAL CAVE ON HA-HORESH STREET, QIRYAT TIV'ON

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An excavation was conducted on Ha-Horesh Street, Qiryat Tiv'on (map ref. NIG 21291/73615; OIG 16291/23615) following the discovery of a rock-cut chamber-tomb by a bulldozer that broke through its ceiling in the course of construction work (Fig. 1). It revealed a Jewish burial cave containing pottery coffins, pottery and limestone ossuaries—one bears a Greek inscription—as well as a large number of oil lamps, pottery and glass vessels, and a few bronze artifacts. The majority of the finds dates from the last quarter of the first to the mid-second centuries CE, while a few items (one lamp and pottery coffins) were introduced at a later date, between the mid-third and the mid-fourth centuries CE (Vitto 1971; 1972; 1974).¹

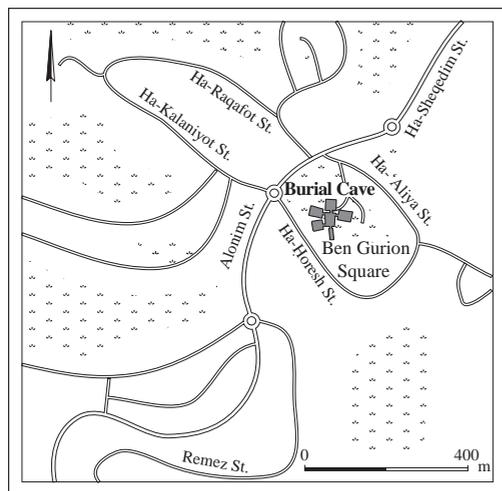


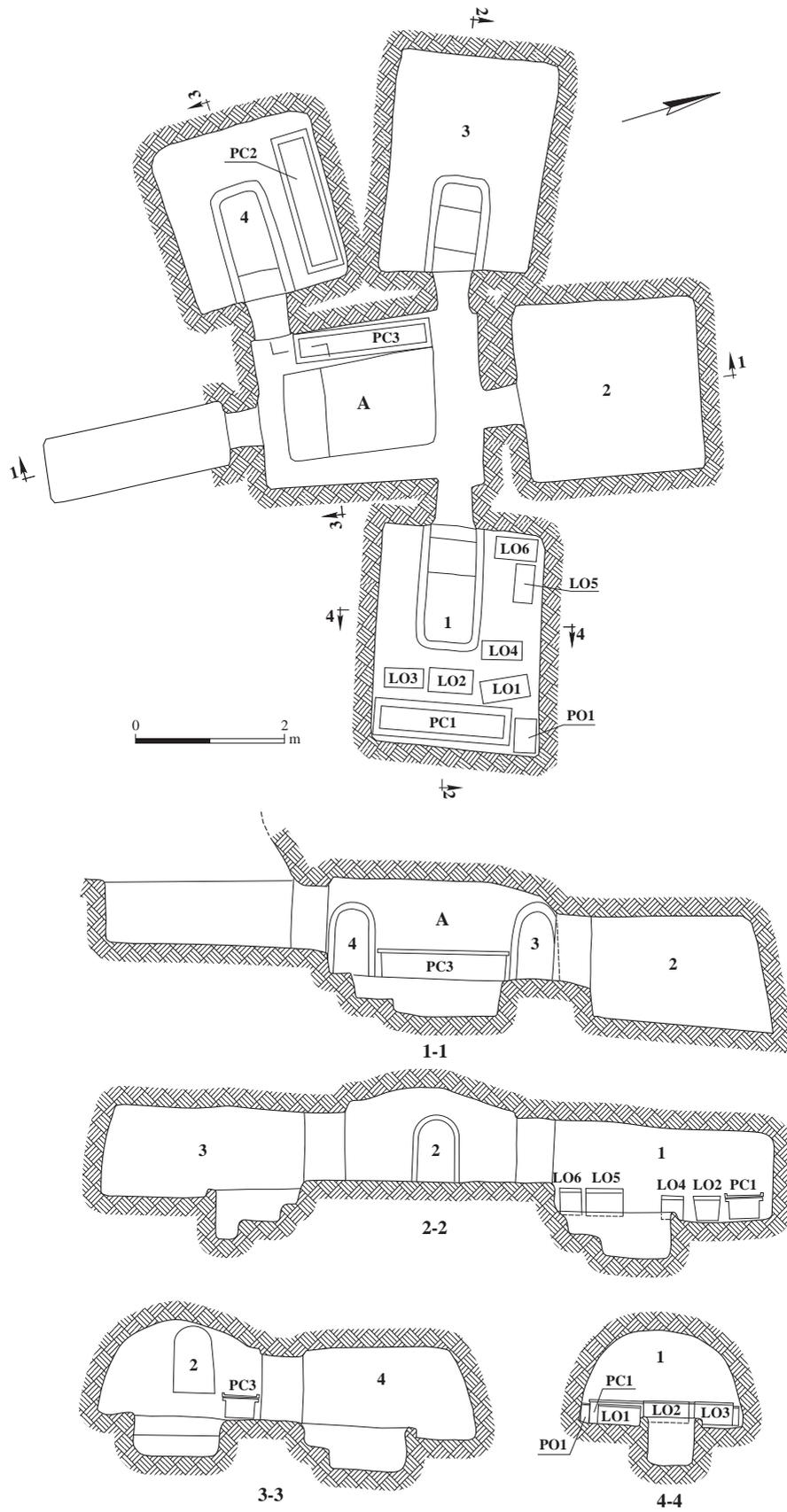
Fig. 1. Location map.

Apart from earth and rocks, which had penetrated the central chamber (Chamber A) and Room 1 when the bulldozer broke through their ceilings, there was clear evidence that the cave had been disturbed in antiquity and partly robbed. The blocking slab of the entrance to the cave was found lying in the exterior corridor leading to the chamber-tomb; the slabs, which originally sealed the openings of the burial rooms, were scattered in Chamber A. Most of the lids of the pottery coffins had been removed, and the bones, originally contained in the coffins and ossuaries, were found scattered nearby.

DESCRIPTION OF THE CAVE (Plan 1)

The burial cave, entirely hewn into limestone bedrock, consists of an external corridor, a central chamber (Chamber A) and four burial rooms (Rooms 1–4) cut into three of the walls of the central chamber. The cave is finely hewn, despite still-visible chisel marks and a slightly asymmetrical plan.

Access to the tomb is from the south by means of a narrow, open-air corridor (*dromos*) hewn into the rock (2.45 m long, 0.8 m wide and 0.8 m deep; Fig. 2). Slabs piled up at the southern extremity of the corridor served as steps to descend from the rock surface; at the northern extremity, an arched passageway (0.45 m wide, 0.5 m long and 0.85 m high) leads to the cave. The entrance was originally sealed by a rectangular limestone slab (0.45 × 0.55 m, 0.2 m thick) found lying in the corridor.



Plan .1. Burial cave, plan and sections.

As the slab is 0.3 m shorter than the entrance, buttressing stones were most likely wedged in the gaps around it to ensure a tight seal. The corridor was found filled with earth, which contained fragments of pottery coffins and of limestone ossuaries, an oil lamp (see Fig. 25:3) and fragments of two cooking pots (see Fig. 21:5 and Reg. No. 89 [not illustrated]). Lying across the upper part of the corridor was a carved lintel (Fig. 3), similar to those of the Bet She'arim catacombs, which probably belonged to a nearby cave (not excavated). A few meters northwest of the cave, a large gabled limestone lid (1.28 m long, 0.58 m wide, 0.41 m high), with *acroteria* at the corners, was found lying on the surface. It had apparently covered a stone sarcophagus (itself not found), and was dragged there by the bulldozer.

Chamber A

Chamber A is slightly trapezoidal in shape (2.0–2.3 m wide, 3 m long, 1.25 m high), with a vaulted ceiling and a rectangular pit (1.2 m wide, 1.5 m long, 0.4 m deep) hewn into its



Fig. 2. Hewn corridor leading to the entrance of the burial cave, looking north.



Fig. 3. The corridor leading to the burial-cave entrance; on it lies a carved lintel, apparently fallen from another, unexcavated, burial cave, looking north.

floor, creating shelves on four sides (0.5 m wide along the western wall, 0.65 m wide along the northern wall, 0.35–0.45 m wide along the eastern wall and 0.30–0.35 m wide along the southern wall). Three hewn steps lead from the entrance into the central pit (Fig. 4; Plan 1: Section 1–1): the first (0.3 m high) leads to the level of the shelves, the second (0.3 m wide, 0.3 high) and the third (0.5 m wide, 0.15 m high), to the floor of the central pit. Chamber A gives access to four burial rooms: Room 1 in the eastern wall, Room 2 in the northern wall and Rooms 3 and 4 in the western wall. The passageways leading to these burial rooms are all at the level of the shelves of Chamber A (Figs. 5, 6).

The central pit of Chamber A was found filled with light brown earth that had accumulated over the centuries. A pottery coffin (PC3; Fig. 7) lay on the western shelf, between the passageways leading to Rooms 3 and 4,

directly on the rock. Its lid, composed of three *tegulae*, had been partly removed in antiquity, and apart from a few broken bones still *in situ*, all the bones it originally contained were found scattered in the western part of the central pit. About 40 complete and fragmentary oil lamps (see Table 1) were found in Chamber A, many of them near the entrance or on the eastern



Fig. 5. Chamber A with entrances to burial Rooms 1 and 2, looking north.



Fig. 4. The entrance to the cave, seen from inside Chamber A with steps leading down into the central pit, looking south.



Fig. 6. Chamber A with entrances to burial Rooms 2 and 3 and pottery coffin PC3, looking northwest.



Fig. 7. Chamber A: pottery coffin PC3, looking west.

Table 1. List of Finds according to Location (see n. 6)

Locus	Osteological Remains (see n. 5)	Burial Furniture	Lamps	Pottery Vessels	Glass Vessels	Other	Remarks
<i>Dromos</i>		Fragments of limestone ossuaries and pottery coffins	1 intact (Fig. 25:3)	2 fragmentary cooking pots (Fig. 21:5; not ill.: Reg. No. 89)			Entirely filled with earth
Chamber A	Several bones in central pit; in PC3 a few broken bones, the rest had been thrown into the western part of the central pit	1 pottery coffin (PC3) with 2 <i>tegulae in situ</i> on W shelf	c. 40 intact, complete and fragmentary (Figs. 22:1-4; 23:1-3; 24:1-4; 25:1, 2, 4; 26:1-3; 27:1; not ill.: Reg. Nos. 16*, 24*, 26*, 61, 64, 66, 67, 69, 74, 78, 80)	1 jug (Fig. 21:7)	1 tall candlestick-type bottle (Fig. 28:4); 1 spouted bottle (Fig. 28:6); 2 fragments (not ill.: Reg. Nos. 32, 33)		Light brown earth in SE corner; earth and rocks in central pit from bulldozer; 6 sealing slabs found scattered
Room 1	A few bones mixed in earth	1 pottery coffin (PC1); 1 pottery ossuary (PO1); 1 lid of pottery ossuary (PO2); 7 limestone ossuaries (LO1-7)	1 spatulate nozzle (not ill.: Reg. No. 48)	2 complete (Fig. 21:1, 2) and 2 fragmentary cooking pots (Fig. 21:3, 4); 2 bottles (Fig. 21:8, 9)	1 intact short candlestick-type bottle (Fig. 28:1)	1 broken bronze mirror (not ill.: Reg. No. 49) found near LO1; 1 bronze hollow handle (of mirror?) found near mirror (Fig. 29:2)	Earth and rocks, which penetrated through breach made by bulldozer
Room 2	No bones			2 fragmentary cooking pots (not ill.: Reg. Nos. 86, 87)			A layer of light brown earth (Th. 1-2 cm)
Room 3	A few small broken bones	1 lid of small pottery coffin (PC4); 2 broken <i>tegulae</i> on N shelf			3 intact short candlestick-type bottles (not ill.: Reg. Nos. 37*, 40*, 43*); 5 tall candlestick-type bottles (Figs. 28:2, 3, 5; not ill.: Reg. Nos. 36, 44)	3 bronze 'cymbals' (Fig. 29:3, 4); 1 stone spindle whorl (Fig. 29:1)	Filled almost till ceiling with thin light brown earth; all finds found on W shelf
Room 4	Large quantity of bones, including skull, found outside coffin (obviously thrown out of it)	1 pottery coffin (PC2); 1 <i>tegula in situ</i> on N shelf		1 jar (Fig. 21:6)	1 short candlestick-type bottle (not ill.: Reg. No. 52*)		Central pit and part of room filled with thin light brown earth

shelf. In addition, the neck of a pottery jug (see Fig. 21:7) and four glass bottles (Fig. 28:4, 6 and Reg. Nos. 32, 33 [not illustrated]) were found in the western part of the central pit.

Burial Rooms

Except for Room 2, all the burial rooms have a small hewn rectangular pit in the floor in front of the entrance to the room surrounded by a low and narrow ledge (0.1 m wide, 0.12 m high). These pits constitute a space high enough (height from the pit's floor to the ceiling: 1.65–1.80 m) to allow those conducting the funeral to stand upright.

Room 1 (Figs. 8–10). The passageway leading from Chamber A into Room 1 is arched (0.5 m long, 0.55 m wide, 0.85 m high). Room 1 is rectangular (2.2 m wide, 2.9 m long, 1.25 m high), with a vaulted ceiling and a rectangular pit (0.6 m wide, 1.5 m long, 0.55 m deep) surrounded by shelves on three sides (0.8 m wide along the northern side, 1.3 m wide along the eastern side, 0.5 m wide along the southern side). Three hewn steps (the first: 0.4 m high, the second: 0.18 m wide and 0.2 m high, and the third: 0.45 m wide and 0.25 m high) lead into the pit (Fig. 8).

