

## A BURIAL CAVE FROM THE FOURTH CENTURY CE AT ELQOSH, UPPER GALILEE

FANNY VITTO

In June 1973, an excavation was conducted in the northeastern part of Moshav Elqosh (elevation 648 m asl) in Upper Galilee, south of Tel Rosh (Tell el-Ruweisi; Khirbat el-Ruwais; map ref. NIG 2308/7710, OIG 1808/2710) following the discovery of a rock-cut tomb during road construction (Fig. 1).<sup>1</sup> The excavation revealed a burial cave of the type featuring vaulted chambers with burial troughs (Vitto 1974).

The southern wall of Chamber B (Plan 1) had been destroyed by a bulldozer. The entrance to the tomb was intact; its sealing slab had been removed in the past and was found, slightly broken, lying outside the opening. The cave, filled with earth that had accumulated over the centuries almost to the ceiling, had been partially looted in antiquity, and a few items were apparently stolen at the time of discovery before the arrival of the regional antiquities inspector.

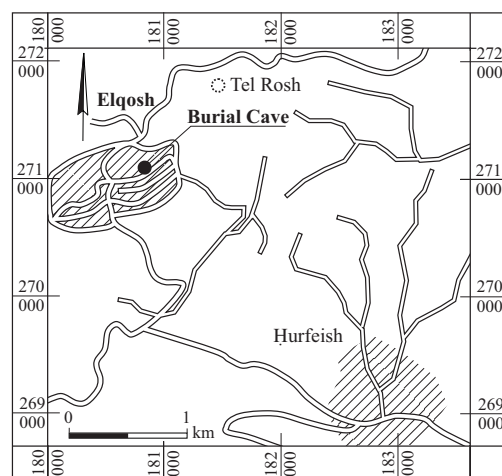
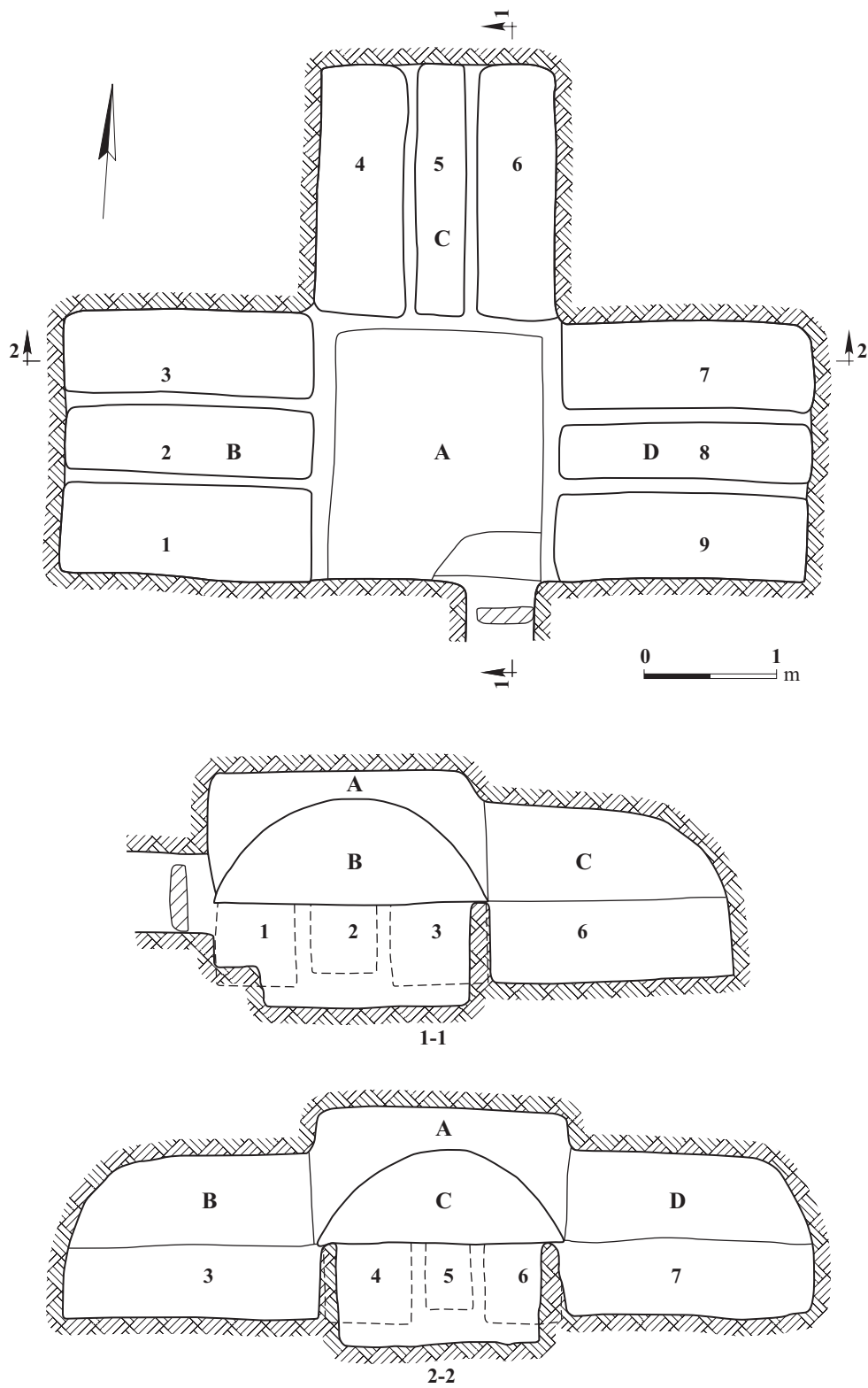


