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Excavations at eṭ-Ṭuweiri and the Boundary between the Dioceses of Tyre and 'Akko-Ptolemais in the Byzantine Period

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A winery complex uncovered at eṭ-Ṭuweiri, Western Galilee, joins only three published, and several unpublished wineries established in northern Israel in the Roman period. The winery continued to operate in the Byzantine period and went out of use late in the Umayyad period. The article presents the history of research of the site, the excavation and the finds, including pottery, coins and metal objects, as well as inscriptions found at the site in the excavation and in the past. An inscription set in the mosaic floor of one of the treading floors of the winery was dated by the era of Tyre to 564 CE, affording a rare opportunity to reexamine the question of the geographical boundary between the dioceses of Tyre and 'Akko-Ptolemais in the Byzantine period and the Christian settlement in the region at the time.

Keywords: Tyre, 'Akko-Ptolemais, inscriptions, winery, Byzantine period, Christianity

Introduction

The site of eṭ-Ṭuweiri, situated about one kilometer west of Kibbutz Kabri, in what are now agricultural fields in the alluvial coastal plain of northern Israel (map ref. NIG 2126/7698; Fig. 1), is known from documents of the Crusader, Mamluk and Ottoman periods (Frankel and Getzov 2012: Site 42). Its earliest modern record is by Guérin (1880:43; Kharbet Thouaireh), who observed a large ruin with architectural fragments that included columns and two capitals, white marble slabs described as "nice" and numerous tesserae, all proposed to have been part of a church; also noted by Guérin was the possible presence of an earlier structure that was superseded by the church. The site sustained heavy damage from intensive cultivation in the course of the twentieth century, exposing ancient finds that were subsequently scavenged from the site and found their way to neighboring settlements.

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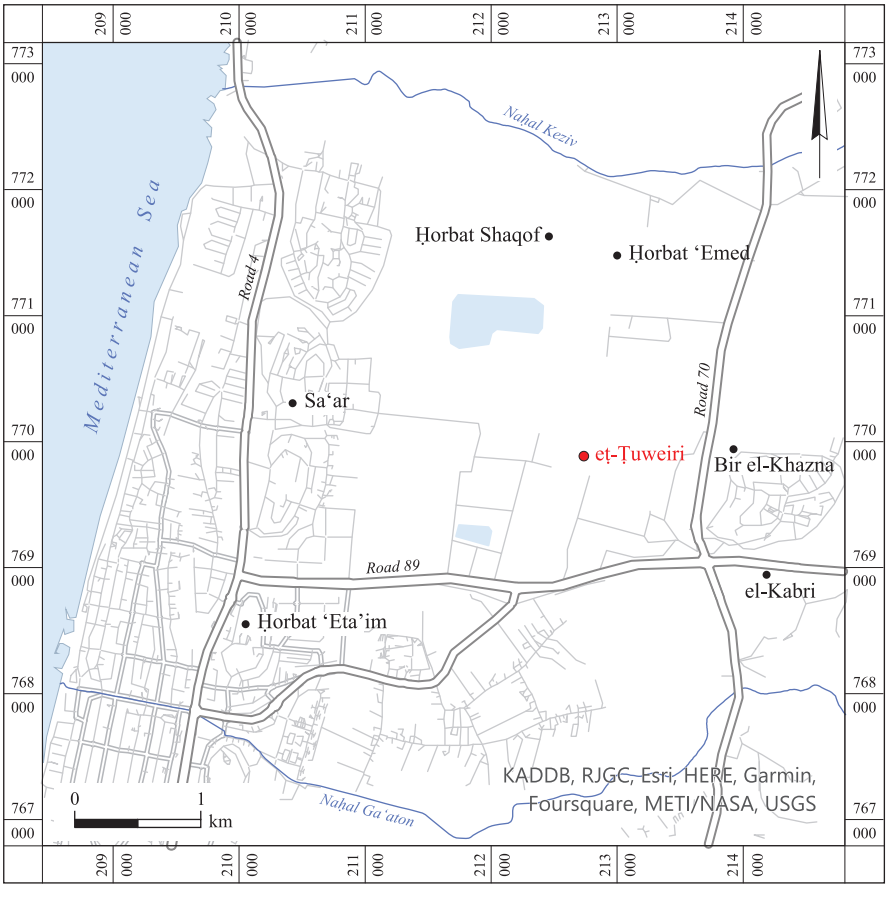


Fig. 1. Location map of eṭ-Ṭuweiri and other sites mentioned in the text.

A survey by Frankel and Getzov (1997: Site 2.184; 2012: Site 42)[2] dated the remains at the site to the Roman, Byzantine and Crusader–Mamluk periods, based on evidence of pottery. The surveyors noted the presence of many components of ancient oil-press installations, a sundial, a capital with a cross, decorated panels, an inscription (see below, *Inscription 2*), a gemstone and an amulet, most dating from the Byzantine period.

In 1962, a large winepress was excavated in the northwestern part of the site by B. Safrai (unpublished; see Frankel and Getzov 2012: Site 5.42). Another excavation was conducted in the southern part of the site (Smithline 2007; Fig. 2: A-4258), exposing the remains of a church that may be one and the same as the large ruined structure identified at the site by Guérin, or possibly a different structure; the finds from this excavation included an inscription (see below, *Inscription 5*) and a large quantity of marble architectural elements

[2] The site appears in two of the survey maps produced by Frankel and Getzov, those of Ḥanita and ‘Amqa.

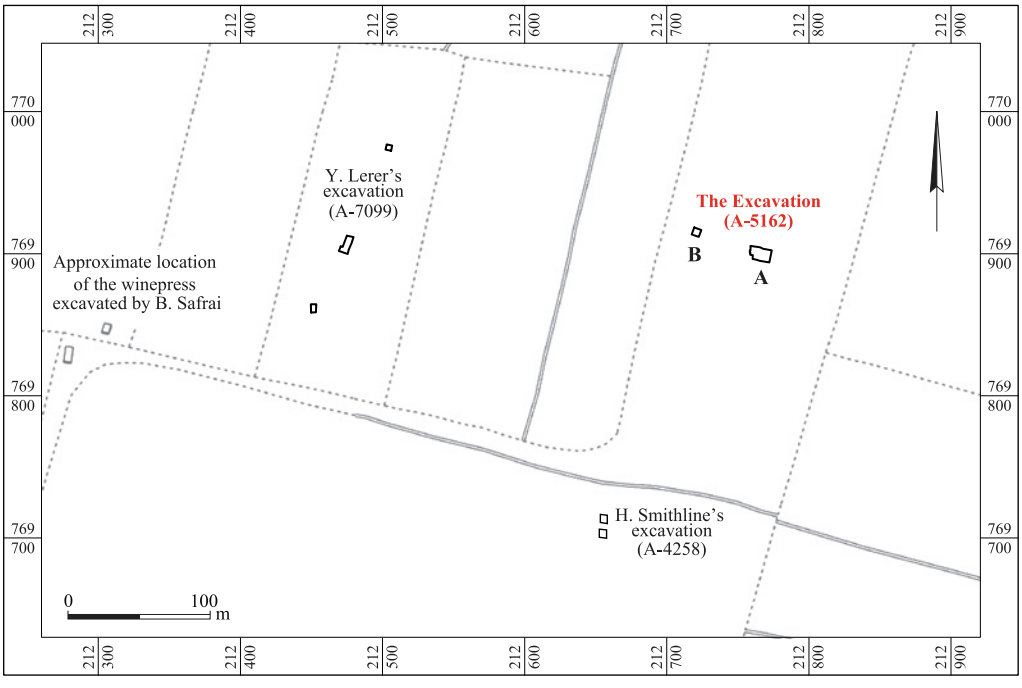


Fig. 2. Location of the various excavations conducted at eṭ-Ṭuweiri.

and glass tesserae, some containing a gold leaf, which appear to have been part of the ancient church. Yet another excavation conducted at the site by Lerer (2021; Fig. 2: A-7099) exposed field walls and a stone-paved floor, associated with pottery and coins dating from the Byzantine, Umayyad and Mamluk periods. Some of the Mamluk-period pottery unearthed at that time belonged to vessels of the sugar industry. The remains from Lerer's excavation seem to have been located at the edge of the ancient settlement.

The present excavation was conducted in July 2007,[3] when Kibbutz Kabri planned to expand its agricultural activities over the area occupied by the site of eṭ-Ṭuweiri, and

[3] The excavation (Permit No. A-5162/2007) was conducted by Zohar Daniel on behalf of the Israel Antiquities Authority and financed by Kibbutz Kabri. The work was assisted by Howard Smithline (field photography), Danny Syon (metal detector), Mark Molokandov and Vadim Essman (drafting and surveying), Yossi Yaakobi (administration), Nimrod Getzov, Rafael Frankel and Moshe Hartal (scientific advising), Anastasia Shapiro (GPS and preparation of Fig. 2) and workers from Kafr Manda and Nazareth. Post-excavation assistance was provided by Anastasia Shapiro (geological advising), Gali Beiner (metal laboratory), Donald T. Ariel and Ariel Berman (coin identification), Clara Amit and Marianna Salzberger (studio photography), Yael Gorin-Rosen (glass) and Inbar Ktalav (mollusks). This report was written by Danny Syon (stratigraphy, numismatic report, metal finds and epigraphy) and Nimrod Getzov (analysis and pottery). As Zohar Daniel has left the IAA and some of the field documentation was not available during the preparation of this report, the stratigraphic analysis presented below is a reflection of the efforts of the first two authors to evaluate the available information to the best of their ability.

following the exposure of wall remains and architectural elements in a test trench.[4] Six excavation squares (c. 5 × 5 m each) were opened in two areas (A, B; Fig. 2: A-5162), 35 m from each other, located at a distance of c. 70 m north of Smithline's excavation and c. 80 m east of Lerer's. Area A yielded the remains of a winery complex, of a type known as an improved winery,[5] from the Byzantine period, while Area B yielded part of a well-built structure, most likely dating from the late Byzantine–Early Islamic period. All excavated loci yielded both Byzantine- and Early Islamic-period pottery and hence, none of the contexts could be clearly attributed to strata.