When the excavation began, a layer of thin, light brown earth covered the floor of the southeastern corner of Room 1, and rocks and earth had penetrated through the breach made by the bulldozer, breaking two limestone ossuaries (LO6, LO7). After all the earth and rocks were removed, it appeared that this room accommodated a pottery coffin (PC1) and all the ossuaries discovered in the cave, including one made of pottery (PO1) and seven of limestone (LO1–7; see Figs. 13–18). The pottery coffin lay along the eastern wall, and the ossuaries had been arranged on the northern and eastern shelves, except for LO7, which was found upside down in the central pit, where it had been pushed when the bulldozer broke through the ceiling (Figs. 9, 10). It should be noted that like the pottery coffin in Chamber A, both the pottery coffin and all the ossuaries in



Fig. 8. Room 1: entrance and steps leading into central pit, looking west.

Room 1 were found empty, or containing only a few broken bones (see below); the bones they originally contained had been thrown out nearby. Moreover, the pottery coffin and all the ossuaries lay on a layer of earth 3–7 cm thick, containing broken pottery and bones. This suggests that the tomb had already been in use for some time when the coffins and ossuaries were introduced. This room also yielded the flat lid of an additional pottery ossuary (PO2; see Fig. 19)—the ossuary itself was missing, two complete and two fragmentary cooking pots (see Fig. 21:1–4), pottery bottles (see Fig. 21:8, 9), the nozzle of an oil lamp (not illustrated), an intact glass bottle of the short candlestick-type (see Fig. 28:1) and a bronze mirror (Reg. Nos. 49, 50; see Fig. 29:2).

Room 2. The passageway from Chamber A into Room 2 is arched (0.5 m long, 0.55 m wide, 0.85 m high). Room 2 is square in shape (2.4 × 2.4 m, 1.35–1.50 m high). It has a flat ceiling



Fig. 9. Room 1: pottery coffin PC1 and stone ossuaries LO1–4, looking east.



Fig. 10. Room 1: pottery ossuary PO1 and pottery coffin PC1, looking east.

and a flat, slightly sloping floor. Unlike the other rooms, it does not have a central pit.

When the excavation began, the floor was covered with a thin layer of light brown earth, in which only a few small fragments of cooking pots were found. Not a single bone was collected in this room.

Room 3. The passageway leading from Chamber A into Room 3 is arched (0.6 m long, 0.5 m wide, 1 m high). Room 3 is rectangular in shape (2.0–2.1 m wide, 2.9 m long, 1.2 m

high) with a flat ceiling and a central, rectangular pit (0.5 m wide, 1.2 m long, 0.65 m deep) surrounded by shelves on three sides (0.6 m wide along the southern side, 1.5 m wide along the western side, 0.6 m wide along the northern side). Three hewn steps (the first: 0.3 m high, the second: 0.3 m wide and 0.2 m high, and the third: 0.55 m wide and 0.25 m high) lead into the pit.

When the excavation began, the room was filled almost to the ceiling with light brown earth. After removing the earth, a few small broken bones and a relatively large number of finds were discovered on the western shelf, the lid of a small pottery coffin decorated with painted and incised geometric motifs (PC4) was found on the southern shelf, and two broken *tegulae* were lying on the northern shelf. The *tegulae* may have originally covered one of the coffins discovered in another part of the cave, but the short coffin to which the decorated lid belonged to had obviously been removed from the cave in antiquity. The finds recovered in this room include eight glass bottles: three, intact, belong to the short candlestick-type, and five, fragmentary, to the tall candlestick-type (see Fig. 28:2, 3, 5 and Reg. Nos. 36–37, 40, 43–44

[not illustrated]), three small bronze ‘cymbals’ (see Fig. 29:3, 4) and a stone spindle whorl (Fig. 29:1).

Room 4 (Figs. 11, 12). The passageway leading from Chamber A into Room 4 is arched (0.5 m long, 0.55 m wide, 0.85 m high). Room 4 is



Fig. 11. Room 4: entrance and steps leading into central pit, looking east.

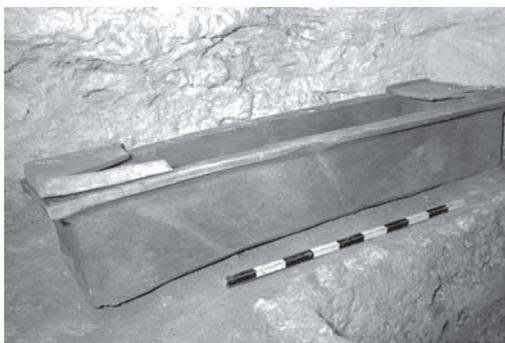


Fig. 12. Room 4 with pottery coffin PC2, looking northeast.

almost square in shape (2.25 m wide, 2.35 m long, 1.2 m high) with a flat ceiling and a rectangular pit (0.55 m wide, 1.4 m long, 0.55 m deep), surrounded by shelves on three sides (0.5 m wide along the southern side, 0.75 m wide along the western side and 0.8 m wide along the northern side). Two hewn steps (the first: 0.3 m high, the second: 0.35 m wide and 0.25 m high) lead into the pit (Fig. 11).

When excavation began, the central pit and the floor of the shelves were covered with a layer of light brown earth. The room accommodated a pottery coffin (PC2), which stood on the northern shelf on a layer of earth 3 cm thick, containing a few small pottery sherds (Fig. 12). The coffin was found open (only one *tegula* was *in situ*) and empty of its contents; a large quantity of bones, including a skull found near the coffin, had obviously been thrown out by the looters. In addition, this room yielded a bag-shaped jar (Fig. 21:6) and an intact, short candlestick-type glass bottle (Reg. No. 52 [not illustrated]). The latter was discovered in the central pit, into which it had very likely fallen when the cave was disturbed.

THE BURIAL FURNITURE

A total of seven complete limestone ossuaries, one pottery ossuary and three pottery coffins were found *in situ*.² In addition, fragments of several pottery coffins and ossuaries, and of a few limestone ossuaries were scattered in the cave and in the *dromos*. The three complete pottery coffins were standing on shelves in Chamber A (PC3), Room 1 (PC1) and Room 4 (PC2). Originally, each coffin was covered with three *tegulae* and two *imbrices*, but they were all found with their lids removed and emptied of their bones, which had been thrown out nearby. All seven ossuaries were discovered in Room 1, where they had been arranged on the shelves. Like the coffins, all the ossuaries were found emptied of their bones (or of most of them), which were scattered outside. Except for coffin PC3, which rested directly on the rock in Chamber A, all the ossuaries and coffins were

lying on top of a 3–7 cm thick layer of earth containing potsherds and bones.

The Ossuaries

A total of eight complete and several fragmentary ossuaries were found in the cave. They fall into two groups according to their material: limestone (the majority) and pottery.

Limestone Ossuaries (Figs. 13–17)

Seven complete limestone ossuaries were found in Room 1. In addition, fragments of a few broken ones were collected in the *dromos*. They are made of soft limestone, trapezoidal in shape, of dimensions ranging between 45 and 63 cm long, 26 and 34 cm wide, and 28 and 36 cm high. Roughly dressed, they exhibit tool marks, differing from one ossuary to the other (e.g., Figs. 13 and 14), indicating the use of various tools and suggesting that different people produced them. All the preserved lids are flat, and belong to two types: a lid that rested on the rim of the ossuary, and a lid that slid into place along inner ledges cut into the rim. One ossuary (LO5; Fig. 17) has no feet; however, most have low, uneven, diagonally cut feet. Another (LO6; not illustrated) has three semicircular feet made of separate blocks of limestone, which were added to the base of the ossuary; the fourth foot consisted of the handle of a pottery cooking vessel, apparently put there to ensure stability after the fourth foot had been lost. None of the ossuaries is decorated or covered with wash. One ossuary (LO3; Fig. 15) has matching direction marks on the lid and on one narrow side of the chest to ensure its fit. Another ossuary (LO5; Fig. 17) bears a Greek inscription, incised on one of its short sides.

These plain, crudely fashioned limestone ossuaries belong to the Galilean Group B5a as listed by Rahmani (1994:22, 24), who suggested that they were locally made, between 70 and 135 CE, or a decade or two later.

Limestone Ossuary 1 (LO1; Fig. 13; Reg. No. 3; IAA No. 71-400).— Slightly broken. L 59–60 cm, W 30 cm, H 30 cm, Th 3 cm. Low, diagonally cut feet. Flat lid resting on rim of ossuary, missing. Very crude workmanship, with irregular tool marks visible. It contained broken bones to a third of its height. Cf. Rahmani 1994:182, No. 472, Pl. 69.



Fig. 13. Limestone ossuary LO1.

Limestone Ossuary 2 (LO2; Fig. 14; Reg. No. 4; IAA No. 71-401).— Broken and restored. L 57–61 cm, W 30 cm, H 33 cm, Th 4 cm. Very low feet. Inner ledge on three sides for the lid. Flat, sliding lid (broken and restored) with semicircular notch at one edge to serve as a hand-grip. It contained small broken bones to a sixth of its height. Cf. Rahmani 1994:172, No. 422, Pl. 61.

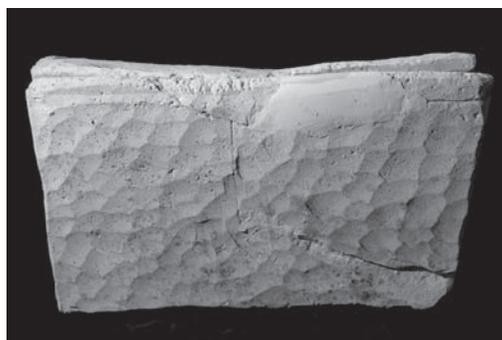


Fig. 14. Limestone ossuary LO2.

Limestone Ossuary 3 (LO3; Fig. 15; Reg. No. 5; IAA No. 71-402).— Broken and restored. L 45–52 cm, W 28 cm, H 29 cm, Th 3 cm. Low, diagonally cut feet. Flat lid resting on rim

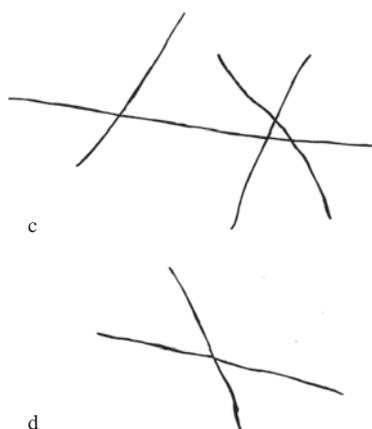
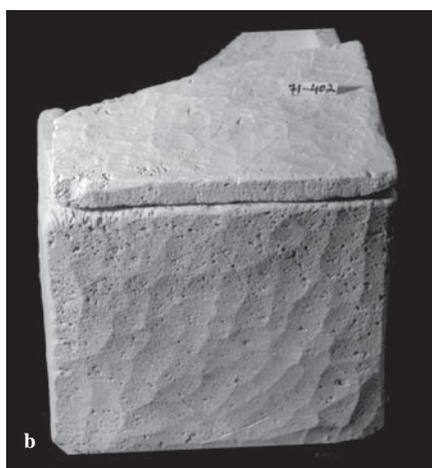


Fig. 15. Limestone ossuary LO3: (a) long side; (b) narrow side with direction marks on lid and ossuary; (c) incised direction mark on lid; (d) incised direction mark on narrow side of ossuary.

of ossuary. Matching direction marks on one edge of lid and on narrow side of ossuary (Fig. 15:b–d). It was empty at time of discovery. Cf. Rahmani 1994:172, No. 423.

Limestone Ossuary 4 (LO4; Fig. 16; Reg. No. 6; IAA No. 71-403).— Complete. L 55–57 cm, W 26 cm, H 28 cm, Th 2 cm. Low, diagonally cut feet. Flat lid (broken) resting on rim of ossuary with semicircular notch at one edge to serve as a hand-grip. Partly smooth finish. Hole near rim of one narrow side. It contained a few small broken bones. Cf. Rahmani 1994:172, No. 424.



Fig. 16. Limestone ossuary LO4.

Limestone Ossuary 5 (LO5; Fig. 17; Reg. No. 7; IAA No. 71-404).— Slightly broken. L 59 cm, W 26 cm, H 34 cm, Th 5 cm. No feet. Inner ledge on three sides for the lid. Flat, sliding lid (broken). Inscription in Greek incised on one narrow side (Fig. 17:b, c). After an *alpha*, incised on the left corner of the narrow side, there is a gap of almost 5 cm until the next letter, with no evidence of erased letters in between. Rahmani (1994:172, No. 425) suggested reading: A MAIAC/ÇAOYΛOC, i.e., A Μαίας Σαούλος, i.e., of Maia (daughter) of Saul, explaining the first *alpha* as “apparently a mistake” and Maia as a female name, which appears, e.g., on a second-century CE inscription at Homs/Emesa on the Orontes River (Le Bas and Waddington 1870: No. 2568d) and on a Roman-period inscription at Alexandria (Preisigke 1915:102, No. 1153). Another possible explanation is that the first

alpha was not a mistake, but the writer of the inscription, after incising an *alpha*, decided to continue the inscription further to the right because the surface was not smooth enough. The next letters with prolonged right-hand bars are read as a *mu* and an *alpha* by Rahmani who saw a faint, rather horizontal, bar for the *alpha*. It seems, however, that the horizontal bar is a natural, not an intentional, groove, as the middle bar of the two other *alpha* of the first line is oblique. Without this bar, it might represent a *mu* (probably a double *mu* whose second bar is missing). The inscription would thus read: Ἀμμίας Σαούλος. Ammia, although not very frequent, appears on a few ossuaries, e.g., Ἀμμία Σκυθοπολίτισσα (Ammia from Scythopolis) and אַמִּיָּה הַבְּשָׁנִית (Ammia the Beshanite), appearing both in Greek and in Jewish script on an ossuary discovered on the site of the former Syrian Orphanage, Schneller Compound, in Jerusalem (Lidzbarski 1908:195–196; Frey 1952:314, No. 1372). Amia (with one *mu*, but apparently meant for Ammia), is incised on an ossuary from Abu Tor, Jerusalem, which Avigad (1967:125, No. 2) and Rahmani (1994:88, No. 51) suggested was a term of endearment for ‘mother.’ The usual name for ‘mother’—μήτηρ in Greek and אַמָּא in Jewish script—appears on a number of ossuaries, either alone, accompanied by her name, by the name of her son, or both (see Rahmani 1994: Nos. 21, 71, 98, 257, 351, 370, 801, 868, with further references to Bet She‘arim).