Fig. 1. Location map.

### THE CAVE

The entrance (0.5 × 0.6 m) to the cave is in the southern wall, and leads to a central chamber (A) surrounded by three vaulted chambers (B, C and D) hewn into the western, northern and eastern walls (Plan 1). The limestone slab that originally sealed the entrance is slightly smaller (0.40 × 0.45 m, 0.1 m thick) than the opening; small stones were probably wedged in the gaps to ensure a tight seal. A step (0.8 m long, 0.35 m wide, 0.35 m high), hewn 0.2 m below the entrance, descends into the pit of the central Chamber A. Chamber A is nearly square (1.9 × 2.0 m) with a flat ceiling and a central pit (1.6 × 1.8 m, 0.8 m deep), which creates narrow shelves on three sides (0.1 m wide along the eastern and northern walls, 0.15 m wide along the western wall). The height from ceiling to shelves is 1 m and from the floor of the central pit to the shelves, 1.8 m. Each of the vaulted chambers (B, D: 1.9 × 1.9 m, 0.8 m high; C: 1.8 × 1.9 m, 0.7 m high) surrounding Chamber A contains two burial troughs, 1.9 m long, 0.60–0.65 m wide, 0.6 m deep, hewn on either side of a slightly narrower and shallower trough (1.9 m long, 0.38–0.50 m wide, 0.5 m deep), which was apparently intended as a space from which to service the adjacent burial troughs. All of the troughs were hewn perpendicularly to the walls of Chamber A.

The excavation could not be completed due to danger of collapse. Chamber A was fully excavated. The southern part of Chamber B (Trough 1) was destroyed at the time of discovery and only Troughs 2 and 3 could be excavated. Just the upper part of Chamber C



Plan 1. Plan and sections of the burial cave.

was excavated, but not the troughs. Chamber D was partly excavated.

#### OSTEOLOGICAL REMAINS

Remains of a skeleton, including a skull, were found in Trough 3, the only burial trough completely excavated. Broken bones and a skull were scattered throughout Chamber A.<sup>2</sup>

#### THE FINDS

Despite the fact that the cave had been partially looted and could not be fully excavated, the artifacts collected during the excavation seem representative of the original contents of the cave. Finds include pottery oil lamps, glass vessels, coins (see Bijovsky and Sokolov, this volume), and jewelry items (Table 1), all dating to the fourth century CE. The absence of pottery vessels is noteworthy.