Taken together, the finds from the present and previous excavations at eṭ-Ṭuweiri suggest that a monastic estate may have existed at the site in the Byzantine period and continued to function in the early part of the Early Islamic period. An inscription (see below, *Inscription 4*) uncovered within a mosaic floor of the winery in Area A further allows a reconsideration of the geographic placement of the administrative boundary between the Dioceses of Tyre and 'Akko-Ptolemais in the Byzantine period.

Architecture and Stratigraphy

Area A

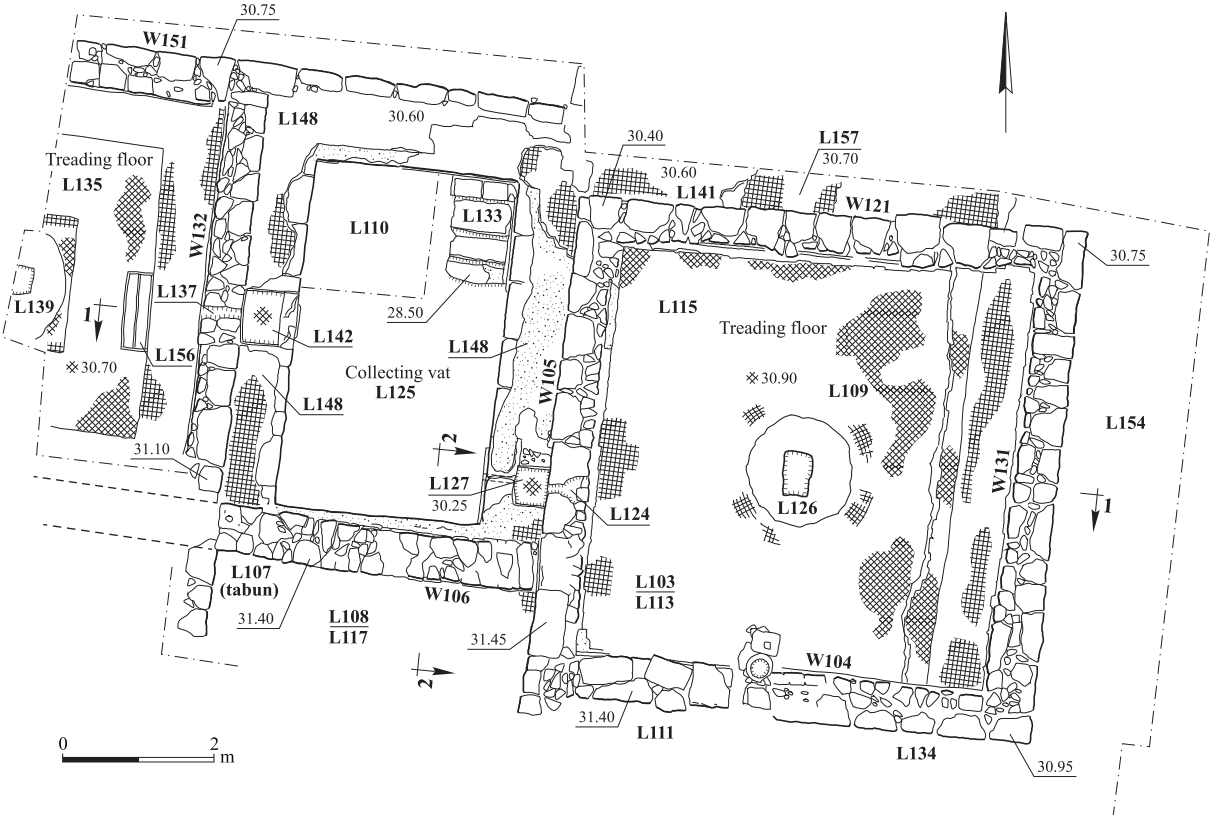
A large winery complex was uncovered in Area A (Plan 1), testifying to two distinct phases of use: primary Phase I—in which the structure seems to have undergone a number of modifications—and secondary Phase II; taken together, these phases indicate that the use of the structure continued over a long period of time. The excavated remains of Phase I comprise two treading floors flanking a large collecting vat, one located west of the vat and the other to its east (Fig. 3).

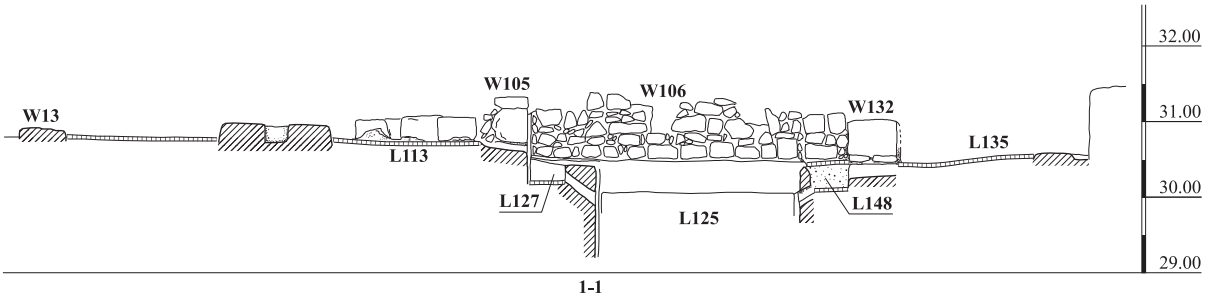
Phase I

The Western Treading Floor (L135; Plan 1; Figs. 3, 4). This part of the winery was only partly excavated. The enclosing walls (0.5–0.6 m wide) were constructed of large, closely-fitting hewn stones, with plaster still adhering to their interior face. The floor was paved with a well-preserved coarse mosaic composed of tightly-fitting tesserae, arranged in straight rows; in some segments of the mosaic the rows were parallel to the walls, while in others, the rows were diagonal to the walls. A dedicatory inscription in Greek (L156; see below, *Inscription 4*), forming part of the mosaic, was uncovered. Installed in the floor was the base of a fixed screw-press of the 'Ḥanita' type (see Frankel 1999:144–145). Assuming that the press base was positioned in the center of the floor, the entire floor size is estimated

[4] Excavation of the test trench was supervised by Yoav Lerer.

[5] For the terminology and description of this type, see Frankel (1999: esp. Chapters 8, 9).





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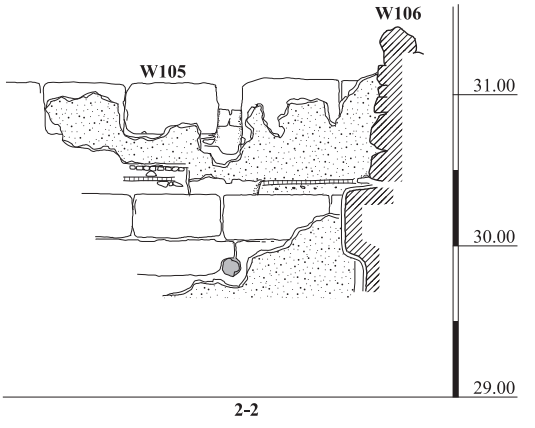

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Plan 1. Area A, winery, plan and sections.

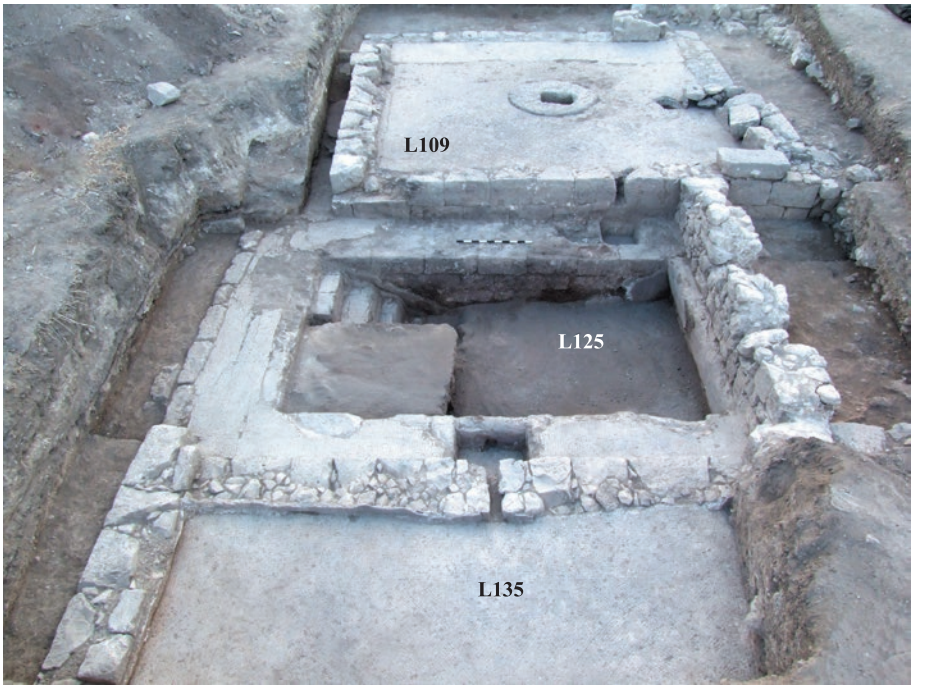


Fig. 3. Area A, the winery, looking east.

Fig. 4. Area A, Western Treading Floor 135, looking south.

at approximately 4.5 × 4.5 m. A channel (L137) installed in the center of the eastern wall (W132) allowed the must to flow into the collecting vat (L125).