Σαούλος is the genitive of Σαούλ, a biblical name frequently used by Jews and attested on several ossuaries both in Greek (Rahmani 1994: Nos. 122, 349) and Jewish script (Rahmani 1994: Nos. 122, 226, 227, 228, 716, 730, 820). Meyers (1971:45, n. 135) misinterpreted this name as *She'ol*, i.e., netherworld (Rahmani 1973:123).

The inscription can thus mean that the ossuary contained the bones of one person—the mother of Saul—or those of two individuals, of Ammia (as a name or with the meaning of mother) and of Saul. Unfortunately, the osteological

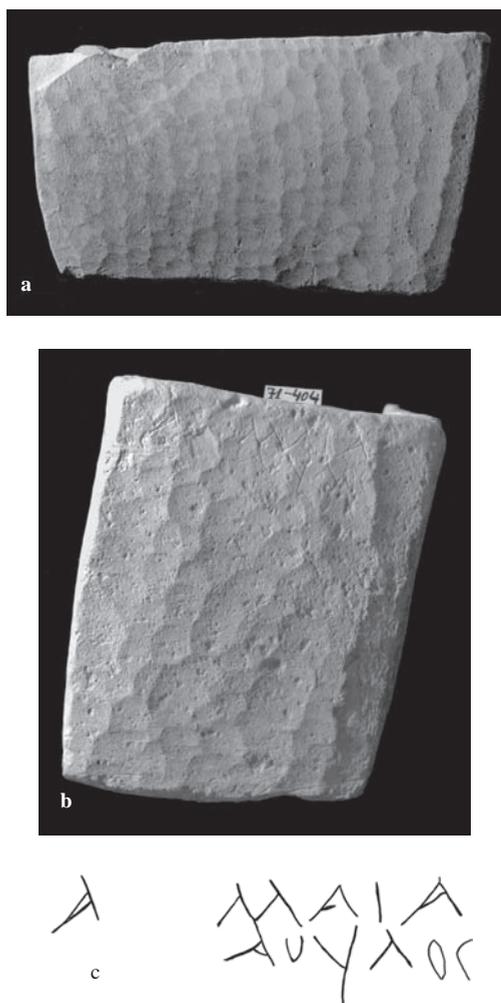


Fig. 17. Limestone ossuary LO5: (a) long side; (b) narrow side with incised inscription; (c) incised inscription.

contents of the ossuary cannot help, as at the time of discovery, the ossuary contained only a few small broken bones that could not be identified.

Limestone Ossuary 6 (LO6; not illustrated; Reg. No. 8).— Broken, not restored. L ?, W 34 cm, H ?, Th 5 cm. Feet consisting of three semicircular, separately cut limestone feet (added to the base of the ossuary) and one handle of a cooking vessel. Lid missing. It was empty at time of discovery.

Limestone Ossuary 7 (LO7; not illustrated; Reg. No. 9; in pit, upside down, probably from northern shelf).— Broken, not restored. L 63 cm, W 30 cm, H 36 cm, Th 5 cm. Low feet. Lid missing. Empty at time of discovery.

Pottery Ossuaries (Figs. 18, 19)

One complete pottery ossuary with its lid (restored) and an additional lid were found on the eastern shelf of Room 1. They are made of a reddish brown fabric with straw temper, are poorly fired and have a black core.

Pottery Ossuary 1 (PO1; Fig. 18; Reg. No. 2; IAA No. 71-672).— Broken and restored. L 53 cm, W 33 cm, H 27 cm, Th 2 cm. Rectangular chest, no feet, with ridges reinforcing edges and inner ledge on four sides to support the lid. The lid is flat, slightly smaller than the chest (L 46 cm, W 25 cm), with a central strap handle flanked by T-shaped ridges. It contained a few very small broken bones. It belongs to Group B5b, dated

by Rahmani (1994:22) from 70 to 135 CE. Cf. Rahmani 1994:10, 24, 25, 182: No. 471, Pl. 69.

Pottery Ossuary 2 (PO2; Fig. 19; Reg. No. 13; IAA No. 71-672/1).— Chest missing. Lid complete, but handle broken. L 40 cm, W 26 cm, Th 3 cm. The lid is flat, plain, surrounded by a ledge, with a central strap handle (broken). It differs from PO 1 in the absence of T-shaped ridges flanking the handle. Cf. Rahmani 1994:182: No. 471 bis, Pl. 69.



Fig. 19. Lid of pottery ossuary PO2.



Fig. 18. Pottery ossuary PO1: (a) with lid; (b) without lid.

Discussion and Dating of the Ossuaries

The discovery of pottery ossuaries is rare. Most examples come from Jewish burial caves in the Galilee, including a few from the vicinity of Tiv'on: at Bet She'arim, 2 km south of Tiv'on (Avigad 1976:124–125, Fig. 58); Sha'ar Ha-'Amaqim, 3 km to the northwest (Segal and Naor 1989); Ḥorbat 'Ofrat/Kh. eṭ-Taiyiba, 10 km to the northeast (Peleg 1990:93, 98, Fig. 8; Rahmani 1994: No. 895); Nazareth, 15 km to the east (Feig 1990:72–73, Fig. 8; Rahmani 1994: No. 754); and Ḥorbat 'Uza, 20 km to the north (Ben-Tor 1966:22–24; Rahmani 1994: No. 187). Others come from sites located farther away, e.g., Sajur, 30 km to the northeast (Braun, Dauphin and Hadas 1994:106, Fig. 3; Rahmani 1994: No. 864) and Kefar Ḥittin, 32 km northeast of Tiv'on (Rahmani 1994: No. 866). Their dimensions range between 52 and 62 cm in length, 26 and 34 cm in width and 20 and 29 cm in height. Among these examples, one group is homogenous (Rahmani 1994:23, Group B5b). It includes the examples at Tiv'on,

Bet She'arim, Ḥorbat 'Ofrat/Kh. eṭ-Ṭaiyiba, and Kefar Ḥiṭṭin, which are characterised by chest edges reinforced by ridges and an inner ledge on four sides to support a flat lid, which has a central strap-handle flanked by T-shaped ridges. Petrographic examination of all the pottery ossuaries confirms this homogeneity, adding to this group the two examples from Nazareth, even though the ridges on the lids are slightly different (Shapiro 2002).³ In view of the great similarities between them, all the ossuaries of this group seem to have been produced in one workshop, probably located in the western Galilee, perhaps in the area of Tiv'on. The other ossuaries (Rahmani 1994:23, Group C2) differ from one another in the shape of the chest, their lids and their petrographical features (Shapiro 2002). They were apparently produced in different workshops.

Rahmani (1994:24) suggested that the use of ossuaries (pottery and limestone) began in the Galilee with the arrival of refugees from Judea after the destruction of Jerusalem, and continued well into the third century CE. Aviam and Syon (2002), who listed the pottery ossuaries hitherto discovered, give a similar timespan. Such a range (about a century and a half) seems rather long for the very small number of both limestone and pottery ossuaries discovered in the whole of Galilee, especially when it is compared with the very large number of ossuaries from Jerusalem, where they were in use for less than a century (from c. 20–15 BCE until 70 CE). In a catalogue of ossuaries kept in the collections of the State of Israel, compiled in August 1989, Rahmani (1994) lists less than 20 ossuaries from the Galilee out of about 900 ossuaries, the vast majority of the remainder being from Jerusalem. Recent calculations have added a few thousand to the total number of ossuaries, with still a very small percentage from the Galilee.⁴ Most agree that the custom of *ossilegium* in ossuaries was brought to the Galilee by the refugees from Judea after 70 CE. However, the small number of ossuaries found in the Galilee suggests that this custom ceased after a generation or two. It should be noted that in most caves where

pottery ossuaries are found in the Galilee, there is evidence of two burial phases: a first use of the cave in the late first–second centuries CE and a second phase in the third or fourth century CE, e.g., at Nazareth (third century CE pottery and glass vessels), Ḥorbat 'Ofrat (a mid-fourth century coin), Sajur (third–fourth-century artifacts) and Ḥorbat 'Uza (third–fourth-century CE glass vessels). The same is true for the Tiv'on cave (see below, Conclusion). The dating of the finds associated with ossuaries in the other Galilean tombs will need to be reconsidered, but in the case of Tiv'on, the finds of the first burial phase are clearly attributable to the end of the first until, at the latest, the mid-second century CE (see below). There is every reason to believe that it is during this first phase that both the limestone and the pottery ossuaries were placed in the cave.

Pottery Coffins (Fig. 20)

Three pottery coffins were discovered *in situ* in the cave, lying on shelves in Chamber A and in Rooms 1 and 4. Room 3 yielded two *tegulae* that originally covered a coffin, and one pottery lid decorated with incised and painted motifs, which very likely served as a cover for a small coffin, itself not found. In addition, the *dromos* and its surroundings contained many fragments of broken coffins, which had apparently been thrown out of the cave. The reason for the shattering of these coffins is perhaps to be found in *Semaḥot* 13:9 (Zlotnick 1966): “It is forbidden to use a coffin that has been cleared out. If it is of stone or clay, it should be shattered; if of wood, burned.” All the pottery coffins found in this cave are roughly of similar manufacture and dimensions. They consist of a long rectangular box (c. 1.84 m long, 0.50–0.52 m wide and 0.28 m high), with a broad splayed rim on four sides. Originally, they were covered with three oblong *tegulae*, which have two sides raised, the gaps between them capped by two *imbrices*, probably held with mortar (Fig. 20:b, c). At the time of discovery, however, as noted, all their lids had been removed and the

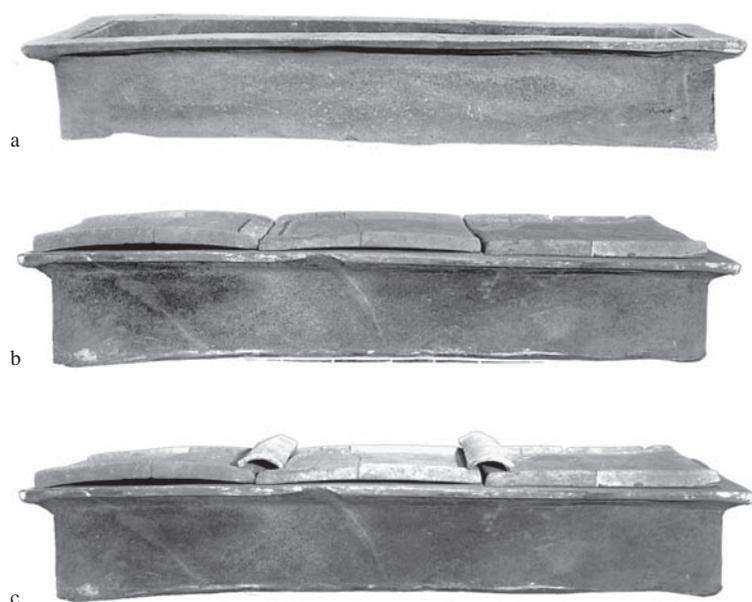


Fig. 20. Pottery coffin (a) without lid; (b) with 3 *tegulae* serving as lid; (c) with *tegulae* and *imbrices*.

coffins had been emptied of bones, which had been thrown nearby.

Pottery Coffin 1 (PC1; see Figs. 9, 10; Reg. No. 1; eastern shelf, Room 1).— Complete. No lid found. Empty.

Pottery Coffin 2 (PC2; see Fig. 12; Reg. No. 10; northern shelf, Room 4).— Complete. One *tegula in situ*. Empty.

Pottery Coffin 3 (PC3; see Fig. 7; Reg. No. 12; western shelf, Chamber A).— Broken. Two *tegulae in situ*. Empty.

Pottery Coffin 4 (PC4; not illustrated; Reg. No. 11; southern shelf, Room 3).— Coffin not found. Pottery lid, broken, well fired, decorated with three incised waving lines on which a herringbone pattern is painted red. Preserved L 63 cm, W 20 cm, Th. 1.5 cm. Its dimensions suggest that it was a sliding lid covering a child's coffin.

Discussion and Dating of the Pottery Coffins

Pottery coffins are widespread in the western Galilee and southern Lebanon, mostly in

burial caves, but also in cist tombs. Petrographic analysis carried out on pottery coffins from over a dozen sites in the western Galilee indicate that both the coffins and their covering tiles were all imported, either from Cyprus—the Akrotiri Bay and the Limassol Forest—or from the southern coast of Turkey—the west coast of the Antalya Bay or the southeastern coast of Iskenderun Bay (Shapiro 1997). Acre was apparently their port of entry.

Most pottery coffins appear to come from contexts dated to the third and, chiefly, fourth centuries CE. Aviam and Stern (1997:159) suggest that they were in use already in the second century CE, basing their assumption on a few tombs that contained second-century CE material, in particular a grave (Burial 1009) at Gesher Ha-Ziv, where a second-century Tyrian coin was found in a pottery coffin (Mazar 1994:81, Fig. 10). It should, however, be noted that this coin, dated by Ariel (1994:95, No. 9) to 93/94–136/137 CE, is worn, and that the glass vessels discovered in the coffin may be dated to the third century CE. In a number of cases, pottery coffins

were found in *kokhim* caves, together with ossuaries and first–second-century CE glass and pottery vessels, e.g., at I'billin (Feig 1985; 1999), and in the Tiv'on cave. In most cases, however, there is clear evidence that the coffins are a later phase of the use of the cave: either the ossuaries were rearranged to leave room for the coffins, as at Tiv'on (see below, Conclusion); or, the coffins placed into *kokhim* rest on earlier burials, as at Qiryat Ata (Vitto 2008b:142, 159); or, often, because of their length, the coffins protrude outside the openings of the *kokhim* and, as a result, the original sealing slabs of the *kokhim* were removed and are lying nearby, e.g., at Kabul (Porat 1997: Fig. 156), I'billin (Feig 1999) and Qiryat Ata (Vitto 2008b: 133, 159). This clearly indicates that these caves had not originally been hewn with the intention of accommodating pottery coffins and that these are a later addition. Therefore, in my opinion, coffins do not appear in the western Galilee before the third century CE, probably even in the second half of that century, and they were in use throughout the fourth century CE.