##### *Pottery Oil Lamps*

Fragments of three oil lamps were discovered in Troughs 2, 3, and 8. No lamps were found in

or near the entrance to Chamber A, as is usual in burial caves, but this may be due to looting or other disturbances prior to the excavation. The first two fragments are too small to be identified. The third (Fig. 2:1) is a crudely executed, ovoid mold-made lamp. It has a flat base, an almond-shaped sunken discus continuing into a conical knob handle, a small filling hole, and sloping shoulders impressed with a carelessly applied herringbone pattern, springing from either side of the handle. This lamp belongs to the 'Northern Stamped Type' (Sussman 1989: Type 5C), which was in use from the end of the third to the fourth century CE, mostly in the Western and Upper Galilee and in Southern Lebanon (Phoenicia); for parallels, see Bet She'arim (Avigad 1976:188–189, Pl. 70:21, 23, 24), Ma'ayan Barukh (Sussman 1989:36, No. 34) and Kh. el-Shubeika (Tatcher 2002:266); see also Rosenthal and Sivan 1978:110–111.

##### *Glass Vessels*

A few fragmentary glass vessels—a bowl, a bottle and probably a beaker (not illustrated)—were discovered, mainly in Chamber A. They

**Table 1. Contents of the Burial Cave**

Chamber/ Trough	Osteological Remains	Finds	Remarks
A	Bones, including skull	Coins: Valentinian II (383–392 CE; See Sokolov and Bijovsky, this volume: No. 4); Æ coin, unidentified Glass: bottle (Fig. 2:3), bowl (Fig. 2:2), and beaker(?)	Completely excavated
B/1	-	-	Destroyed by bulldozer
B/2	Broken bones	Coin wrapped in cloth, 324–330 CE (See Sokolov and Bijovsky, this volume: No. 2) Small lamp fragment	Completely excavated
B/3	Bones of one skeleton, including skull and teeth	Coins: Maximinus (310–313 CE; See Sokolov and Bijovsky, this volume: No. 1), Constans I (341–346 CE; see Sokolov and Bijovsky, this volume: No. 3) Small lamp fragment Glass: body fragments; crumb-decorated pendant (Fig. 2:11); trail-decorated bead (Fig. 2:12); 45 beads, arbitrarily restrung (Fig. 2:10) Small bronze bell (Fig. 2:9) Bone: disc-shaped item (Fig. 2:4); pin (shaft fragment) (Fig. 2:5) Gold earring (Fig. 2:7) Two small iron nails (Fig. 2:6)	Completely excavated
C/4–6	-	-	Not excavated
D/7	-	Bronze earring (Fig. 2:8)	Partly excavated
D/8	-	Oil lamp (Fig. 2:1)	Partly excavated
D/9	-	-	Not excavated