The Collecting Vat (L125; 2.4 × 4.2 m). The vat is likely to have been built together with Western Treading Floor 135 as one unit, as the two components seem to share their northern and southern walls (W151 and W106, respectively), although it should be noted that W106 may represent a late modification of the structure (see below). The interior of the vat, excavated to a depth of 3 m without reaching the bottom, was accessed by a set of steps (L133; Fig. 3), of which the overall number remains unknown. The vat's volume is roughly estimated at 30,000 liters, provided that its depth was not much greater than 3 m. Much plaster was found still adhering to the vat walls and steps. The vat was surrounded by a narrow service ledge (L148; 0.7 m wide), paved with a mosaic similar to that of the western treading floor, which allowed workers to extract the must from the vat. A small filtering vat (L142) was installed on the western side of the ledge connected to Channel 137 in W132 of the western treading floor, thus allowing the must to flow into the large collecting vat (Plan 1: Section 1–1; Fig. 5); Filtering Vat 142 connects to Collecting Vat 125 through a ceramic pipe, and originally it probably accommodated a filtering device, such as a wicker basket or a perforated vessel.

Fig. 5. Area A, Filtering Vat 142, looking west; note the ceramic pipe emptying into the collecting vat and the plaster remains.

The Eastern Treading Floor (L109; Plan 1; Fig. 6). This unit was fully exposed (4.7 × 4.7 m), revealing walls, a mosaic floor and a screw-press base similar to those of Floor 135. As is the case with Floor 135 to the west, a channel (L124) through the western wall of Floor 109 (W105)—connecting to Filtering Vat 127 and a ceramic pipe—allowed the must to flow into Vat 125 (Plan 1: Sections 1–1, 2–2). Apart from a 0.75 m wide strip of mosaic along the eastern wall (W131) of Floor 109, in which the tesserae were neatly arranged as in Floor 135, the lions' share of Floor 109 comprises rather irregularly-arranged tesserae: a few rows are arranged in a circle around the screw base and the remainder, in a haphazard manner, with patches of the mosaic composed of rows oriented in different directions. Here, unlike in Floor 135, the tesserae are not tightly-packed and the surface is uneven, suggesting that the builders did not lay down a robust substrate for Floor 109.

The southern and northern walls delimiting Floor 109 do not align with those of the unit that combines Vat 125 and Floor 135, and its outlet into Vat 125 is off-centered; hence, the eastern treading floor may have originally functioned differently once it was connected to Vat 125, or it may have been a later addition. There is some indication that another space for a large collecting vat existed north of Floor 109. Excavation of a narrow trench

Fig. 6. Area A, Eastern Treading Floor 109, looking southeast; note the narrow strip of mosaic at top left, which was part of the original construction of this pressing unit.

north of the northern wall of Floor 109 (W121) uncovered a mosaic pavement (L141; Fig. 7) of a similar character and quality to that which surrounds Vat 125. Additionally, there may have been a channel through W121 and a filtering vat in L141 for must collection, although the remaining traces are too meager to ascertain this possibility. Provided that this reconstruction is correct, the poorly-executed part of the Floor 109 mosaic may represent a modification aimed at altering its original northern inclination to a western one. Further evidence of this structural alteration comprises damage to the mosaic floor on the ledge that surrounds Vat 125, where its Filtering Vat 127 was installed (Fig. 8).

Another modification of the winepress was detected in the western filtering vat (L142) leading from Floor 135 into Collecting Vat 125, where a narrow partition was installed between the filtering and the collecting vats (Fig. 5); the narrow partition was fitted with a ceramic pipe for the flow of the must and therefore, it seems to be a technical alteration of the filtering function of this component of the press. Yet other alterations to the press building involved the construction of a mosaic floor (L157; Fig. 7), about 0.1–0.5 m above

Fig. 7. Area A, a narrow excavation trench with evidence of two superimposed mosaic floors (L157/L141), adjoining the eastern treading floor along its northern W121, looking east.

Fig. 8. Area A, Filtering Vat 127 and Channel 124, looking east.

Floor 141, north of W121, and the addition of W106 (Fig. 3), both of noticeably inferior workmanship than the original Phase I floors and walls of the winery. Wall 106 is clearly a late addition as it was built atop mosaic Floor 148 that surrounds Vat 125, and abuts both eastern W132 of Floor 135 and western W105 of Floor 109. This addition seems to represent an extensive renovation of the winery (see below). The excavation may have exposed another part of the winepress (L117) south of W106, possibly another collecting vat, although the nature of this area could not be ascertained due to its limited exposure.

Phase II

Activity attributed to this phase includes the blocking of the ceramic pipe and the channel connecting Eastern Treading Floor 109 and Collecting Vat 125 using plaster, effectively rendering this treading floor unusable for pressing grapes. No similar treatment was observed in the conduit linking the collecting vat with Western Treading Floor 135.

Evidence of the latest activity identified in Area A, whether or not contemporaneous with the blocking mentioned above, comprises a *ṭabun* (L107; not illustrated) constructed south of W106, and a set of a grinding stones and a stone basin found atop Treading Floor 109, arranged in a line (Fig. 9). Subsequently, the western half of Treading Floor 109 seems to have become a rubbish dump (L103, L113, L115), which yielded a large quantity of pottery, glass, burned bones, roof tiles and various architectural elements.

Dating of the Winery

The discussion of the chronological attribution of the winery complex is to some degree conjectural, as the excavation exposed only part of the entire structure and its original extent

Fig. 9. Area A, grinding stone and basin atop the eastern treading floor, looking north.

remains unknown. Moreover, the excavation did not reach the foundations of the winery and hence, any conclusions regarding its chronology must remain tentative. The dating of the construction of the winery and its phases relies on parallels for the type of presses found in the excavation. The axial plan of the western press, combining Treading Floor 135 and Collecting Vat 125, and the use of a filtering vat fitted with a retractable filtering device, suggests a winepress of the 'Simple Galilean Type' (see Frankel 1999:152; Frankel and Getzov 2012: Introduction, Part VI). This type was hitherto known from only one published example from Khirbat el-Ḥashash in the Jezreel Valley, dated to the Roman period (Getzov, Tepper and Tepper 2017:104*–106*), and two others from Tell es-Sumeiriya in Western Galilee (Feig 1988–1989), seemingly erroneously dated to the Hellenistic period. Several unpublished examples of this type of winepress all occur in Western Galilee and are attributed to the Roman period (see Frankel 1999). The winepresses from Tell es-Sumeiriya were dated based on the finding of large quantities of Hellenistic-period pottery in one of the collecting vats, with only one Roman-period sherd retrieved from this context (Feig 1988–1989). However, the fact that the treading floors of these winepresses were paved with mosaics, a feature otherwise unknown to be associated with Hellenistic winepresses, strongly suggests a later date. It is noteworthy that the winepresses from Tell es-Sumeiriya and eṭ-Ṭuweiri are nearly identical in the form of the collecting and the filtering vats, an observation which reinforces both the revised dating of the former two parallels and the assignment of the eṭ-Ṭuweiri example to the Simple Galilean Type. Therefore, a Roman-

period date is suggested for the construction of this winery. This possibility is reinforced by the fact that Roman-period pottery was retrieved at the site in previous surveys (Frankel and Getzov 1997: Site 184).

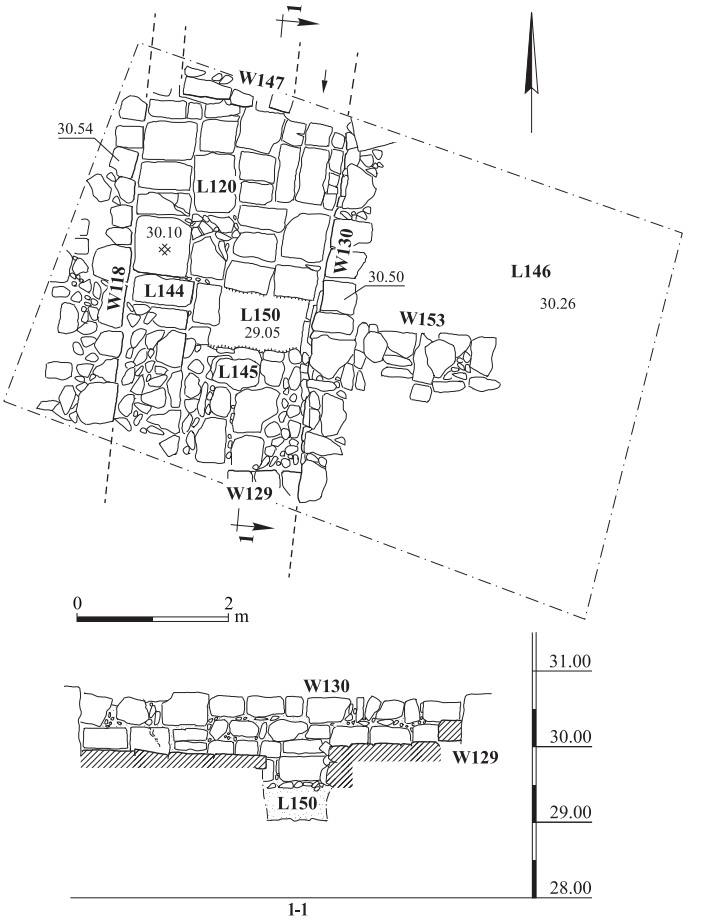
Drawing on the close similarity in the layout and method of construction of the two treading floors at eṭ-Ṭuweiri, it is suggested that they may have functioned contemporaneously (Phase I); however, the misalignment of the east–west oriented walls associated with the two floors implies that they were originally part of separate pressing units, and/or that they were constructed at different phases within the Roman period. The former possibility, suggesting an initial phase in which the two generally identical pressing units operated contemporaneously, seems more likely: one unit comprised Western Treading Floor 135 and Collecting Vat 125, while the other comprised Eastern Treading Floor 109 and presumably a collecting vat with a filtering vat to its north.