OSTEOLOGICAL REMAINS

As the cave was disturbed in antiquity and partly robbed, all the coffins and ossuaries were found emptied of their bones, which were thrown out nearby. The few bones found scattered in the cave were too fragmentary and brittle for study purposes.⁵

THE FINDS⁶

The vast majority of finds discovered in this cave consists of oil lamps, which were found in Chamber A, near the entrance to the cave. In addition, a number of pottery and glass vessels, as well as a few bronze items, were found, mostly in Rooms 1, 3 and 4, and a few in Chamber A, where they were probably thrown when the tomb was disturbed (see Table 1).

Pottery Vessels

The pottery assemblage found in the cave includes several cooking pots, one jug, one jar and two *unguentarium*-type bottles.

Cooking Pots (Fig. 21:1–5).— Fragments belonging to nine cooking pots were discovered in Rooms 1 and 2 and in the *dromos*. Three types were distinguished.

Type 1 is a small cooking pot, characterized by a thin wall, a high straight neck ending in a triangular out-folded rim, two loop handles drawn from the rim, above which they slightly rise and then continue almost vertically to the shoulder. The pot has a narrow groove at the base of the neck, a globular body and a slightly conical base. Two almost complete specimens of a small variant (max. body diam. 12.5 cm; Fig. 21:1, 2) and one slightly larger example (max. body diam. 14.5 cm; Fig. 21:3) were found in Room 1. This type of cooking pot—a continuation of the small cooking pot of the Hellenistic period—appears frequently in contexts dating to the first–early second centuries CE. For parallels, see Maresha (Oren and Rappaport 1984:125, Fig. 13:21), 'Aro'er (Hershkovitz 1992: Fig. 4:11), Caesarea (Oleson et al. 1994: Figs. 27:K41; 43:K69), Machaerus (Loffreda 1996:70–72, Group 36) and Ramat Ha-Nadiv (Silberstein 2000:432–433, Pl. V:19, Fig. 4).

Type 2 is a cooking pot larger than Type 1, with a relatively thick ribbed wall, a short flaring neck ending in a thickened grooved rim, two large loop handles drawn from rim to shoulder and a large globular body with thin ribbing. It is represented by Fig. 21:4, found in Room 1, and by three additional examples (not illustrated) discovered in Room 2 and in the *dromos*. For parallels, see at Machaerus (Loffreda 1996:75–76, Group 40, with further references) and in Jerusalem (Ben-Arieh and Coen-Uzzielli 1996:75–76, Fig. 4.3:8, 9). Cooking pots of this type appear alongside those of Type 1 and should also be attributed to the first–early second centuries CE.

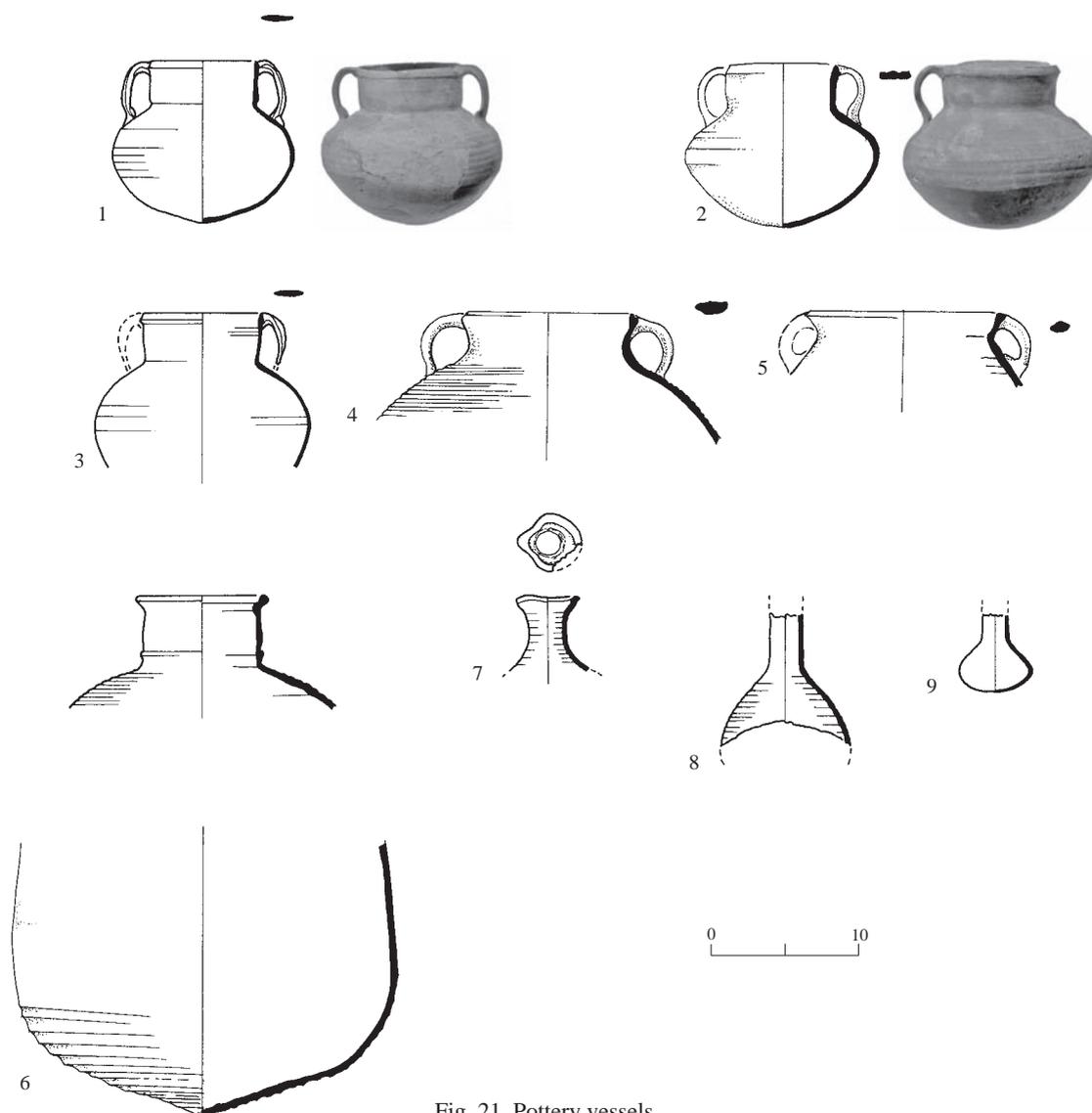


Fig. 21. Pottery vessels.

No.	Reg. No.	Locus	Type	Description	Dimensions (cm)
1	81	Room 1	Cooking pot	Dark brown 10R 5/3 fabric, small white grits	D rim 7.2, H 11, max. body D 12
2	46	Room 1	Cooking pot	Red 10R 5/6 fabric, black core, white grits	D rim 7.8, H 11, max. body D 12.5
3	82	Room 1	Cooking pot	Red 10R 5/6 fabric, white grits	D rim 8.2, max body D 14.5
4	83	Room 1	Cooking pot	Red 10R 5/6 fabric, white grits	D rim 10.6, max. body D 24
5	88	<i>Dromos</i>	Cooking pot	Light red 10R 6/8 fabric, white grits	D rim 13
6	53	Room 4	Jar	Light red 10R 6/6 fabric, large white grits	D rim 8.8, H c. 39
7	29	Chamber A	Jug	Light red 2.5YR 6/6 fabric, small white grits	D rim 4.2
8	47	Room 1	Bottle	Red 10R 5/8 fabric, white grits	Neck D 2.1, max. body D 8.5
9	45	Room 1	Small bottle	Light red 10R 6/8 fabric, white grits	Neck D 1.7, max. body D 4.5

Type 3 resembles Type 2, except for the junction between the neck and the shoulder, which is more angular. It is represented by Fig. 21:5, found in the *dromos*.

Jar (Fig. 21:6).— Found in Room 4, it has a high straight neck with a ridge at its base, an inset neck-everted rounded rim and a ribbed body. For parallels, see Díez Fernández 1983:107–108, T. 1.5 with further references. See also at Machaerus (Loffreda 1996:41–42, Group 9) and in Cave A at Kafr Kanna (Abu-‘Uqsa 2002a: Fig. 6:10). Adan-Bayewitz and Perlman (1990:165–166) suggested that jars of this type were produced at Shikhin. Date: first–second centuries CE.

Jug and Bottles.— One fragmentary jug and two fragmentary *unguentarium*-type bottles were found in the cave.

Figure 21:7, found in Chamber A, belongs to a jug with a funnel-shaped neck and a trefoil rim, folded in, forming a spout. Riley (1979:384) notes that trefoil jugs first appear in Italy in the late first century CE, but he states that in the Eastern Mediterranean they are most common in the second and third centuries CE.

Figure 21:8, found in Room 1, has a thin-walled piriform body and a tall straight neck (rim missing). It is a slightly later variant of the piriform bottles frequently found in the Jerusalem burial caves of the Second Temple period (Kahane 1952).

Figure 21:9, found in Room 1, belongs to a small bottle with a small globular body, a rounded base and a narrow straight neck (rim missing). It is a slightly later variant of the *unguentarium*-type small bottles, with a small, squat spherical body, found, e.g., at Massada, in Zealot contexts (Bar-Nathan 2006:205, Pl. 34:14–19).

Lamps

More than 30 oil lamps were found, mainly in Chamber A, where they were clustered near the entrance of the cave. Except for one (Type

E, dated mid-third–mid-fourth centuries CE), their dates range between the last third of the first century CE and the mid-second century CE at the latest. They include several lamps with a spatulated nozzle, while the great majority consists of circular mold-made lamps with a discus broken intentionally in antiquity. The lamps fall into five types:

A. *Wheel-Made Lamp with Spatulated Nozzle* (Fig. 22:1). One intact lamp of this type was found, probably made in a western Galilean workshop on the model of the Judean wheel-made knife-pared lamps, but with no ridge around the filling-hole. For parallels, see Nazareth (Feig 1990: Fig. 9:6–8; Sussman 2001:45, Fig. 16). Suggested date: second half of the first century CE.

B. *Galilean Mold-Made Lamps with Spatulated Nozzle* (Fig. 22:2, 3). Three intact and seven fragmentary lamps of this type were found. They are also based on the model of the Judean wheel-made knife-pared lamps; however, they are all mold-made, resembling the ‘molded Judean lamp’ dated by Sussman (1982; 2001) and Barag and Hershkovitz (1994:72–78, Class F) “between 70 CE and 135 CE”. Their reservoir is circular, made in two molds, with a ring base and a knife-pared nozzle. They are unslipped and their only decoration consists of concentric circles incised by means of a compass into the mold (thus appearing in relief on the lamp), around the shoulder and the filling hole. Suggested date: last quarter of the first to the first half of the second centuries CE (probably until approximately the Bar Kokhba Revolt). For parallels, see Nazareth (Richmond 1931: Pl. 34:2, bottom left; Sussman 2001:45, Fig. 17) and Daburriya (Aviam 2002:136–137, Fig. 2:3). See also Adler 2004:53, No. 313.

C. *Mold-Made Lamp with Spatulated Nozzle and Wings* (Fig. 22:4). Only one example was found. It is a further development of the mold-made lamp with a spatulated nozzle. Like it, it has a circular reservoir with a ring base,

raised rings around the filling hole and a bow-shaped nozzle. The differences are the addition of wings to the nozzle, a nub handle, and the decoration on the shoulder and on the nozzle. An important manufacturing center of this type was in southern Judea or the Shephelah—hence,

its name, Darom or Southern lamps (Sussman 1982)—but variants of this type were produced in other workshops, such as in the western Galilee and at Bet She'an (Sussman 2001:45–46; Map 1). This example is decorated with a band of lilies on the shoulder and two lilies on

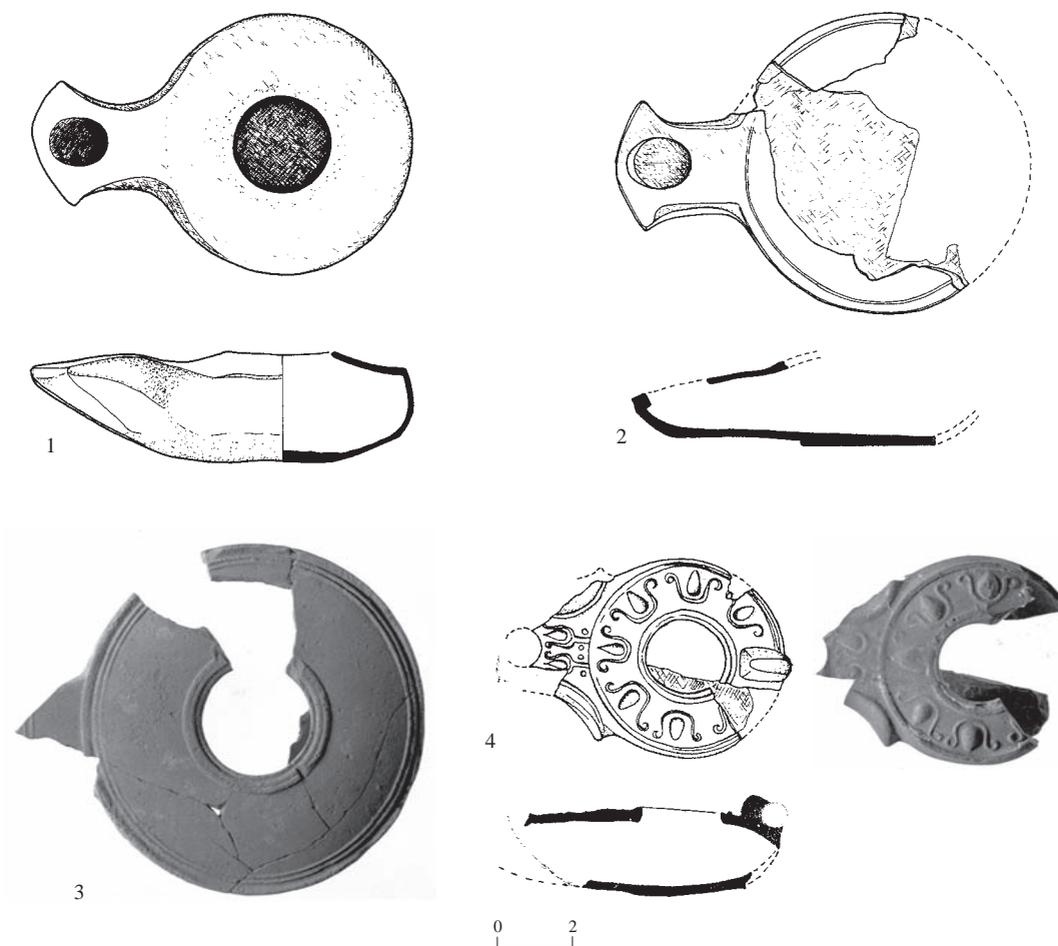


Fig. 22. Oil lamps.