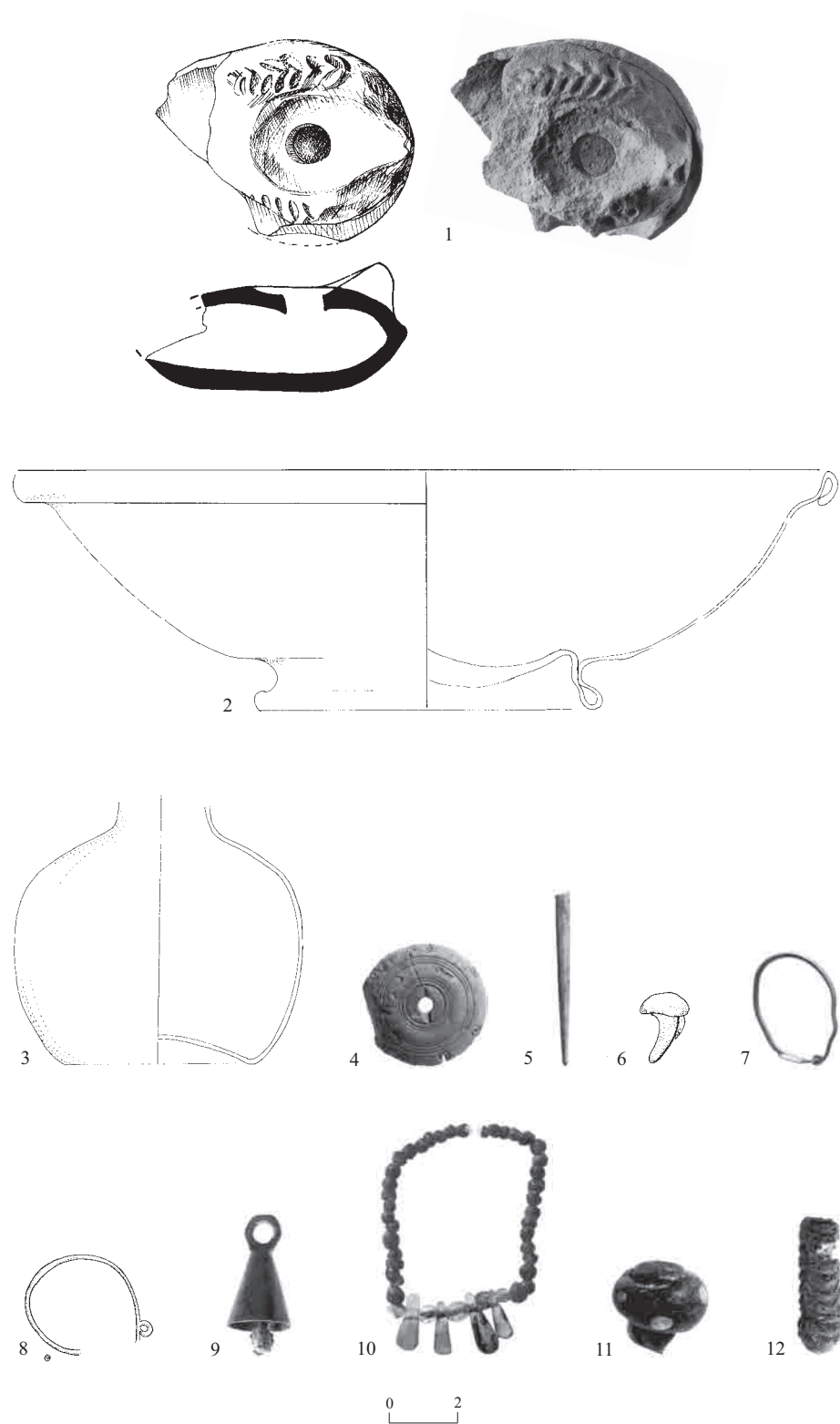


Fig. 2. The finds.

◀ Fig. 2

No.	Reg. No.	Chamber/Trough	Object	Description	Dimensions (cm)
1	20	Trough 8	Oil lamp	Reddish yellow fabric 5YR 7/6, with red grits	W 6, H 3
2	25	Chamber A	Bowl	Light green glass	Diam. c. 17
3	24	Chamber A	Bottle	Light green glass	-
4	14	Trough 3	Disc-shaped item	Bone	H 0.6, diam. 3.5
5	9	Trough 3	Pin	Bone	Pres. L 5, section max. 0.3
6	31/1	Trough 3	Small (hob)nail	Iron	L 1.1, head diam. 0.7, shaft 0.2 × 0.2
7	11	Trough 3	Earring	Gold	Diam. 1.2 × 1.7
8	32	Trough 7	Earring	Bronze	Diam. 1.4
9	30	Trough 3	Small bell	Bronze, iron clapper	H 4, diam. 2.3
10	8	Trough 3	Necklace consisting of 45 beads (arbitrarily restrung)	Glass	
11	7	Trough 3	Crumb-decorated pendant	Glass color uncertain, appearing opaque black with white crumbs	H 1.4, max. diam. 1.5
12	29	Trough 3	Trail-decorated bead	Glass color uncertain, appearing dark brown, trails not preserved	L 2, diam. 0.6

belong to types common to Upper Galilee and Southern Lebanon.