According to the proposed reconstruction, the two presses were subsequently combined into one unit, still within Phase I, and a number of structural modifications were undertaken in the two winepresses, although the changes undertaken in relation to Floor 109 were more extensive than in the adjoining winepress. Floor 109 was at that time repaved with a mosaic, which altered its inclination to allow the liquid to flow west into Collecting Vat 125, rather than north; coincidentally, Channel 124 with Filtering Vat 127 for connecting Floor 109 with Vat 125, were installed. It is presumed that the 'Ḥanita'-type, fixed screw-press bases were installed at this time, while a less likely possibility is that they were installed at a later time, perhaps during the extensive Byzantine-period renovation of the winery. Such presses are typical of Western and Upper Galilee of the Byzantine period (Frankel 1999:153). A winepress of this type was uncovered near eṭ-Ṭuweiri, at el-Kabri (Abu-'Uqsa 2007; Fig. 1), shown to have been built in the Byzantine period and remained in use until the Umayyad period, as evidenced by pottery found in the collecting vat.

The late construction of W106 along the southern edges of Floor 135 and Vat 125, appearing to represent extensive renovation subsequent to the joining of the two pressing units (Phase I), may indicate that there was a period of abandonment of the winery which necessitated the renovation, although it is just as possible that it operated continuously. Much pottery from the Byzantine period was retrieved from an accumulation (L117) south of W106, adding weight to the suggestion that the extensive renovation of the winery was undertaken during that period. Many potsherds dating to the Umayyad period, found atop the treading floors and inside the large collecting vat, suggest that the winery remained in use well into that period.

Area B

The evidence from architectural remains exposed in this area does not add up to a coherent plan, beyond the identification of what may have been one room of a large structure (Plan 2; Fig. 10). The remains comprise a rectangular paved space enclosed by four walls (W118, W129, W130 and W147), with an opening in W147, in the northeastern corner of the space. Two phases of use were discerned in this construction.



Plan 2. Area B, building, plan and section.

Fig. 10. Area B, looking north; note the caving-in of paving stones at center right.

Phase I
A pavement comprising close-fitting stones, each about 15 cm thick, was exposed. It abutted the eastern, western and northern walls in the northern part of the exposed space (L120) and likely extended to its southern part (see below). The walls surrounding L120, comprising large hewn stones, survived to a height of one to two courses. Also associated with this phase is evidence of a flight of stairs located along the interior of W118, of which only the lowest step (L144) remained.

Phase II
During this phase, a crudely but solidly built vault (L145) was erected within the southern part of the structure exposed in Area B, and possibly, an opening in Phase I W130 was blocked. The caving in of some of the paving stones at the southeastern part of L120 (Fig. 10) may have occurred as a result of the vault construction and the presumed removal of the paving stones in the southern part of the exposed space; the original paving appears to have been replaced at this time with the top of the vault. A few caved-in paving stones that were lifted at the southern edge of the pavement for a sounding (L150), revealed that the paving stones rested on virgin soil. Some pottery fragments found here were most likely deposited during the construction of the vault and the disturbance of the paving stones. Meager additional remains abutting the vault to its east (W153) and west indicate that L120 and L145 were part of a larger structure, most of which was not exposed in the excavation.

The Finds

The small finds include pottery, coins, metal objects, inscriptions and colored plaster, which are described below. Other finds include glass vessels (see Gorin-Rosen, this volume) and mollusk shells (see Ktalav, this volume). The finds are presented typologically and not chronologically due to the mixed nature of the excavated contexts. For the location of sites mentioned in this section, see Fig. 22.

Pottery

The Byzantine Period
The wide variety of vessels retrieved from this period is typical of pottery assemblages from Byzantine-period Western Galilee. The similarity of the present assemblage to that of Ḥorbat ʻOvesh (Aviam and Getzov 1998) is especially noteworthy as it is the closest site to eṭ-Ṭuweiri from which such material was well-published. Vessels of diagnostic significance are described below.

Late Roman Red Ware Bowls.— Vessels of this type were extensively studied by Hayes (1972; 1980), with a revision of his work, focusing on the distribution of such vessels in the Southern Levant, later published by Tsuf (2003). This group includes bowls manufactured at various

sites around the Mediterranean, with most such vessels originating in Cyprus (Fig. 11:1–3), Phocaea and Asia Minor (not illustrated). Such bowls are common, for example, at Ḥorbat ‘Ovesh (Aviam and Getzov 1998:74), el-Waziya (Aviam 2002:197, Fig. 76) and Pi Maẓẓuva (Lerer 2020:48*–53*), among many other Byzantine-period sites in Western Galilee.

Cooking Pots with a Carinated Neck.— Such cooking pots (Fig. 11:4, 5) are characteristic of the end of the Byzantine period (Aviam and Getzov 1998:69).

Bag-Shaped Jar.— Most sherds collected in the excavation were body sherds of this type of jar, with a gray surface, bearing dense ribbing and decorated with white-painted stripes. These jars have a short neck and a thickened rim (Fig. 11:6).

Jar Lid.— This knob was part of a lid. Such lids resemble deep bowls, and sometimes feature a knob for gripping at the top (Fig. 11:7). Lids are common at Ḥorbat ‘Ovesh (Aviam and Getzov 1998:70), although the examples from that site lack knobs.

Stamped Northern Lamp.— A lamp (Fig. 11:8) belonging to this family of mold-made items bears a stamped decoration, which was applied to the surface before firing (see Sussman 1989). Many such lamps were found in Khirbat el-Shubeika Cave 2, where they were dated to the third–fourth centuries CE (Tatcher and Nagar 2002:266).

Phoenician Lamps.— These mold-made lamps (Fig. 11:9–11) are characterized by an ovoid body, a channel that connects the filling hole with the nozzle and a wide flat base. This lamp group was first identified by Hartal (2005:200–215), who showed that they were common in Galilee and the northern Golan. One of the items shown here (Fig. 11:10) is decorated with two peacocks in relief, flanking what could be a highly stylized cross. Similar lamps were

Fig. 11 ▸

No.	Vessel	Locus	Basket	Description
1	Bowl	117	1094/1	Purplish pink, well-levigated clay with thin purple slip
2	Bowl	110	1040	Purplish pink, well-levigated clay with thin purple slip
3	Bowl	117	1094/3	
4	Cooking pot	117	1063/2	Red-brown clay; gray brown surface
5	Cooking pot	117	1066/4	Brown clay; gray surface
6	Jar	117	1066/2	
7	Lid	117	1109	
8	Lamp	117	1066	Brown clay; white temper
9	Lamp	117	1092	Gray clay; whitish-gray surface
10	Lamp	140	1098	Pink clay; light brown surface
11	Lamp	110	1061	Dark gray clay

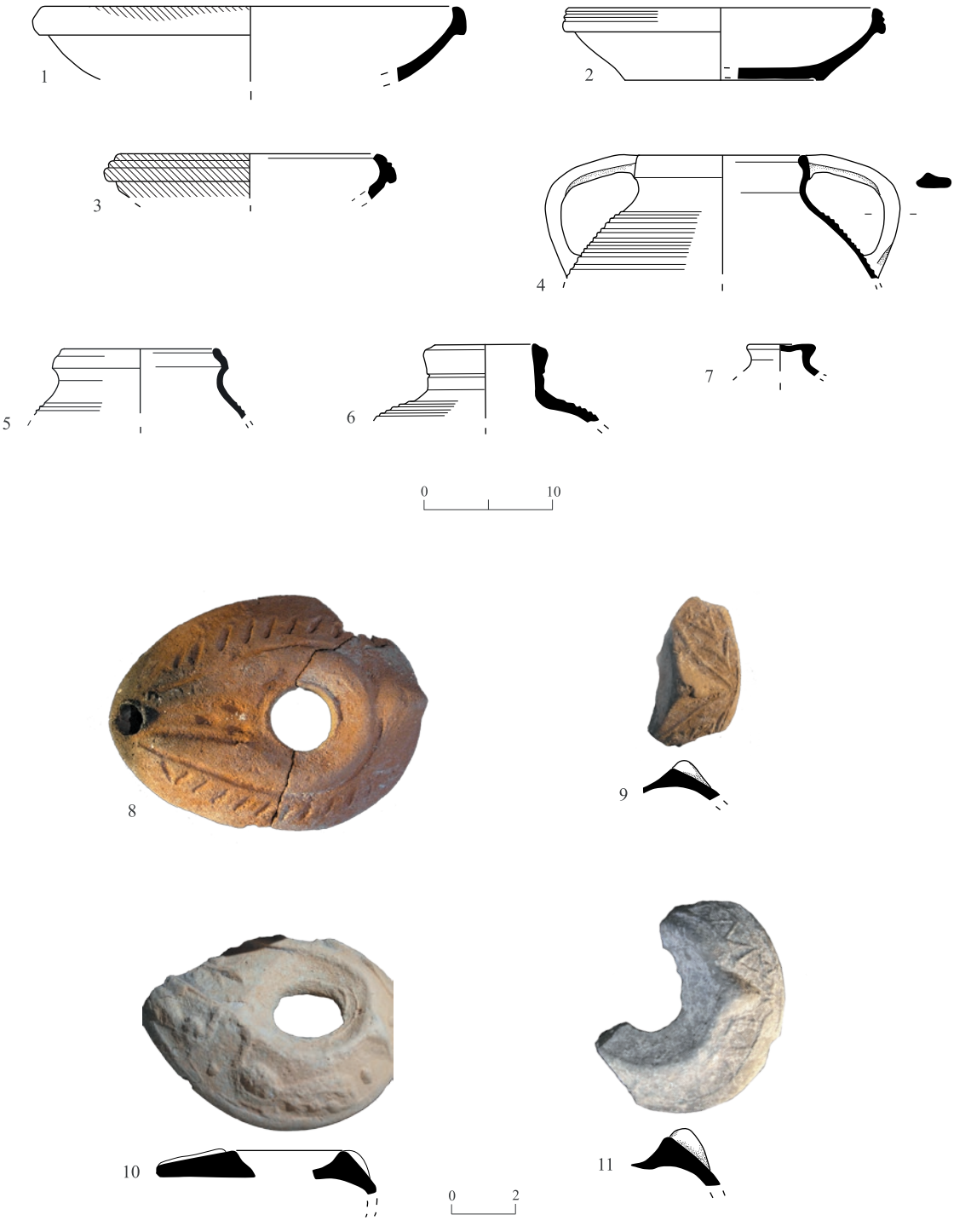


Fig. 11. Byzantine-period pottery.

found at el-Waziya (Aviam 2002:197, Fig. 77) and Khirbat Baṭ el-Jebel (Joppe Gosker, pers. comm.; for a description of the excavation at that site, see Gosker 2021). Such items also comprised the majority of the lamps found at Ḥorbat ‘Ovesh (Aviam and Getzov 1998:71), and were common at Khirbat el-Shubeika (Tatcher and Nagar 2002:266, termed ‘ovoid lamps’) and Pi Maẓẓuva (Lerer 2020:47*–48*).