No.	Reg. No.	Locus	Type	Description	Dimensions (cm)
1	17	Chamber A	A	Reddish yellow 5YR 7/6 fabric	L 10, W 7, H 3
2	79	Chamber A	B	Reddish yellow 5YR 7/6 fabric, medium gray and small red grits	L 11, W 8
3	59	Chamber A	B	Reddish yellow 5YR 7/6 fabric, medium gray and small red grits	W 9, H 2.6
4	62	Chamber A	C	Red 2.5 YR 5/6 fabric, gray core, small white grits	W 5.2, H 2.4

the nozzle. For parallels, see Kennedy (1963:76, Type 7, Pl. 23:516, bought in Nazareth), Sussman (1982:138, No. 197), an example at Dor (Rosenthal-Heginbottom 1995:244, Type 23:1, Fig. 5.21: 9) and Adler (2004:317–319). Suggested date: between the two revolts (c. 70–135 CE) or perhaps slightly later (until the mid-second century CE) for those produced outside Judea.

D. Mold-Made Circular Lamps with Rounded Nozzle and Sunken Discus (Figs. 23–26).—This is by far the largest group of lamps discovered in Chamber A: over 26 complete and fragmentary examples. They are characterized by a circular reservoir devoid of a handle, a low disc base or a pseudo ring base, a small rounded nozzle, either plain or flanked by double volutes, a shoulder decorated with bands of stamped-egg or dart pattern, and sometimes, a pair of double axes in relief or stamped, and a sunken discus, plain or decorated, which had been pierced before firing by a small (diam. 6 mm) filling hole. On all the lamps of this type found at Tiv'on, the discus had been broken intentionally after firing (see below). These lamps belong to an Eastern Mediterranean variation paralleling Broneer's Type XXV (1930:83–87) and Loeschke's Type VIII (1919:237–254). At Tiv'on, they are made of two different fabrics: a pinkish–reddish fabric (Munsell 5YR 7/6) coated with a red slip, and a yellowish green fabric (Munsell 5Y 8/3–6) coated with a dark brown slip. They exist in two sizes, a large-size lamp (Variant 1) and a small-size lamp (Variant 2), each with a few variants:

1. *Large-Sized Lamps* (c. 10 cm long, 8.8 cm wide, 2.8 cm high). They have a low disc base with an impressed narrow *planta pedis* and a shoulder decorated with a band of a stamped-egg or palmette (triangular) pattern. There are two subtypes:

(a) Two lamps (Fig. 23:1, 2), made of a yellow fabric (5Y 8/3–6), well fired, with a very thin wall. The shoulder is decorated with a stamped-egg band and the nozzle, with stamped,

stylized volutes. The discus, largely broken, is surrounded by a ray pattern. For parallels, see Apollonia (Wexler and Gilboa 1996:116, 118, Fig. 2, with a pseudo ring base). For parallels with a low disc base and an impressed *planta pedis*, see Bet She'an (Hadad 2002:16–18, Type 7, 1A, No. 19).

(b) One lamp (Fig. 23:3), made of a red fabric (2.5YR 8/6) in a worn mold, with a thicker wall than Subtype a. The shoulder is decorated with a band of stamped palmettes, the nozzle is undecorated and the discus, partly broken, is apparently plain.

2. *Small-Sized Lamps* (8.5 cm long, 7 cm wide, 2.2 cm high). These have a pseudo ring base, composed of several concentric rings, and a nozzle flanked by two double volutes in relief. There are three subtypes, mainly defined by the decoration on the shoulder:

(a) This subtype, represented by one example (Fig. 24:1), is made of a pale yellow fabric (5Y 8/4), well fired, with a very thin wall, a shoulder decorated with a band of stamped palmettes (no double axes) and an apparently plain discus (mostly broken).

(b) This subtype exists in both types of fabric (yellowish and reddish). The shoulder is decorated with a stamped-egg band and a stamped double-axe on either side. It is represented at Tiv'on by three examples: (i) The discus of Fig. 24:2 is too broken to distinguish any decoration; (ii) The discus of Fig. 24:3, partly broken, represents an eight-petaled flower. For parallels of the motif of the eight-petaled flower, see Bet She'arim (Avigad 1976:185, Pl. 70:4), Kafr Yasif (Gorin-Rosen 1997:72, Fig. 2), Antipatris (Neidinger 1982:166, Pl. 23:13) and Kafr Kanna (Abu 'Uqsa 2002a: Fig. 7:7). A lamp acquired in Beirut (Rosenthal and Sivan 1978:88, No. 357) has an intact discus, representing a head within a medallion in the center of the eight-petaled flower; (iii) Figure 24:4 apparently belongs to this subtype, but as it was made in a worn mold, only faint traces of the stamped-egg band are visible on the shoulder.

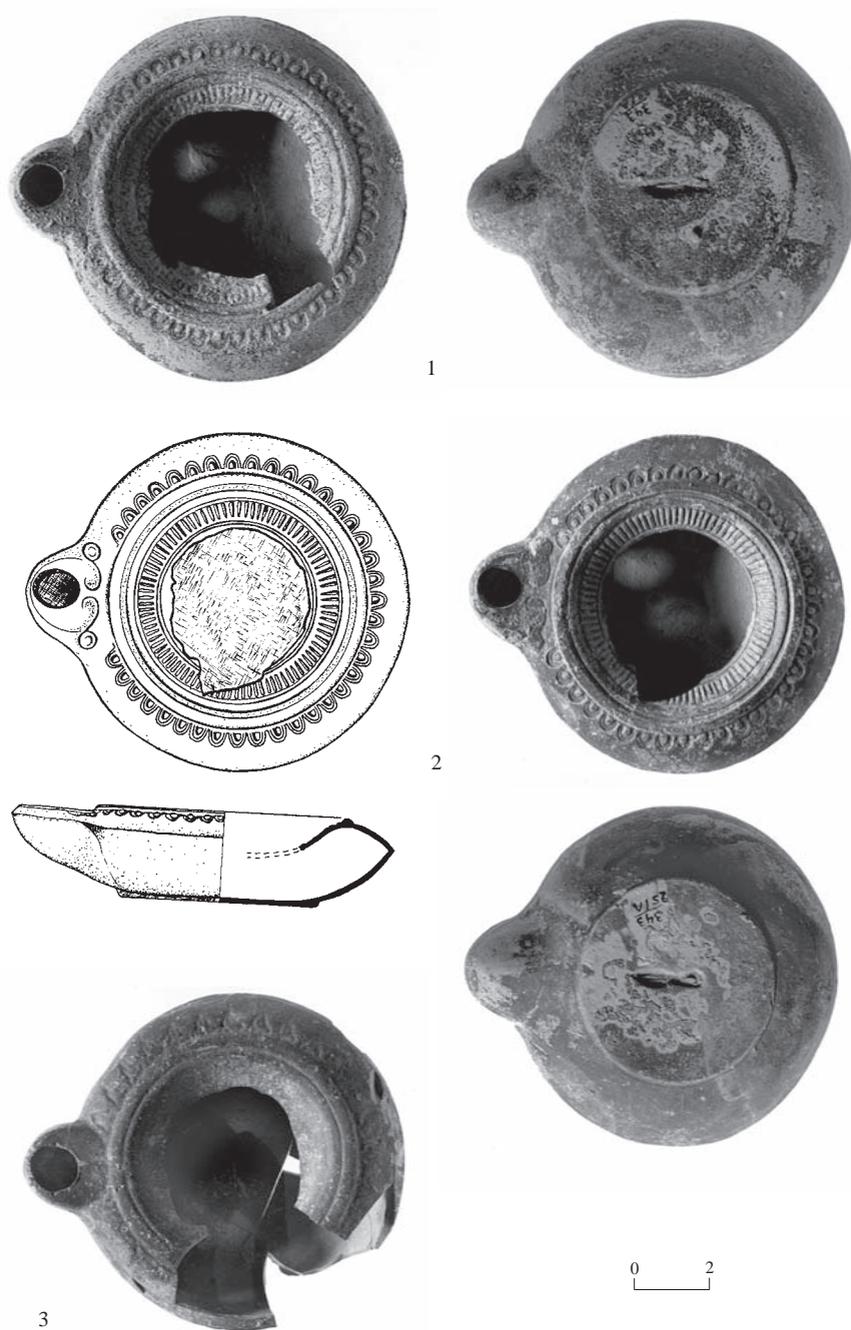


Fig. 23. Oil lamps.

No.	Reg. No.	IAA No.	Locus	Type	Description	Dimensions (cm)
1	22	72-466	Chamber A	D1a	Yellow 5Y 8/6 fabric, brown 2.5YR 4/2 slip	L 10, W 8.9, H 2.8
2	25	72-464	Chamber A	D1a	Pale yellow 5Y 8/3 fabric, brownish 5YR 5/6 slip	L 10, W 8.8, H 2.4
3	57	-	Chamber A	D1b	Light red 2.5YR 6/8 fabric, red 10R 5/8 slip	L 10, W 8.5, H 2.8

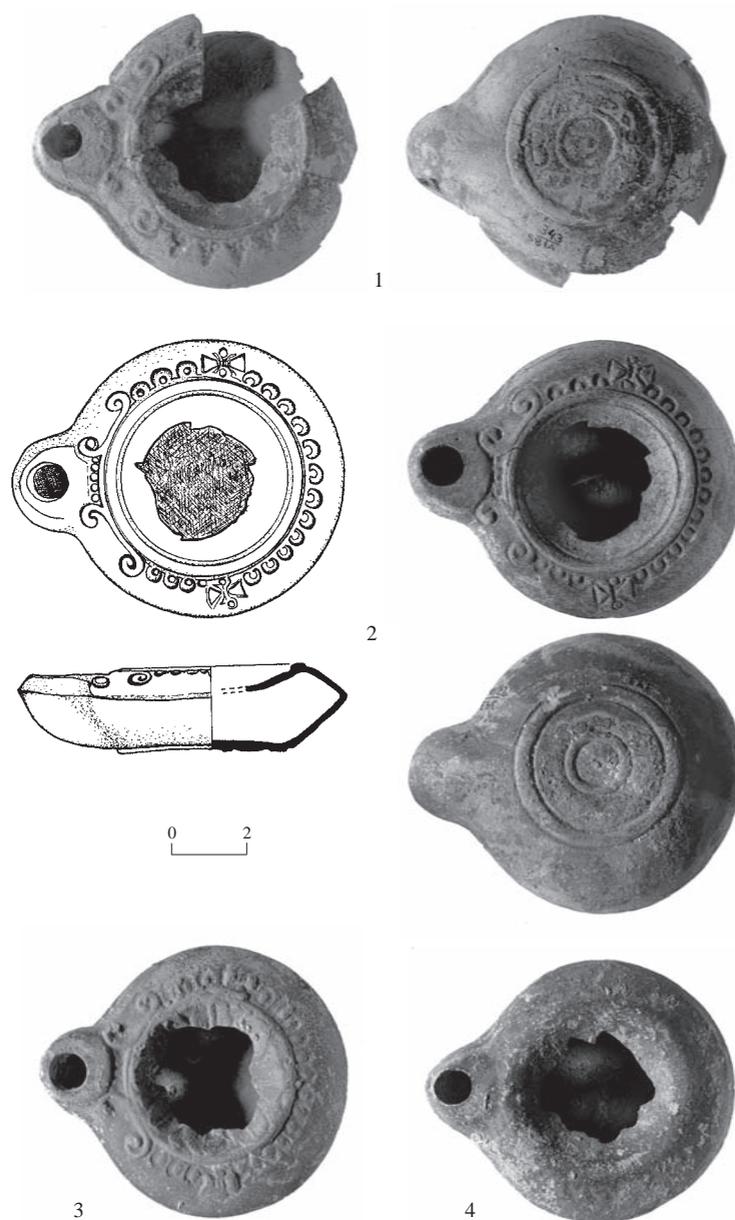


Fig. 24. Oil lamps.