*Bowl* (Fig. 2:2).— Bowl with an S-shaped wall, an out-folded rim and a high, hollow, slightly slanting ring base (Barag 1970: Type B-11). This type is common in Upper Galilee and Southern Lebanon, e.g., at Ḥanita (Barag 1978: Fig. 6:6, 7) and Kisra (Stern 1997: Fig. 1:1).  
*Date:* late third–mid fourth centuries CE.

*Bottle* (Fig. 2:3).— Bottle with a squat, globular body, a wide concave base and a rather broad cylindrical neck (diam. at base of neck 2.4 cm), rim missing. It belongs to the general group of globular bottles common in Upper Galilee and Southern Lebanon in the Late Roman period, e.g., at el-Bassa (Iliffe 1934b: Figs. 23, 25, 26), Ḥanita (Barag 1978: Fig. 13:51), and Ḥurfeish (Gorin-Rosen 2002:162\*–164\*), but is of a slightly smaller type, probably with a funnel mouth, like those from Kisra (Stern 1997: Figs. 4:16; 9:16).  
*Date:* late third–fourth centuries CE.

#### *Objects of Personal Adornment*

Objects in this category include gold and bronze earrings, a small bronze bell, 39 glass beads, two bone objects and two small nails. Most of these items were recovered from Trough 3.

*Bone Disc-Shaped Item* (Fig. 2:4; Trough 3).— Truncated cone made of bone with a flat base, a central perforation pierced from the base (diam. 6 mm) to the top (diam. 3.5 mm), decorated with three incised concentric circles around the top hole, three concentric circles at mid-height and seven dotted circles near the base. Similarly shaped objects made of stone are quite common in tombs of the Roman period, e.g., at Loḥame Ha-Geṭa'ot (Peleg 1991: Figs. 15–17), Asherat (Smithline 1997: Fig. 9:4), and Ḥurfeish (Aviam and Gorin-Rosen 1997: Fig. 2:8; Abu Uqsa 2002: Fig. 2:19).

Stone objects of this type are generally identified as spindle whorls, while those made of bone or ivory are usually referred to as buttons, especially those decorated with incised motifs,

although their use has not been fully established, e.g., at Corinth (Davidson 1952:296–302); the Red Tower (Pringle 1986:170, Fig. 61:3); Jerusalem, City of David (Ariel 1990:139–140); Yoqne‘am (Agadi 1996:236, Fig. XIX: 1–3); Meron (Meyers, Strange and Meyers 1981: Pl. 9.20:11); Ḥammāt Gader (Coen Uzzieli 1997:448–450, Pl. I:8–11); Ashqelon (Ayalon and Sorek 1999:28); Ramat Ha-Nadiv (Sidi 2000:182–183, Fig. 7b); Ḥammāt Tiberias (Dothan and Johnson 2000:84, 87, Fig. 24:41–43); and Caesarea (Ayalon 2003:48–65, Pls. 6, 7). According to Baginski and Shamir (1995:31; Shamir 1996:149), whorls made of light material such as wood were used to spin wool (short fibers), while those made of heavier materials such as stone were used for linen (long fibers). Our bone example—a light material—could thus have been used to spin wool, but the diameter of its perforation (3.5 mm at the top) is too small for a spindle to be inserted, as a minimum diameter of 5 mm is considered necessary to insert the spindle (Wild 1970:32; Crummy 1983:67). Ayalon (2003:58, Pl. 6:66, 67) suggests identifying the bone examples found at Caesarea as buttons, especially those decorated with incised motifs and bearing traces of paint. MacGregor (1985:99–102), however, claims that buttons are unknown prior to the Middle Ages, and identifies them as beads. Until further research is conducted on the subject, the function of the example found at Elqosh remains unknown.