The Early Islamic Period

The types presented here all belong to common vessels of the Early Islamic period, with the closest parallels found at Khirbat el-Shubeika (Avshalom-Gorni 2002; Tatcher 2002; Tatcher and Nagar 2002), Aḥihud (Porat and Getzov 2010) and Pi Maẓẓuva (Lerer 2020).

Egyptian Red-Slip Bowls.— These vessels form a subgroup of Late Roman Red Ware, originating in Egypt, which comprises three different types, A–C, according to Hayes (1972:387–401). Bowls of Type A are characterized by a light colored fabric and a rich red slip (Fig. 12:1–3). Similar bowls were recorded at Ḥammat Gader, where they were defined as Type 26, dating from the sixth to the early eighth century CE (Tsuf 2003:164, Pl. 46:980–982). While such Egyptian imports are also known from the Byzantine period, they are rarely found in Western Galilee at that time and therefore, the present examples should most likely be dated to the eighth century. Such bowls are absent at Ḥorbat ‘Ovesh, but occur at Khirbat el-Shubeika (Avshalom-Gorni 2002:241, Fig. 29:6, 7) and Aḥihud (Porat and Getzov 2010: Fig. 6:3). Another bowl (Fig. 12:4) belongs to Type C of Egyptian red-slipped bowls, characterized by poorly fired clay with much temper. A large stamped human figure, hardly discernable due to the item’s state of preservation, appears on the bottom of this bowl. According to Tsuf (2003:187, Pl. 48:1022–1024), this type should be dated to 620–700 CE.

Bowl Decorated in Kerbschnitt Technique.— Parallels for the sherd shown here (Fig. 12:5) are known from Khirbat el-Shubeika (Avshalom-Gorni 2002:242, Fig. 30:4) and Aḥihud (Porat and Getzov 2010: Fig. 6:4). Avissar (1996:122, Type 11) dated these bowls to the Umayyad and the early Abbasid periods, while Stacey (2004:93) dated them strictly to the Abbasid period.

Black Burnished Ware.— One sherd of a handmade vessel with a black, burnished surface and incised decoration was found (Fig. 12:6). A few such sherds were found at Khirbat el-Shubeika (Avshalom-Gorni 2002:242, Fig. 30:6–9). Stacey (2004:95) dated such bowls from Tiberias to 800–850 CE.

Casseroles and Lids(?).— Many sherds of these types were recovered in the excavation (Fig. 12:7–9), one of which was almost completely mended (Fig. 12:7). This type of casserole has horizontal handles, attached approximately 1.5 cm below the rim. Similar, but not identical casseroles were found at Khirbat el-Shubeika (Avshalom-Gorni 2002:232,

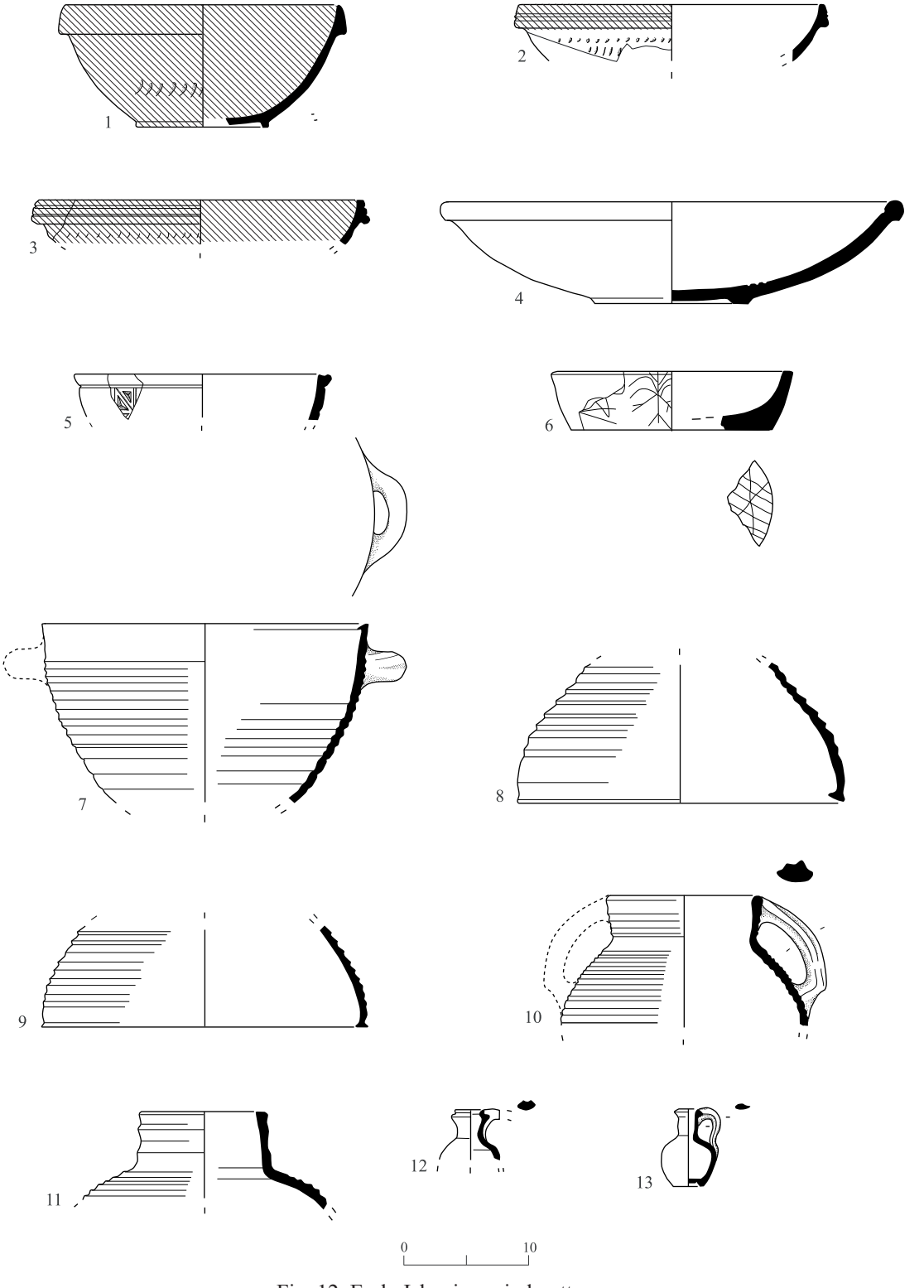


Fig. 12. Early Islamic-period pottery.

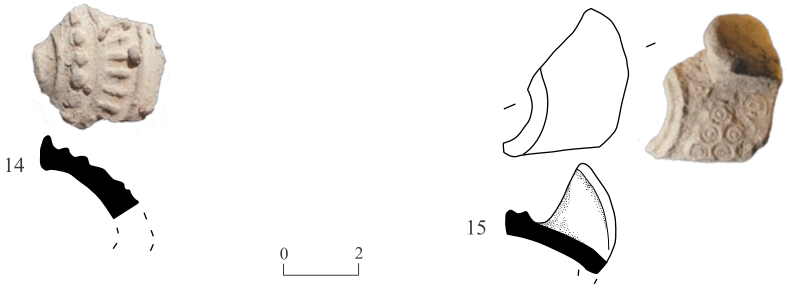


Fig. 12. (cont.).

No.	Vessel	Locus	Basket	Description
1	Bowl	109	1069	Whitish-pink clay with air cavities; orange slip; pale burnish
2	Bowl	115	1077	Whitish-pink clay with air cavities; rich red slip
3	Bowl	113	1014/1	Light pink clay with air cavities; rich red slip
4	Bowl	115	1026, 1033	Crumbly pink-brown clay with air cavities; small white temper particles; a human figure with poorly preserved stamp at its bottom
5	Bowl	102	1002	*Kerbschnitt* decoration
6	Bowl	120	1103/1	Brown-dark gray clay; black-burnished surface with incised palm tree on the side and straight crossing lines on the bottom
7	Cooking bowl	115	1033	Brown-red clay; brown-gray surface
8	Cooking bowl lid	117	1029	Brown-red clay
9	Cooking bowl lid	117	1066/5	Dark gray clay
10	Cooking pot	117	1067	Grayish-brown clay; many small white temper particles; gray surface
11	Jar	141	1105	Orange-brown clay; a few light temper particles; gray surface
12	Juglet	120	1103/3	Pink well-levigated clay
13	Juglet	142	1107	Reddish-brown clay; small light temper particles and mica
14	Lamp	109	1108	Gray clay; whitish-gray surface
15	Lamp	120	1050	Grayish-white clay

Fig. 21:1–5), Aḥihud (Porat and Getzov 2010: Fig. 6:8) and Pi Maẓẓuva (Lerer 2020: Fig. 1:4). According to Avissar (1996:139), the handles of such vessels were attached to the rim at the beginning of the Early Islamic period and subsequently moved to below the rim in the Abbasid period.