No.	Reg. No.	IAA No.	Locus	Type	Description	Dimensions (cm)
1	58	-	Chamber A	D2a	Pale yellow 5Y 8/4 fabric, tiny white and red grits, brown 2.5YR 4/2 slip	L 8.5, W 7, H 2.2
2	27+55	72-463	Chamber A	D2bi	Yellow 5Y 8/6 fabric, small white grits, brown 2.5YR 4/2 slip	L 8.8, W 7.4, H 2.2
3	21	72-461	Chamber A	D2bii	Reddish yellow 5YR 7/6 fabric, red 10R 5/8 slip	L 8.2, W 7, H 2.2
4	15	-	Chamber A	D2biii	Reddish yellow 5YR 7/6 fabric, medium gray and small red grits, red 10R 5/8 slip	L 8.2, W 7.1, H 2.3

(c) Seven examples of this subtype were found, made of both fabrics. The shoulder is not decorated except for a double axe in relief on either side. Although largely broken, the discus of this subtype seems to have always been decorated: (i) On the lamps in Fig. 25, remnants of a decoration are visible on the discus, but the latter is too broken to be identified; (ii) On Fig. 26:1, the discus represents a bust of Helios on a crescent, a frequent motif with parallels at Dor (Rosenthal-Hegginbottom 1995:244, Fig. 5:22:2) and Apollonia (Wexler and Gilboa 1996:122–123, Fig. 6:D5). See also Kennedy 1963: Type 5, Pl. 21:502 (a lamp bought in Aleppo); Rosenthal and Sivan 1978:86, Nos. 347, 348 (with further parallels) and Sussman 1999:125–126, Fig. 18; (iii) The discus of Fig. 26:2 represents Hercules. See a lamp bought in Aleppo: Kennedy (1963:74, Pl. 22:504) gives a parallel from Antioch and interprets the decoration as “Hercules in the garden of the Hesperides”; (iv) The discus of Fig. 26:3 represents Leda and the Swan. For parallels, see, e.g., Antipatris (Neidinger 1982: Fig. 23:8), Caesarea (Siegelman and Ne’eman 1992:59*, Fig. 5:6) and Dor (Stern 1994:309, Fig. 212:7). This motif also appears on a lamp produced in North Africa (Rosenthal and Sivan 1978:27, No. 84). On the base of this lamp are two impressed Greek letters, ΓΑ. These letters appear frequently on the base of circular molded lamps, as well as on lamps of other variants and decorated with scenes other than Leda and the Swan, e.g., at Deba’al near Tyre (Hajjar 1965:97, No. 440, Pl. 21); Antipatris (Neidinger 1982:166, Pl. 23:11); Ḥorbat ‘Ofrat (Peleg 1990: Fig. 6:39); Caesarea (Siegelman and Ne’eman 1992:59*, Fig. 5:2; Sussman 1999:126, Fig. 20) and Dor (Rosenthal-Hegginbottom 1995:245, Fig. 5:22:6). See also Rosenthal and Sivan (1978:86, No. 349). Letters impressed on the base of lamps are usually considered potters’ marks (Sussman 1999:126, Fig. 20), although Baur (1947:2) suggested interpreting them in a broader sense, as “a means of identifying particular types, series or workshops”. The parallels mentioned

above show that the two Greek letters appear in two ways: either ΓΑ are written close to one another like at Tiv’on, Dor and Caesarea, or they are separated by a small circle indicating the center of the base, like at Antipatris. Further research is needed to understand the exact meaning of these marks.

E. *Circular Stamped Lamp* (Fig. 27). One example of this type was found in Chamber A. It has a circular reservoir, with a short rounded nozzle, a ring base decorated with several circles and a small solid knob handle (not preserved), which is a continuation of the base. The shoulder is decorated with a stamped band of globules in high relief and the filling hole is surrounded by several concentric ridges with impressed patterns—oblique strokes—in between. There are remains of a red-brown slip. This type of lamp (Kennedy 1963: Type 8; Hadad 2002:22–24, Type 13, especially No. 41) is widespread throughout the Decapolis, e.g., at Pella (Smith 1973: Pls. 78:289; 83:289), Jerash (Zayadine 1986:15–16, Pl. V), ‘Amman—the ‘Jebel Jofeh’ lamps—where more than a hundred were found in a single tomb (Harding 1950) and Bet She’an (Hadad 2002:23, No. 41), where they are dated mid-third to mid-fourth centuries CE. A few lamps of this type also appear outside the Decapolis, e.g., at Bet She’arim (Avigad 1976:185–186, Pl. LXX:8). For a possible reason for the presence of this late lamp in the cave, see Conclusions below.

Discussion and Dating of Type D Lamps

The lamps of Type D are generally considered to have been produced in the Eastern Mediterranean, perhaps in Phoenicia, especially those with double axes. They have been dated from the last quarter of the first century CE to the second, or even early third centuries CE (Rosenthal and Sivan 1978:85; Sussman 1999:125; Hadad 2002:16–20, Type 7). As they are very often found together with Darom lamps, e.g., in Cave III at Maresha (Oren and Rappaport 1974:121–125), they clearly started to appear at about the same time, between the

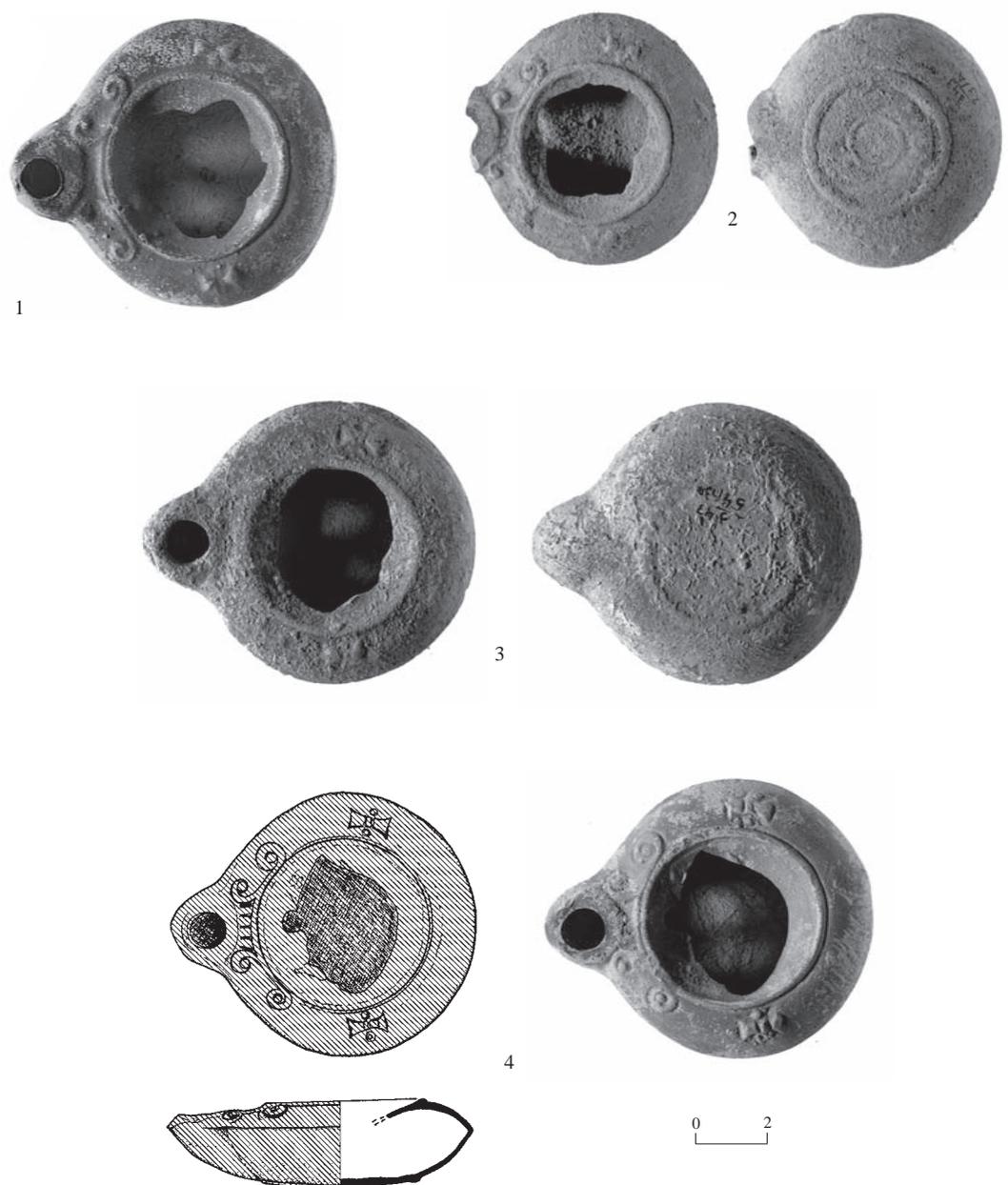


Fig. 25. Oil lamps.

No.	Reg. No.	IAA No.	Locus	Type	Description	Dimensions (cm)
1	18	72-465	Chamber A	D2ci	Yellow 5Y 8/6 fabric, small white grits, brown 2.5YR 4/2 slip	L 8.4, W 7.1, H 2.2
2	23	-	Chamber A	D2ci	Pale yellow 5Y 8/4 fabric, tiny white and red grits, brown 2.5YR 4/2 slip	W 7, H 2.2
3	54	-	<i>Dromos</i>	D2ci	Reddish yellow 5YR 7/6 fabric, red 10R 5/8 slip	L 8.5, W 7.3, H 2.2
4	19	72-462	Chamber A	D2ci	Reddish yellow 5YR 7/6 fabric, red 10R 5/8 slip	L 8.4, W 7, H 2.4

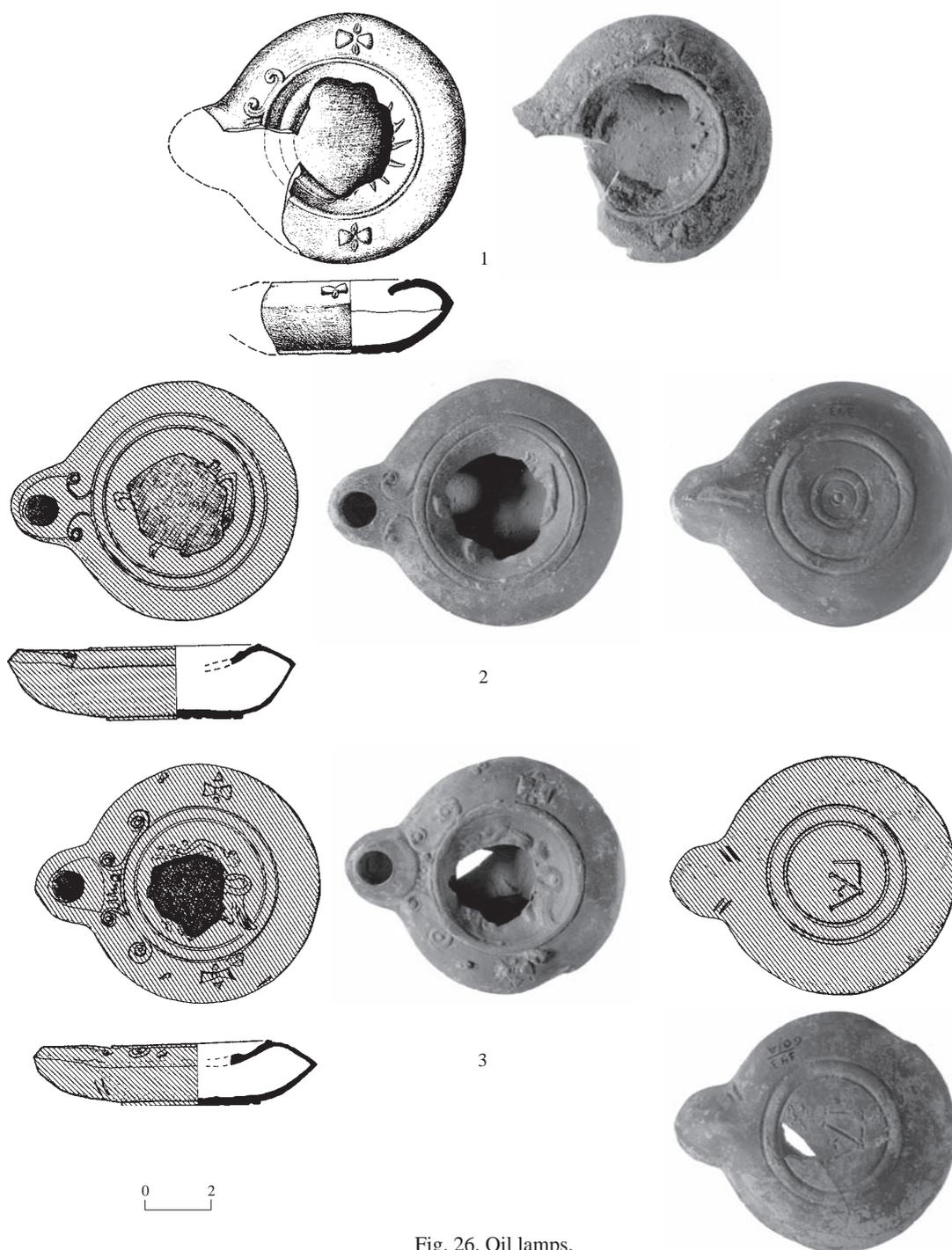


Fig. 26. Oil lamps.

No.	Reg. No.	Locus	Type	Description	Dimensions (cm)
1	28	Chamber A	D2cii	Reddish yellow 5YR 7/6 fabric, red 10R 5/8 slip, blackened	W 7.3, H 2.2
2	20	Chamber A	D2ciii	Reddish yellow 5YR 7/6 fabric, red 10R 5/8 slip	L 8.7, W 7, H 2.2
3	60	Chamber A	D2civ	Reddish yellow 5YR 7/6 fabric, red 10R 5/8 slip	L 8.5, W 7.2, H 1.9

two revolts (70–135 CE). However, unlike the Darom lamps, they continued in use throughout the second century CE, perhaps until the early third century CE, losing quality and showing stylization in their decoration, especially on the shoulders and nozzles. The coarser and the thicker the lamps are, the later they seem to be. Sussman (2003:192) suggested that the lamps with a plain nozzle (e.g., Fig. 23:3) are slightly earlier than those with volutes. Wexler and Gilboa (1996:127) are of the opinion that the degeneration of the volute on the nozzle is of chronological significance and occurred during the second and third centuries CE. The thinness of the walls of all the lamps found at Tiv'on and the style of decoration suggest that they date from the end of the first century until, at the latest, the mid-second century CE.