*Date:* Stone and bone objects resembling spindle whorls are found with small variations from the Middle Bronze Age until recent times, for example, spindle whorls used by Bedouin women (Goren 1999:46). Those decorated with incised motifs are often attributed to the Late Byzantine–Early Islamic periods (Agadi 1996:236; Ayalon 2003: Pl. 6:64–70), somewhat later than our fourth century CE example.

*Bone Pin* (Fig. 2:5; Trough 3).— Lower part of the shaft of a bone pin. Frequently found in Late Roman tombs, bone pins served as hair or garment pins (Crummy 1983:19–25). For

parallels, see Ḥorbat Shema‘ (Meyers, Kraabel and Strange 1976: Pl. 8.8:22–26), Ḥanita (Barag 1978:44), Naḥf (Sussman 1982: Pl. 8:12), Meṭulla (Tzaferis 1982: Pl. 7:4), Gush Ḥalav (Meyers, Meyers and Strange 1990: Pl. D:8–12), Meron (Meyers, Strange and Meyers 1981:150, Pl. 9.7:19–21, 23–25, 31–41), and Iqrit (Vitto, forthcoming [a]).

*Small Nails* (Fig. 2:6; Trough 3).— Two very short (1.1 cm long) iron nails with a convex head (diam. 0.7 cm). They probably served as hobnails to reinforce the soles of shoes or sandals (Crummy 1983:51–53); see also Ḥanita (Barag 1978:46, Fig. 18:137).

*Clothing/Purse.*— A coin (see Bijovsky and Sokolov, this volume: No. 2), dated 324–330 CE, was found wrapped in cloth in Trough 2, into which it had apparently been thrown by the bulldozer at the time of the cave’s discovery. The textile preserved on the coin is made of linen, S-spun, in plain weave technique (Orit Shamir, pers. comm.). The discovery of coins with remains of cloth on them is attested at a number of sites, e.g., at Ashqelon (a hoard of 31 fourth-century BCE obols wrapped in a linen bag; Gitler 1996), and in Roman tombs at Gesher Ha-Ziv (Shimony and Shamir 1994) and at ‘Ein Feshkha (Bélis 2003:242–243).<sup>3</sup> In Roman times, people either carried their money in a small, usually leather pouch (*marsupium*, βαλάντιον or βαλαντίδιον), which was held in the hand or hung from a belt, or hidden in the folds of garments (Lafaye 1904; Hug 1930; Croom 2002:25). Unfortunately, the Elqosh coin was not found *in situ*, so it is not known if the deceased was buried with a purse containing payment for Charon (see Conclusion), or if the coin had been left, unintentionally, in a fold of his garments.

*Earrings* (Fig. 2:7, 8).— Two single earrings were found, one made of gold from Trough 3 (Fig. 2:7) and one made of bronze from Trough 7 (Fig. 2:8).

The gold earring is made of a tubular hoop with a seam on the inside, the ends tapering into round wires. The thicker end, soldered to a thin oval disc, forms a loop into which the thinner end is twisted. It is a simple earring, common in tombs of the Late Roman period, e.g., at el-Bassa/Bez̄et (Ilfie 1934b: Pl. 24:5, 9), Ḥanita (Barag 1978: Pl. 7:99–101, with further references to Yehi'am and Jerusalem), Gesher Ha-Ziv (Mazar 1994: Fig. 9, top photo: Tomb 1007), Ḥ. Sugar (Aviam and Stern 1997: Fig. 6:2, 3), and Kh. el-Shubeika (Tatcher 2002: Fig. 10:34).

The bronze earring (ends broken) is fashioned in the same style as the gold one (Fig. 2:7). Bronze earrings seem to have been less common than their golden counterparts in Roman times, although they may have sometimes been wrongly interpreted as finger rings, pendants, fish hooks or bent wire (Allason-Jones 1984; 1989).

*Date:* From the second half of the second century CE until the late third–early fourth centuries CE, almost all earrings recovered from tombs of the Eastern Mediterranean are made of gold. The preference for a precious stable metal is certainly due to the desire to prevent infection of the ear. From the beginning of the fourth century CE, earrings were much rarer in Palestinian tombs and were fashioned from bronze or silver; e.g., at Tarshiḥa (Ilfie 1934a: 15, Pl. 8:6); 'Ein Yabrud (Husseini 1938: Pl. 6:7); and Cabul (Vitto, forthcoming[b]).