The two items in Fig. 12:8, 9 are tentatively identified as lids, based on the incurving shape of the rim, although they may have also been casseroles.

Tall-Necked Cooking Pot.— These vessels are characterized by a simple rim (Fig. 12:10). Such cooking pots were found at Khirbat el-Shubeika (Avshalom-Gorni 2002:233, Fig.

22:7) and Aḥihud (Porat and Getzov 2010: Fig. 6:11). At Tiberias, Stacey (2004:123) dated such pots to the Umayyad and Abbasid periods.

Bag-Shaped Jar.— The Early Islamic-period jars of this type resemble those of the Byzantine period, except for their taller neck and simpler rim (Fig. 12:11). Such jars were found at Khirbat el-Shubeika (Avshalom-Gorni 2002:235, Fig. 24:6–14), Aḥihud (Porat and Getzov 2010: Fig. 6:12–14) and Pi Maẓẓuva (Lerer 2020:45*).

Red-Painted Jugs.— A few sherds of such jugs found in the excavation (not illustrated) are dated to the Umayyad period and find parallels at Khirbat el-Shubeika (Avshalom-Gorni 2002:244, Fig. 31:8).

Miniature Juglets.— Two small globular juglets have a thin tall neck and a handle that extends from the rim to the shoulder (Fig. 12:12, 13). No parallels were found for these vessels. Figure 12:13 was found intact in the filtering vat of the western treading floor and therefore should be attributed to the latest phase of use of the winepress, in the Early Islamic period.

Lamps.— The Early Islamic-period lamps (Fig. 12:14, 15) are represented by two slightly different forms, for which parallels are known from Khirbat el-Shubeika (Tatcher 2002:243, Fig. 32:2, 3, respectively).

Discussion of the Early Islamic Pottery. Most of the Early Islamic vessels described here are known from assemblages of both the Umayyad and Abbasid periods. Exceptional in this respect are the red-painted jugs, which are known only from Umayyad contexts, and the cooking bowls with horizontal handles below the rim, which are not found in Umayyad contexts, according to Avissar (1996). Other indications of chronological significance include the lack of glazed and Cream Ware bowls (the latter group formerly known as 'Buff Ware'). Glazed bowls were found at Khirbat el-Shubeika (Avshalom-Gorni 2002:242, Fig. 30:1, 2), but not at Aḥihud. These bowls date no earlier than the ninth century, and their absence in the present excavation leads to the conclusion that Early Islamic-period activity at the site had ceased prior to that century. The absence of Cream Ware at eṭ-Ṭuweiri is more difficult to explain, as this type is common at the nearby sites of Khirbat el-Shubeika (Avshalom-Gorni 2002:244, Fig. 31:1–7) and Aḥihud (Porat and Getzov 2010: Fig. 6:16–20), which are thought to date to about the same period. According to Cytryn-Silverman (2013:172), Cream Ware jugs appeared only after the Umayyad period, and Stacey (2004:92) dates the bowls of this group to the early Abbasid period.

In conclusion, the Early Islamic pottery assemblage should be dated to the Umayyad period, possibly as late as the very beginning of the Abbasid period, a chronological delineation which is reinforced by both the coins (see below) and the glass finds (see Gorin-Rosen, this volume).

Coins

Of the 18 coins found in the excavation, none were recovered from clear contexts and therefore, they are presented in the catalogue below chronologically. Of these 18 coins, 15 were identifiable and are presented here. The coins are of common types and merit no further discussion. The chronological range spans the Byzantine and Umayyad periods. It is noteworthy that no Roman-period coins were found that could substantiate an early date for the construction of the winery in Area A; the latest (Umayyad) coins were all found in that area.

Catalogue

1. B1053, Surface, IAA 115708.
Late Roman, mid-fourth century CE.
Obv.: [---] Bust r.
Rev.: [---] Illegible inscription in wreath.
Æ, 2.76 g, 17 × 19 mm.

2. B1045, Surface, IAA 115704.
Valentinian I, Antioch, 378–383 CE.
Obv.: DN VALE[NTINIANVS PF AVG] Bust r.
Rev.: [VR]BS ROM[A] Roma seated, holding small Victory and spear; in l. field: Θ/Φ
Æ, ↑, 2.24 g, 19 mm.
LRBC II: No. 2678.

3. B1021, Surface, IAA 115698.
Late Roman, 395–408 CE.
Obv.: [---] Bust r. (traces).
Rev.: [---] Emperor facing, crowned by Victory.
Æ, ↓, 2.17 g, 13 × 15 mm.
Cf. *LRBC* II: No. 2205.

4. B1056, Surface, IAA 115710.
Late Roman, 402–408 CE.
Obv.: [----]–VS PF AVG Bust r.; behind: ✳.
Rev.: [GLORIA ROMANO]RVM Three emperors facing.
Æ, ↑, 2.06 g, 13 × 15 mm.
Cf. *LRBC* II: No. 2214.

5. B1043, L120, IAA 115701.
Justin II, Thessalonika, 574/5 CE(?).
Obv.: [---] Justin and Sophia enthroned.

Rev.: K; to l., A/N/N/O, to r.: [?]X; below: TES
Æ half *follis*, ↓, 5.15 g, 18 mm.
Cf. *DOC* 1:223, No. 78.

6. B1007, Surface, IAA 115697.
Heraclius, Constantinople, 630–640 CE.
Obv.: [---] Two figures; on r.: K.
Rev.: M; Above, cross; to l.: [A]/N/N/[O]; below: Δ
Æ *follis*, ↙, 6.41 g, 23 × 25 mm.
DOC 2/1:297, No. 108.

7. B1072, L109, IAA 115699.
Constans II, Constantinople, 666–668 CE.
Obv.: [---] Bust facing; to r.: K
Rev.: M Above and on each side, figures holding *globus cruciger*. Countermark: ✳ in circle.
Æ *follis*, ↑, 3.79 g, 19 × 21 mm.
Cf. *DOC* 2/2:459, No. 89; for the countermark, see Schultze and Goodwin 2005:45, No. A4a.

8. B1042, L120, IAA 115700.
Arab-Byzantine (645–670 CE).
Obv.: Standing figure.
Rev.: ᗰ; above, cross; to r., И/O
Struck on a quartered flan.
Æ *follis*, →, 2.59 g, 16 mm.
Cf. *SICA* I: No. 521.

9. B1097, L139, IAA 115702.
Arab-Byzantine (645–670 CE).
Obv.: Standing figure.
Rev.: ᗰ; Above, cross; to l., Э
Æ *follis*, ←, 2.88 g, 18 × 25 mm.

10. B1041, Surface, IAA 115703.
Constans II or Arab-Byzantine, 641–670 CE.

Obv.: Facing figure.
Rev.: Ṃ; to r., unclear symbols; to l.: Ṇ/Ọ. Countermark below: in circle.
Æ *follis*, ↙, 3.90 g, 20 mm.
Cf. *DOC* 2/2:451, No. 70e; for the countermark, see Schultze and Goodwin 2005:46, No. A9.

11. B1047, Surface, IAA 115706.
Umayyad anonymous, Tabariya, c. AH 116/735 CE.
Obv.: لا اله \ الا الله \ وحده
Rev.: Around: ضرب بطبريّة In center: محمد / رسول / الله
Æ *fals*, 2.51 g, 17 × 19 mm.
SNAT 1993: No. 346.

12. B1046, Surface, IAA 115705.
Umayyad anonymous, first half of eighth century CE.
Obv.: لا اله \ الا الله \ [وحده]
Rev.: محمد / رسول / الله
Æ *fals*, 1.85 g, 13 mm.

13. B1052, Surface, IAA 115707.
Umayyad anonymous, first half of eighth century CE.
Obv.: Illegible inscription.
Rev.: Illegible inscription.
Æ *fals*, 2.61 g, 15 × 18 mm.

14. B1055, Surface, IAA 115709.
Umayyad anonymous, first half of eighth century CE.
Obv.: Illegible inscription.
Rev.: محمد / رسول / الله
Æ *fals*, 3.35 g, 16 × 20 mm.

15. B1057, Surface, IAA 115711.
Umayyad anonymous, first half of eighth century CE.
Obv.: لا اله \ الا الله \ وحده
Rev.: [---] Bird (hawk?) flying to l.
Æ *fals*, 2.09 g, 15 mm.
Walker 1956:202, No. 590.

Metal Objects

The present excavation yielded one metal object that was clearly identifiable and for which parallels could be cited (No. 1), while another four objects could only be described in a cursory manner (Fig. 13). The context of these items is either the surface of the site (No. 1), the northern stone pavement in Area B (No. 3), the accumulation of rubbish above the winepresses (No. 4), or is otherwise undocumented (Nos. 2, 5).

The broken bronze lamp filler (Fig. 13:1) can be reconstructed based on a commonly occurring type. Such lamp fillers, with identical handles and ornamentation, were found in an excavation near Yavne (Gorzalczany, Barkan and Iechie 2010:37*, Fig. 10:9), Ramla (Jakoel 2011: Fig. 10) and Ramat Gan (Volynsky 2009: Fig. 9), all dating to the late Byzantine or Early Islamic period. A dozen similar lamp fillers from the Fatimid period were part of a large hoard found in the 'House of the Bronzes' in Tiberias (Khamis 2013:48–49, Nos. 163–175).