All the Type D lamps found in the burial cave at Tiv'on have their discus partly or mostly broken. This was clearly done in antiquity, after the lamps were fired, and obviously before they were brought to the tomb, as no broken discus was found inside the Tiv'on cave, nor, as far as I know, in other tombs where such lamps were discovered. The reason for the broken discus

is a much-debated question to which several answers have been offered over the years, none fully satisfying. A frequent explanation is that Jews removed images offensive to their belief in the Mosaic prohibition against graven images (Exodus 20:4–5). "If a man finds utensils on which is a figure of the sun, of the moon or of a dragon, he must throw them into the Dead Sea... Rabbi Jose says: One should break them into pieces and scatter them to the winds" (Avodah Zarah 3:3). This assumption seems to generally hold true: lamps with a broken discus are mostly found in Jewish contexts, while those with an intact discus decorated with mythological and even erotic scenes are discovered at sites mostly inhabited by pagans, e.g., at Ashqelon (Stager 1991:43), Caesarea Maritima (Siegelman and Ne'eman 1992: Fig. 5), Dor (Stern 1994:308–309, Fig. 212), at the Fortress of Qeren Naftali (Kh. Hurrawi) in Upper Galilee, where a Roman garrison was stationed (Aviam 2004:82, 83, 86, Fig. 7.19:1–5) and in Jerusalem (International Convention Center) at the site occupied by the Tenth Legion Fretensis (Magnes 2005: Photo 31, Fig. 32:8). It has, however, been argued

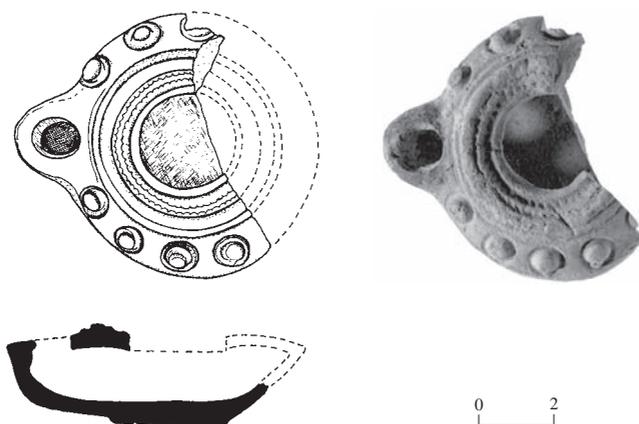


Fig. 27. Oil lamp.

Reg. No.	Locus	Type	Description	Dimensions (cm)
56	Chamber A	E	Reddish yellow 5YR 7/6 fabric, medium gray and small red grits, traces of red slip	L 9, W 7, H 2.3

that the discus was broken not only on lamps with figurative decorations, but also on those with a plain discus or one bearing geometric and floral motifs. This argument cannot be verified in the case of Tiv'on, as on all these lamps, either the discus is too broken to infer whether it was plain or decorated (and if decorated what the decor may have been), or, on lamps where a sufficiently large portion of the discus is preserved, the motifs are all figurative: Hercules, Helios, or Leda and the Swan. The only possible exception—the discus of the lamp represented in Fig. 24:3, which bears the remains of what seems to be merely a floral motif (an eight-petaled flower)—is not conclusive as similar lamps with an intact discus show that a flower or a multi-leaf rosette may enclose a head (e.g., Rosenthal and Sivan 1978:88, Nos. 357, 358). Brand (1953:350–353; 1969) believes that the discus of the lamps was broken by Jews seeking to follow laws pertaining to ritual purity, explaining the mishnaic passage “One may not hollow up a lamp [on a Festival-day] since one would be making a vessel” (Betzah 4:4) as meaning that Jews bought closed lamps from potters (who were considered ‘unclean’) and broke their discus after bringing them home to render them ‘clean’ for use.⁷ Another mishnaic passage (Kelim 2:8), contemporary with the lamps of Type D, might also be connected with the breaking of the discus: “The reservoir of a lamp contracts uncleanness through its air-space.” In the discussion among the rabbis concerning the size of the hole that suffices in an earthenware vessel to render it unsusceptible to uncleanness, Rabbi Eliezer ben Hyrcanus (*fl.* c. 100–130 CE) says that “the size of the hole in a lamp must be...such that a small *perutah* [will fall through it]” (Kelim 3:2). When unbroken, the discus of the lamps of Type D is pierced by a small filling hole, 6 mm in diameter (Brand 1969: Pl. 7:2). As a “small *perutah*” is c. 15 mm in diameter, the filling hole of these lamps is certainly too small for a *perutah* to fall through it and the breaking of the discus might have been done to enlarge it in accordance with the rabbis’

statement. It should, indeed, be stressed that on lamps of the same period, but of types that have a larger filling hole, the discus is never broken, either at Tiv'on or at other sites. The breaking of the discus is again encountered on the third–fourth-centuries CE Samaritan lamps (Sussman 1978); on these lamps, the discus is always undecorated when whole, and unlike the discus of the lamps of Type D, which is pierced by a small filling hole (Brand 1969: Pl. 7:2), the Samaritan lamps were completely closed when produced, without even a small filling hole (Sussman 1978: Pls. 42B, 43A, 44A).

Glass Vessels

Fourteen glass vessels, both intact and fragmentary, were discovered in the cave, most of them (eight vessels) in Room 3, and the remainder in Rooms 1 and 4 and in Chamber A. The assemblage comprises short and tall candlestick-type bottles, as well as one spouted bottle. Their dates range from the end of the first to the second centuries CE.

Short Candlestick-Type Bottles.— Five short (or miniature) candlestick-type bottles were found intact in Rooms 1, 3 and 4. Figure 28:1 has a short cylindrical neck, an everted rim and a short carinated body with a flat base. For parallels, see, e.g., Ben Shemen (Reich 1982: Fig. 3:10), Jericho (Barag 1970:217, Pl. 47: Type 21: Nos. 15, 16-1, who dates them from the second half of the first century to the early second century CE), Kh. Farwa (Reich 1991:224, Fig. 7:5), Jerusalem (Winter 1996:98, Fig. 5.5) and Tiberias (Vitto 2008a:20*, Fig. 22:10, dated late first–early second centuries CE). See also Israeli (2003:211, No. 250). Suggested date: late first–early second centuries CE.

Tall Candlestick-Type Bottles.— Several vessels of this type were found, with small variants among them. They are all broken at the junction between the neck and the body. Figure 28:2 is a tall cylindrical neck constricted at the junction with the body, with a slightly everted, in-folded

rim. Figure 28:3 is a tall cylindrical neck with a slightly everted (deformed) rim, folded inward. Figure 28:4 is a tall cylindrical neck with a rounded deformed rim. Figure 28:5 is a squat hemispherical body with a flat base, most likely of a candlestick-type bottle. Candlestick bottles are very common in tomb repertoires throughout the country. For northern parallels see, e.g., Rosh Ha-'Ayin (Eitan 1969: Fig. 12:1, 2 dated to the end of first–mid-second centuries CE), 'Ar'ara (Zias 1980: Fig. 4:7–9), Qiryat Tiv'on (Beck 2000: Fig. 39:2) and Hurfeish (Gorin-Rosen 2002:160*–161*, with further references).

The use of candlestick bottles is usually dated from the end of the first to the mid-third centuries CE, the later examples being characterized by a wider triangular body and a high, pushed-in base (Barag 1970:209–218). However, recent research, based on coin-dated examples, shows that candlestick bottles are much in vogue in the second century CE, but they apparently disappear at the beginning of the third century CE. Their total absence at Hanita, where the first coins in good condition deposited in the tomb date from the reign of Elagabalus (218–222 CE),

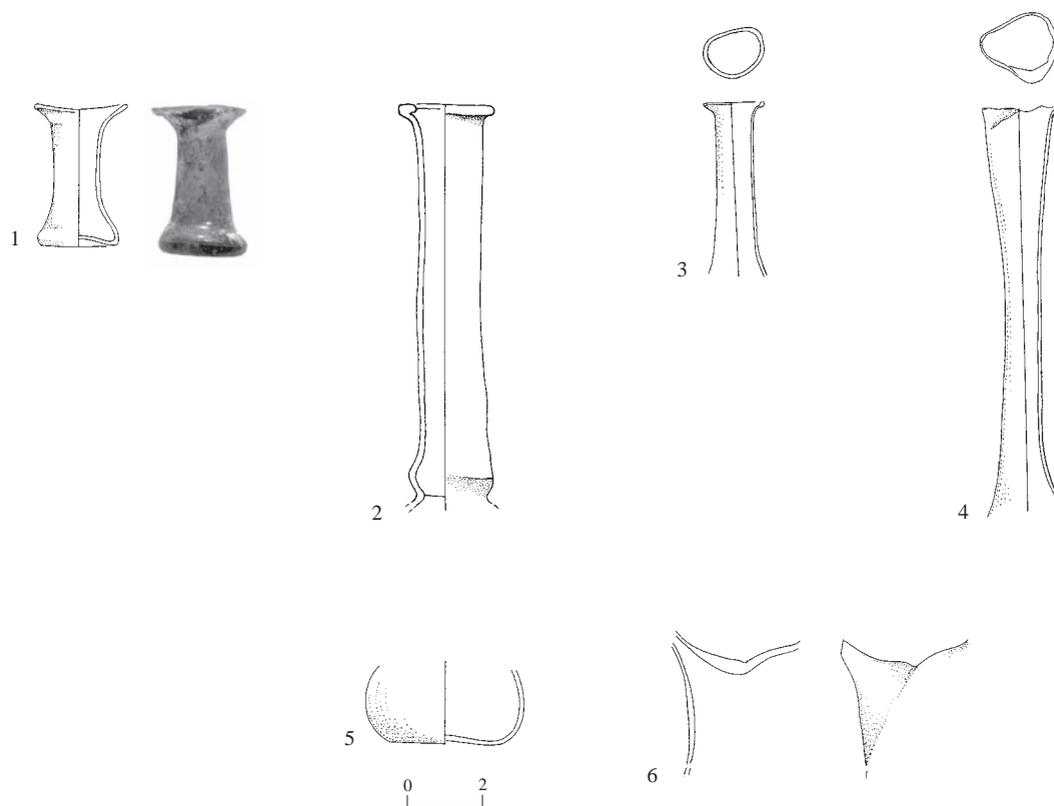


Fig. 28. Glass vessels.

No.	Reg. No.	Locus	Type	Description	Dimensions (cm)
1	51	Room 1	Short candlestick bottle, intact	Light greenish glass	D rim 2.4, H 3.8, D base 2.2
2	41	Room 3	Tall candlestick bottle	Light greenish glass	D rim 2.5
3	39	Room 3	Tall candlestick bottle	Light greenish glass	D rim 1.5
4	30	Chamber A	Tall candlestick bottle	Light greenish glass	D rim 1.3–1.8 (deformed)
5	38	Room 3	Tall candlestick bottle	Light greenish glass	D base 4
6	31	Chamber A	Spouted bottle	Light greenish glass	-

led Barag (1978:48, 54) to date the first use of this burial cave to the reign of Elagabalus—a time when candlestick bottles had apparently ceased to be used. The same is true for a burial cave excavated by the author at Iqrit (Vitto 1973; 2010:72–73), where a single candlestick bottle was found in association with a coin from the reign of Septimus Severus dated 197–198 CE, while in all the other *kokhim*, which contained coins dating from the first half of the third century CE (Caracalla, 211–217 CE, and Elagabalus, 218–221 CE), candlestick bottles are absent. At Tiv'on, the shape of the sole body of a candlestick-type bottle discovered, hemispherical with a flat base (Fig. 28:5), and the dating of the other finds of the cave, suggest that the tall candlestick bottles date no later there than the mid-second century CE.

Spouted Bottle (Fig. 28:6).— Spout and body fragment of a globular bottle with a short cylindrical neck, a funnel mouth and a spout attached to the body. Various functions have been suggested for this vessel (Barag 1970:67, 221, Pl. 14, Type 23:1), including baby feeder, lamp-filler and bottle for medicinal substance. Most examples were found in tombs, e.g., at 'Amman (Harding 1951: Pl. 9:28, together with second-century CE coins); at Ḥuqoq (Kahane 1961:133, No. 11, Fig. 3:14, Pl. 18:2, dated late first–second centuries CE); 'Akko (Fortuna 1966); Jalame (Weinberg and Goldstein 1988:78–79, Fig. 4–37:341, 342, “probably to be associated with early 2nd c. tombs”); Yavne-Yam (Lehrer-Jacobson 1991:56–57, No. 1); and Kabri (Stern and Gorin-Rosen 1997:14–16, Fig. 8:15; in Cave 1, *Kokh* 4, dated by the excavators to the third century CE, but found in association with a coin of Antoninus Pius 154/155 CE). Based on the above parallels and the other finds in the tomb, a second century CE date is suggested for the Tiv'on example.

Stone Object

Stone Spindle Whorl (Fig. 29:1).— Items similar to this object, found in Room 3, are

fairly frequent in tombs of the Roman period, e.g., at Gezer (Macalister 1912: Pl. 132:34), Jerusalem (Baramki 1931:3–5, Pl. 4:3), Tarshiḥa (Iliffe 1934: Pl. 13:16), Jerusalem (Hamilton and Husseini 1934: Pl. 81:23), Loḥame Ha-Geṭa'ot (Peleg 1991: Fig. 15–17, where several were found, made of serpentine), Kefar Sava (Ayalon 1994: Fig. 7:29), Asherat (Smithline 1997: Fig. 9:4) and Ḥurfeish (Aviam and Gorin-Rosen 1997: Fig. 2:8; a nail was found inserted into the hole of the spindle whorl, which, the authors suggest, connected the spindle whorl to the distaff [Abu 'Uqsa 2002b: Fig. 2:19, eight spindle whorls found]).

Bronze Objects

A few bronze artifacts were found in the cave, in Rooms 1 and 3. They include a mirror and small convex discs ('cymbals').