Another bronze object (Fig. 13:2) appears to be complete, and is probably a component of a more complex object, perhaps some kind of tool. On one of its faces are grooves that may have been decoration or impact marks. Other finds include a broken, spoon-shaped bronze spatula (Fig. 13:3), an iron peg with a loop (Fig. 13:4) and an iron pyramidal awl (Fig. 13:5) with a square section. Figure 13:5 is similar in shape and size to some medieval arrowheads, although the context and the chronology of the site seem to preclude the possibility of such identification.

Fig. 13. The metal objects.

No.	Object	Locus	Basket No.
1	Bronze lamp filler	Surface	1023
2	Bronze tool(?)	Unknown	1049
3	Bronze spatula	120	1035
4	Iron peg	115	1033
5	Iron awl	Unknown	1054

Fig. 14. Fragment of painted plaster.

Plaster Fragment

A fragment of painted plaster was found out of context on Eastern Treading Floor 109 (Fig. 14).

Inscriptions[6]

Three inscriptions from eṭ-Ṭuweiri were known prior to the present excavation: two chance discoveries, one by Y. Aharoni in 1951 (Inscription 1) and another, by M. Aviam (Inscription 2); and a third inscription uncovered during excavations at the site by Smithline (2007: Fig. 6; republished here as Inscription 5). Two other finds came to light in the present excavation (Inscriptions 3, 4). The study of Inscriptions 1 and 2 is based on documentary material only: a drawing and a photograph of Inscription 1 and a photograph only of Inscription 2.

Inscription 1 (Fig. 15; Reg. No. IAA 2005-135)
This inscription appears on a fragment of a smooth marble panel with a frame (c. 13 × 20 cm); the thickness of the panel is unknown. The letters, 34–42 mm high, can be clearly discerned and have prominent serifs, although they seem to have been executed rather carelessly overall.

…E]ỲXAPICT[WN… …ε]ὺχαριστ[ῶν…
…out of gratitude…

[6] We are grateful to Leah Di Segni for reading and commenting on a draft of this paper; her comments were very helpful and improved this manuscript.

Fig. 15. Inscription 1.

The preserved part of the inscription suggests that it belonged to a dedicatory inscription, although no further insights can be gleaned from the fragmentary piece concerning the identity of the donor or the nature of the donation. The paleography places Inscription 1 in the Byzantine period, and a sixth-century date is most probable.

Inscription 2 (Fig. 16; no registration number)
This inscription is carved on a slab of limestone, measuring approximately 40 × 70 cm; the thickness of the slab is unknown. Its surface was roughly prepared, with the toothed chisel marks clearly visible. The letters are of inconsistent size, roughly 4–5 cm high, their depth is not uniform and they are carelessly executed in the cursive style. Some are difficult to read, in part due to a deep gash that obliterated a segment of the inscription on its right side; the gash and some scratches were probably caused by the modern agricultural equipment that lifted the slab out of the ground. Two ligatures are present: ϹϵϹ and ϹΗΝ. The inscription was read by Leah Di Segni:

ΚΥΡΙΩ ϹϵϹϵΟΥ	Κυρίῳ Σεμέου
ΡΟΥΦΩ ΜΗ̣Ρ̣Ρ̣ΟΥ Α̣Λ̣	Ῥούφῳ Μηρρου Ἀλ-
Υ̣Π̣W ΥΙW	ύπῳ υἱῷ
K̅E̅ Ε̣ΛΕ̣ΗϹ̣Ο̣Ν̣ ΑΜΗΝ ✠	Κ(ύρι)ε ἐλέησον, ἀμήν (cross)

To Kyrios son of Semaios, Rufus son of Merros(?), Alypos (his) son. Lord, have mercy, amen.

This is either a dedicatory or funerary inscription. It differs from inscription Nos. 1 and 3, also identified as dedicatory inscriptions, in that it is executed in plain limestone rather than marble and the careless execution of the letters. Though the exact findspot of this slab is unknown, it was most probably found near the church excavated by Smithline (2007). The paleography is consistent with a date in the sixth century.

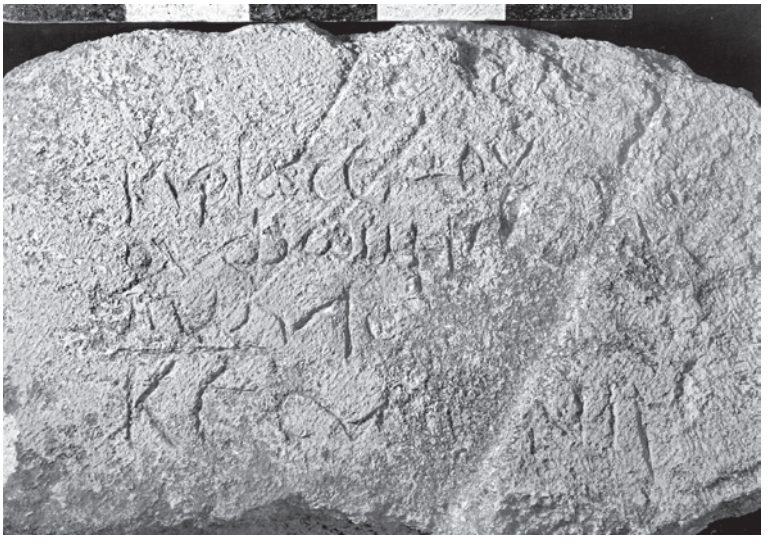


Fig. 16. Inscription 2.

Fig. 17. Inscription 3.

Inscription 3 (Fig. 17; L109, B1037)
This marble fragment (c. 16 × 19 cm, 3 cm thick) was the bottom left corner of a panel. The back of the panel was coarsely worked, indicating that it was set in a wall. The letters are 35 mm high and very carefully cut with well-formed serifs. The inscription is preceded by a Latin cross. The panel is framed, suggesting that the inscription was of a dedicatory nature.

+ ΥΠΕ + Ὑπὲ[ρ…

The word ὑπὲρ was clearly followed by another word, which was not preserved; it may be reconstructed as σωτηρίας (for the salvation of so and so)—the most common formula appearing in dedicatory inscriptions of the Byzantine period, or ἀναπαύσεως (for the repose of so and so).

Although Inscription 3 was found near the winery in the present excavation, it may have originated in the church discovered nearby, where Inscription 2 was also found (see Smithline 2007).

Inscription 4 (Figs. 18, 19)

This inscription (L156) was part of the mosaic in the western treading floor (L135) of the winery, positioned close to the channel that directed the must into the collecting vat (Fig. 18). It is read facing west and consists of two lines set in a frame, made of a single line of white tesserae (Figs. 19, 20). The frame measures 33 × 100 cm and is abutted by the 15 cm high letters. The inscription is rather crude, partly due to the use of relatively large tesserae, approximately 36 stones per 100 sq cm. The letters were written with reddish stones against the white background of the mosaic, probably to enhance their visibility, although in parts of the inscription the contrast between the letters and the surrounding mosaic is low. Some letters are narrow or contorted, appearing as though the artisan did not plan the spaces ahead, and was compelled to adapt their thickness and spacing to the available area remaining as work progressed. This is especially apparent in the contorted letter Α at the end of the first line, and the observation that certain pairs of letters have no spacing in-between them. The only abbreviation employed in Inscription 4 is ΙΝΔS, for *indiktionos*. The ligature ΝΕ occurs twice and the date is marked by a long horizontal line. There are two phonetic spellings of η.

Fig. 18. Inscription 4 at the time of its discovery.

ΕΓΕΝΕΤΟΗΛΕΝΟϹΜΙΝΙΠΑ	’Εγένετο ἡ λ<η>νὸς μ<η>νὶ Πα
ΝΕΜȣΤȣΧΠΘΙΝΔSIB	νέμου τοῦ ΧΠΘ ἰνδ(ικτιῶνος) ΙΒ

This winery was built in the month of Panemos, in the year 689, in the twelfth indiction.

The date specified in the inscription conforms to the era of Tyre, which began in 126/5 BCE; thus, 689 is the year 563/4 CE. The twelfth indiction began on September 1, 563 CE, and the month Panemos began on July 20; hence, the date falls between July 20 and August 19, 564 CE. A parallel for this inscription was found at Tel Ashdod and likewise dated to the sixth century CE. It too mentions a winery and employs the word ληνὸς (Tzaferis 2006; Di Segni 2008).

Fig. 19. Inscription 4 after cleaning.

Fig. 20. Computer-enhanced image of Inscription 4.

Fig. 21. Inscription 5.

Inscription 5[7] (Fig. 21)

A partial inscription, probably dating to the sixth or possibly the late fifth century CE, was discovered on a broken profiled marble slab. It is an invocation to St. Sergius, a saint commonly referred to in the Byzantine period. The remaining inscription is too short to enable its unequivocal identification. Di Segni suggested that it may be reconstructed as βοήθι] ἁγιε σέργι ἀ[μήν (St. Sergius, help! Amen), as found on an inscription from Nessana (Kirk and Welles 1962:154, No. 45).

DISCUSSION

Based on the three excavations conducted at the site of eṭ-Ṭuweiri (see Fig. 2), the minimum size of the ancient settlement is estimated at 60 dunams, amounting to a fairly large village. This estimation is reinforced by the fact that as many as five inscriptions are known from the site, and the discovery of an exceptionally ornate Byzantine-period church (see Smithline 2007). It is possible that marble Inscription 3, uncovered in the present excavation, and the glass tesserae containing a gold leaf—both *ex situ* finds—originated from the church excavated by Smithline (2007), about 70 m to the south of the present excavation. Another possibility, given the extensive distance between the two excavations, is that another church existed at the site, which was of an ornate character as that uncovered by Smithline; while the existence of one church at eṭ-Ṭuweiri is certain based on Smithline's (2007) excavations, it remains unclear whether this is the church noted at the site by Guérin in the nineteenth century or a different one. Settlements with more than one church are known in rural Western Galilee of this period, for example, Ḥorbat 'Eirav (Ilan 1986) and Khirbat Baṭ el-Jebel (Joppe Gosker, pers. comm.). The inscription set in the mosaic of the winery (Inscription 4) may

[7] The description of Inscription 5 is copied *verbatim* from Smithline (2007), apart from the addition of the Greek transcript and the reference.

suggest that it was part of a monastic estate with a church, rather than a village; however, the estimated site size is more compatible with that of a village than an agricultural estate. The latter possibility is reinforced by the presence of a built winery complex, other examples of which are known from villages, unlike simple, rock-hewn winepresses, which are usually found in association with the vineyards located at some distance from the settlements.