Mirror (not illustrated; Reg. No. 49)⁸.— A fragment of a circular bronze mirror, 8–10 cm in diameter, was found in Room 1, near Ossuary LO1. Rabbinic references to hand-mirrors suggest they were mainly, or exclusively, used by women, e.g., in JT Shabbat 2:2, a woman is said to have looked into a mirror on a Sabbath and, having spotted a single white hair, she could not resist plucking it out. Mirrors consisted of a circular bronze plaque, which was large enough to see one's face: "...if a mirror is broken and does not reflect the greater part of the face..." (Kelim 14:6). One side of the mirror was highly polished or even silver-coated to allow reflection. In Jason's Tomb, Jerusalem, a bronze mirror was discovered with remains of silver-coating on one side (Rahmani 1967:91, Pl. 24C). See also Zevulun and Olenik (1979:104, 109, No. 285), who describe the bronze mirror (IAA No. 76-96) as being coated with silver. A few bronze mirrors were discovered in tombs of the Early Roman period, several of them in Jerusalem, e.g., in a burial cave near the old Sha'are Zedeq Hospital dated between 70 and 135 CE (Sukenic 1930:124, Pl. 3:2), in a shaft

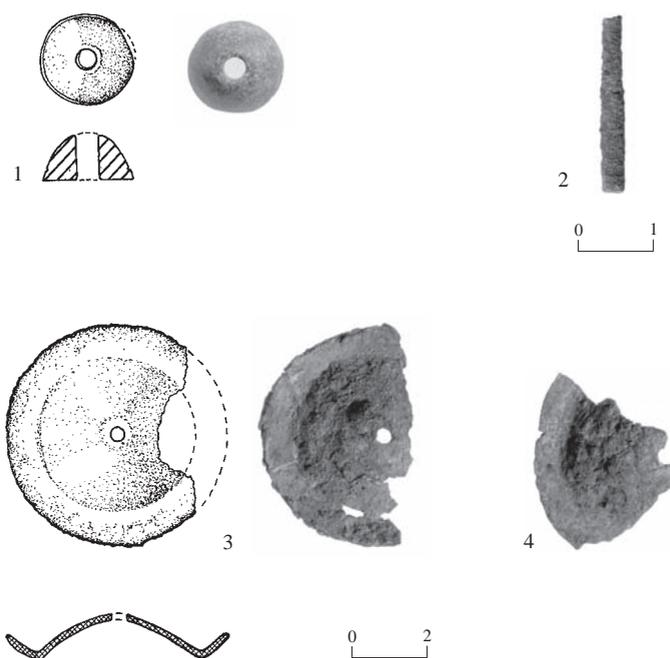


Fig. 29. Stone and bronze objects.

No.	Reg. No.	Locus	Type	Description	Dimensions (cm)
1	42	Room 3	Spindle whorl	Stone	D 2.4, H 1.3, D hole 0.5
2	50	Room 1	Handle (of mirror?)	Bronze	Pres. L 4.8, section 0.5
3	34	Room 3	Cymbal(?)	Bronze	Max. D 6, H 1.3
4	35	Room 3	Cymbal(?)	Bronze	Max. D 6, H 1.3

tomb on Nablus Road (Hamilton and Husseini 1934:170, Pl. 83:11, Shaft Tomb 4, second-third centuries CE), in a *kokhim* tomb on Ruppin Street (Rahmani 1961:110, Pl. 17:2, first century CE); in Jason's Tomb (Rahmani 1967:91, Pl. 24C, two mirrors were found, first century BCE–first century CE). Others were found at Maresha (Oren and Rappaport 1984:125, Fig. 13:22, Pl. 15:C, in Cave III, dated to the first century BCE–mid-second century CE) and Tell er-Ras/Loḥame Ha-Geṭa'ot (Shourkin 1999:154, 156, 159, Fig. 22:7, in Tomb 306, with a few glass vessels including a candlestick bottle and shallow and deep bowls).

Hollow Bronze Stick (Fig. 29:2).— A fragment of a hollow bronze stick (section c. 0.5 cm) was

found next to the mirror; it may have served as its handle.

Small Convex Bronze Discs (Cymbals?) (Figs. 29:3, 4).— Three small (diam. 6 cm), convex bronze discs were found in Room 3. They are perforated in the middle by a circular hole (diam. 4 mm) and have a broad, raised rim. A few similar small discs were discovered in other tombs, e.g., at Gezer (Macalister 1912: Pls. 111:5, 119:23), Shiqmona (Haifa Music Museum 1971: Nos. 68–71) and Luzit (Avni and Dahari 1990:311–312, Fig. 11; 6 pairs).

The reason for their presence in tombs and their possible use are uncertain. Usually found in pairs, they are generally called “cymbals” or “cymbalettes” and considered to be musical instruments, a type of idiophone used to make

noise. Two terms for cymbals are mentioned in the Bible (Braun 2002:20–21, 108–110; 2007:15), the *tsiltsalim* (2 Samuel 6:5), and the *metsiltayim* (the dual ending *-ayim* hints at a two-parted object), which appear only in post-exilic texts, such as 1 Chronicles 13:8 (translated in the Septuagint as κύμβαλον and in the Vulgate as *cymbala*). Sachs (1940:121–123) believes that the two terms designate the same instrument, but Braun (2002:20) is of the opinion that the *metsiltayim* correspond to the large ceremonial instruments of the Levitical guild, while the *tsiltsalim* were small double-clappers. For Sachs, however, the two kinds of *tsiltsalim* mentioned in Psalms 150:5 allude to the two forms of cymbals characteristic of Asiatic culture, namely small cymbals that were held horizontally and softly struck, the *tsiltsaléshama'* (צלצלי-שמע), and larger cymbals held vertically and struck much more forcefully, the *tsiltsale-teru'ah* (צלצלי-תרועה). The Mishnah gives yet another term, “the *revi'it* (רביעית) of the wailing women” (Kelim 16:7). The mention of the wailing women suggests that they were used during funerary rites and the term *revi'it* (translated by Danby as clappers) implies that there were four of them, perhaps a hint at the two pairs of castanets held by a woman on a late third–early fourth-centuries CE figurine at Bet Nat̄if (Baramki 1936: Pl. V:2; Braun 2002:241, Fig. V.33) or at the two pairs of slap cymbals (κρόταλα) represented on third–fourth-century CE Samaritan lamps (Sussman 1978:248, Pl. 40:E, No. 11; Braun 2002:239, 284–286, Figs. V.30, V.54) and on the fourth–fifth-centuries CE mosaic of Sheikh Zouède in northern Sinai, in the hands of a dancing satyr (Clédat 1915: Pl. IV; Braun 2002:256–257, Figs. V.41d, e). If the bronze discs found in the Tiv'on tomb are the *revi'it* of the wailing women, they may have belonged, like the mirror and the spindle whorl, to the deceased, or, they were used during the funeral and left in the tomb.

CONCLUSION

All the oil lamps, pottery and glass vessels found in the cave can be dated to the last decades of the first to the mid-second centuries CE at the latest, with the exception of one lamp (Fig. 27:1), Type E, attributable to the mid-third to mid-fourth centuries CE. The seven limestone ossuaries discovered in Room 1 belong to Rahmani's Group B5a, which fits the dating of the pottery and glass vessels. The same is true for the pottery ossuary, Rahmani's Group B5b (see above). As for the pottery coffins, there is strong evidence that they were introduced at a later date. Seven limestone ossuaries, a pottery ossuary and a pottery coffin were found in the same room (Room 1). The pottery coffin stood along and close to the eastern wall of the room, while all the limestone ossuaries were in front of the coffin. At first glance, this arrangement would suggest that the ossuaries were placed after the coffin. This is, however, misleading, as a closer look reveals that all the ossuaries and the coffin rested on a layer of earth c. 7 cm thick, mixed with a few broken bones and small pottery sherds, indicating that the room had been used before the ossuaries were placed where they were discovered. Clearly, the ossuaries were not found standing at their original location. If we look at the plan of the cave, it would be logical to assume that the three rooms (1, 3 and 4), with a pit hewn into the floor creating shelves, were originally planned for the placing of articulated bodies, while Room 2, with a flat floor, was meant to serve as a room for *ossilegium*, and for accommodating ossuaries. We may thus assume that when the coffins were introduced, all the burial furniture in the cave was rearranged. It is, however, noteworthy that when the coffins were introduced, special care was taken of the ossuaries, which were respectfully rearranged on the shelves of Room 1, even placing the

handle of a cooking-pot to replace the lost foot of LO6, to ensure its stability (see above).

The presence of ossuaries in tombs always attests to Jewish burial. This is confirmed here by the paucity of artifacts, which consisted mainly of small glass perfume bottles and cooking pots, and by the lamps with a broken discus. The bronze mirror and 'cymbals', although relatively rare finds in tombs, are not unknown in Jewish tombs (see above). Pottery coffins are found in both Jewish and pagan tombs, the latter often characterized by coins placed as Charon's obol and by items of jewelry. The care with which the ossuaries were rearranged on the shelves of Room 1 suggests that those who introduced the coffins into the cave were very concerned about showing respect for the earlier burials, which might indicate that they, too, were Jewish.

When were the coffins introduced? All the pottery vessels, glass vessels and lamps (except for one) are dated from the late first century to the early or mid-second century CE. Such a date is, undoubtedly, too early for the introduction of pottery coffins (see above). A more plausible date would be sometime between the mid-third and the mid-fourth centuries CE, when the lamp in Fig. 27 was introduced.

Little is known of Tiv'on from written sources before the Jewish revolts. Many Judean Jews seem to have settled in the area after the destruction of the Second Temple, and at least six Jewish villages are known to have existed close to one another: Tiv'on, Bet She'arim, 'Aradasq, Ḥivriya, Bet Leḥem and Gaba Hippeon, the largest and most important being Bet She'arim (Aharoni 1956: Fig. 3). Four Tanna'im are mentioned in rabbinic sources as coming from Tiv'on: Abba Yose Holi Kufri, R. Ḥananya ben Gamali'el, R. Z̄adok the Physician (הכּם הרפּואה) and R. Judah of Tivim (Aharoni 1956:21; Avi-Yonah 1971). From *Toš. Megillah* 2:5, which mentions R. Meir reading the Purim Megillah in a synagogue at Tiv'on, we infer that Tiv'on had a synagogue in the second century CE. The inhabitants of Tiv'on (like those of Bet She'an and of Haifa)

were prone to confuse the pronunciation of the gutturals 'ayin and aleph, *he* and *het*, and as a result were disqualified from leading the congregation in prayer in the synagogue (*BT Megillah* 24b; *JT Berachot* 2,4).

In conclusion, the burial cave on Ha-Ḥoresh Street, Tiv'on, was first used by the members of a Jewish family in the last decades of the first century CE, probably after they fled Jerusalem in 70 CE. They brought with them the practice of secondary burial in ossuaries; however, the crude workmanship of the ossuaries and their lack of decoration suggest that they were not produced by craftsmen who had worked before 70 CE in Jerusalem, but rather by unskilled people, as is shown by the various treatments given to their surfaces. The cave was used continuously for a few decades in the late first-early/mid-second centuries CE, after which burial was interrupted for over a century and was resumed sometime between the mid-third and the mid-fourth centuries, when the circular stamped lamp (Fig. 27) and the pottery coffins were introduced.

The carved lintel discovered above the *dromos* leading into the cave apparently belonged to a nearby cave, perhaps the one partly excavated in November 1976 by the Regional Inspector of Antiquities, Z. Berkovitz, which was adjacent to this one. It had a central chamber surrounded by *kokhim* (three of which were preserved, 1.95 m long, 0.78 m wide, 0.95 m high), and contained fragmentary limestone ossuaries and a mold-made circular lamp with a broken discus (unpublished letter, dated Nov. 1976 by Z. Berkovitz). As mentioned above, near the cave, a large limestone lid of a sarcophagus was found lying on a pile of debris. All these finds indicate that the burial cave discussed here was part of a medium-sized cemetery, located in the area of today's Ben Gurion Square and Ha-Sheqedim Street. Additional burial caves of this cemetery include three caves excavated in March 1988 (map ref. NIG 2128/7366; Ha-Sheqedim Street), with *arcosolia* and burial troughs, decorated with carved, incised and

painted architectural ornamentation, which had been plundered, but one contained three fragmentary pottery ossuaries (Feig 1988–1989; 1996); one cave excavated in September 1990 (map ref. NIG 2129/7366) with a chamber surrounded by two *arcosolia*, each containing

four burial troughs, which had been plundered (Yankelevitch 1991); and one cave, excavated in October 1997 (map ref. NIS 2129/7363), which had been partly looted, but yielded ossuary lids, a mold-made circular lamp with a broken discus and candlestick glass bottles (Beck 2000).

NOTES

¹ Following the discovery of the cave by a bulldozer of the Mashav Building Company, a 10-day rescue excavation (Permit No. A-343) was conducted in February 1972 by the author on behalf of the Israel Department of Antiquities and Museums (now the Israel Antiquities Authority) with the help of Zeev Berkovitz, Regional Inspector of Antiquities, and two workers from the Mashav Building Company. The plan was drawn by the author and prepared for publication by Natalia Zak. Field photographs were taken by Zeev Radovan. Moshe Hoffman restored the pottery and Ella Altmark cleaned the metal finds. The finds were drawn by Angela Phillips, Carmen Hersch and Mannie Goodman, and photographed by Zeev Radovan. Advice was received from Varda Sussman on some of the lamps and from Yael Gorin-Rosen and Natalya Katsnelson on the glass vessels. To all, the author wishes to extend her deepest gratitude. This article was submitted in March 2005. Limited updating of the bibliography was made after its submission.

² The terms clay ossuaries and clay coffins have been used by other authors. In this article, the terms pottery ossuaries and pottery coffins are used in order to indicate that they are fired as opposed to the raw material: clay.

³ Petrographic examination has shown that this group is characterised by a mostly organic temper and an almost total absence of mineral temper. The ossuaries of this group were fired to a temperature not exceeding 650–700° C (Shapiro 2002).

⁴ In a comprehensive study of the necropolis of Jerusalem that appeared when this article was in the last stages of editing, Kloner and Zissu (2007:112–113) estimated that over 3,000 ossuaries have been discovered, mostly in Jerusalem, and “presumably thousands more” undecorated ossuaries were broken, lost or discarded. Of these, only a few dozen limestone and pottery ossuaries originate in Galilean tombs.

⁵ The osteological remains were reburied shortly after the excavation. The remarks made here are based on notes taken on site by the author.

⁶ A few intact oil lamps and glass vessels were stolen before they could be drawn or photographed (indicated by an asterisk in Table 1). They are mentioned in as much detail as possible in order to give a complete picture of the contents of the cave.

⁷ Brand’s explanation on this Mishnah differs from that of Rashi and of Krauss (1911:274, and n. 188a).

⁸ The mirror disintegrated during the cleaning process.

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