Eṭ-Ṭuweiri is surrounded by six other sites with remains dating to the Byzantine or the Umayyad periods (see Fig. 1), two of which are similarly located in valleys rich in alluvium, while the other four are positioned on low hills; some of these sites were also occupied during earlier and later periods. The remains include a church and the base of a 'Ḥanita'-type screw-press identified in a survey at Ḥorbat Shaqof (Frankel and Getzov 1997: Site 156); a large structure, possibly a public building dating to the late Byzantine period, exposed at Ḥorbat 'Emed (Frankel and Getzov 1997: Site 158; Tahan-Rosen 2009; Tahan-Rosen and Hartal 2021); a mosaic floor with a cross and a Syriac inscription found at Bir el-Khazna (Frankel and Getzov 2012: Site 43); a church identified by Guérin (1880) and recently uncovered remains of a Byzantine–Umayyad-period settlement and a Byzantine-period winepress at el-Kabri (Smithline 2004; Abu 'Uqsa 2007; Frankel and Getzov 2012: Site 67); Byzantine-period finds, including the base of a 'Ḥanita'-type screw-press, documented in a survey (Frankel and Getzov 2012: Site 58) and a large church with an impressive mosaic floor exposed in excavations (Dauphin and Edelstein 1984) at Ḥorbat 'Eta'im; settlement remains and a mosaic floor from the Byzantine period found at Sa'ar (Safrai 1990).

Considering the size of Byzantine-period eṭ-Ṭuweiri and the apparent affluence of its church(es), this settlement may have served as a regional center for the smaller villages in its vicinity. The information gleaned from the pottery, glass and coin finds from the present excavation suggests a seamless transition from the Byzantine to the Umayyad period. While the precise timing of structural modifications that were attested in the winery remains unclear, it is clear that the installations finally ceased to operate and became a rubbish dump well within the Early Islamic period. The site was abandoned sometime in the eighth century CE and was later resettled in the medieval period, from which archaeological evidence was uncovered in Lerer's (2021) excavation.

The Boundary between the Dioceses of Tyre and 'Akko-Ptolemais

Dated inscriptions from Byzantine-period churches in Western Galilee have long been employed by scholars in discussions concerning the location of territorial boundaries of Christian dioceses and administrative regions of that period. The evidence from the present and previous excavations at eṭ-Ṭuweiri, particularly the dated inscriptions, attests to vigorous ecclesiastical building activities in the mid-sixth century CE, which may have been part of a broader regional trend of intensification throughout Western Galilee. As most inscriptions uncovered in the area of eṭ-Ṭuweiri are dated according to the era of Tyre—Khirbat 'Alya (665 = 539 CE), Suḥmata (680 = 555 CE), eṭ-Ṭuweiri (689 = 563/4 CE) and Shave Ẓiyyon (611 = 485/6 CE)—it could be suggested that ecclesiastical building activity in this area was initiated by the Archdiocese of Tyre. This conclusion seems to conflict with a suggestion

by Avi-Yonah (1934b) to identify the administrative border between the Diocese of Tyre and that of ʻAkko-Ptolemais with present-day Naḥal Keziv (Keziv Stream) to the north of eṭ-Ṭuweiri (Fig. 22).

The boundary between the territories associated with the important coastal cities of Tyre and ʻAkko-Ptolemais is known to have shifted through history (Frankel et al. 2001:115–116), while different opinions were put forth as research has progressed regarding its precise location and possible translocation during the Byzantine period (Avi-Yonah 1934b; Di Segni 1989). At that time, the boundary was defined by the administrative subdivision between the Archdiocese of Tyre and its subordinate Diocese of ʻAkko-Ptolemais. According to Avi-Yonah (1934b), the boundary was located along Naḥal Keziv close to the coast and south of the stream further inland, an identification which was based in part on the inscriptions found at Khirbat ʻAlya and Suḥmata. A different reconstruction was suggested by Di Segni (1989), placing the boundary along Naḥal Gaʻaton (Gaʻaton Stream), 5 km south of Naḥal Keziv and about 2 km south of eṭ-Ṭuweiri. Her identification was based on evidence from two fifth-century inscriptions found at ʻEvron, approximately 7 km south of Naḥal Keziv—both employing the era of ʻAkko-Ptolemais (Tzaferis 1987), and the apparent mention of a

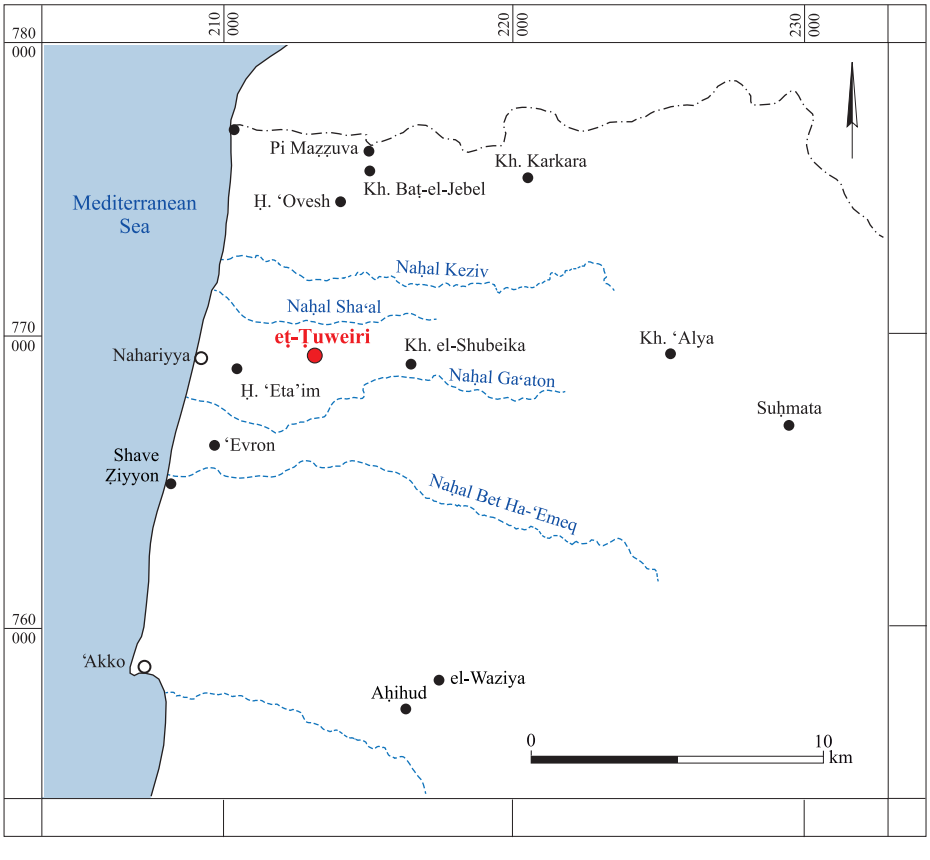


Fig. 22. Location map of sites with dated Byzantine-period inscriptions from churches in Western Galilee.

metropolitan of Tyre in a monogram carved on a column in the church at Ḥorbat ‘Eta’im, less than 1 km north of Naḥal Ga‘aton (Dauphin and Edelstein 1984:91–93).

It is also noteworthy that Inscription 4 differs from other typical inscriptions bearing dates in the dating convention of Tyre, which are usually written in an ascending order: units, tens and hundreds. Such inscriptions are known, for example, from Suḥmata and Khirbat ‘Alya (Avi-Yonah 1934a), Khirbat Karkara (Avi-Yonah 1966) and Shave Ẓiyyon (Avi-Yonah 1967). The descending order of the date formula used in Inscription 4 is exceptional and may reflect the influence of other dating conventions known to have been employed in the region, e.g., the creation era, which used a descending order of the date (*anno mundi*; Arav, Di Segni and Kloner 1990). Nevertheless, while the creation era had already been in use by the end of the fifth century CE (Di Segni 2006–2007), all known inscriptions from Western Galilee ascribing to this dating convention are from the eighth century CE, e.g., the church at Khirbat el-Shubeika (Tzaferis 2003). It is noteworthy in this regard that the manner of writing the date in the sixth-century inscription from Shelomi (Tahan and Syon 2010), in all likelihood a site that was located within the territory of the Diocese of Tyre, also does not accord with the ascending order typical of the dating convention of Tyre; the order in this case is as follows: units, hundreds and tens. It is also unclear whether the order of writing the date in Inscription 4 was deliberate or simply an oversight of the artisan.

To summarize, Inscription 4 from eṭ-Ṭuweiri appears to reinforce the suggestion that the coastal boundary between the two dioceses was nearer to Naḥal Ga‘aton than Naḥal Keziv. Regardless of the order in which the date of this inscription was written, the date itself is clearly given in accordance with the era of Tyre. Nevertheless, it must be kept in mind that the use of different eras in inscriptions may not offer a one-to-one representation of the reality of ancient administrative boundaries. A case in point is the inscription from Shave Ẓiyyon (Avi-Yonah 1967:59–60), which, while employing the era of Tyre, was uncovered about 3 km south of Naḥal Ga‘aton and only 6 km north of ‘Akko-Ptolemais. Provided that the boundary is to be located south of Naḥal Keziv, Naḥal Ga‘aton forms the only natural feature along which it could have been established. This conclusion ought to be reevaluated in the light of future discoveries.

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