*Small Bell* (Fig. 2:9; Trough 3).— Bronze bell, conical in shape, with a hexagonal suspension ring pierced by a large circular hole and a long iron clapper. The bell is decorated with two double incised grooves. Small bronze bells are frequently found in tombs of the Late Roman period, e.g., at Tarshiḥa (Ilfie 1934a: Pl. 8:12, 13); Gush Ḥalav (Makhoul 1939:45–46, Pl. 31:6, 11, 14); Jebel Jofeh, Amman (Harding 1950: Pl. 28:266, 267, 279); Tyre (Chéhab 1986: Pl. 50:3); Meṭulla (Tzaferis 1982: Pl. 7:4); Loḥame Ha-Geta'ot (Peleg 1991: Figs. 12:4; 13:19); Kisra (Stern 1997: Fig. 13:59,

60 with further references); Ḥurfeish (Abu Uqsa 2002:138\*–139\*, Fig. 2:20); and Kh. el-Shubeika (Tatcher 2002:274, Fig. 11:2–9). In antiquity, bells were considered apotropaic and small bells were often threaded onto various items of jewelry such as necklaces, e.g., on Jaffa Street, Jerusalem (de Ridder 1920:101–102); bracelets, e.g., a tomb in Colchester, England (Crummy 1983:38–39, Fig. 41:1610); clothes, e.g., a shaft tomb on Nablus Road, Jerusalem (Hamilton and Hussein 1935:172, Pl. 81:8, a bell with fragment of cloth adhering to it); and even earrings (Espérandieu 1917:342).

*Beads.*— Forty-seven glass beads were discovered, all in Trough 3. They include the following types (for Types 1–4, see Fig. 2:10):

- 1) Thirty-seven spherical beads with a circular section, made of dark blue glass ranging between 0.3 and 0.4 cm in length and 0.4 cm in diameter (Beck 1928: Type I.C.1.a).
- 2) One cylindrical bead made of green glass with a square section (Beck 1928: IX.C.2.b).
- 3) Three barrel-shaped beads made of transparent glass with a circular section, 0.5–0.6 cm long, 0.5 cm in diameter (Beck 1928: I.C.1.b).
- 4) Four rounded pendants made of brown glass, 1.4–1.7 cm long, maximum diam. 0.4–0.5 cm. For parallels, see Spaer 2001:164, Pl. 24:297, 298, with further references; see also at Kisra (Stern 1997: Fig. 14:65).
- 5) One crumb-decorated pendant (Fig. 2:11) made of opaque black glass with white crumbs on central body. It is globular, with a disk-shaped base and a large pierced loop on top. Note that on this example the loop is erroneously applied to the body horizontally instead of vertically. For parallels, see Spaer 2001:177, No. 336.
- 6) Barrel-shaped trail-decorated bead (Fig. 2:12), made of glass that appears dark brown (exact color uncertain), matte weathering. The bead is decorated with spirally applied trails (not preserved), marvered smooth. For parallels, see Spaer 2001:102, Fig. 47; for technique, see Spaer 2001:52–53, Fig. 22.



CONCLUSION AND IDENTIFICATION  
OF THE SITE

Tombs with a central chamber surrounded by vaulted chambers containing burial troughs are commonly encountered, with small variations, in the Galilee in the Late Roman–Early Byzantine periods. The presence of earrings, glass beads, bone pins and hobnails indicates that the deceased were buried wearing clothes and jewelry. The finds can be attributed to the fourth century CE, with the earliest coin discovered on the floor of Trough 3 dating to 310–313 CE and the latest, found in central Chamber A, to 383–392 CE, thus suggesting that the cave was in use for 70–80 years, approximately three generations. The good state of preservation of the earliest coin (see Sokolov and Bijovsky, this volume: No. 1) indicates that it had hardly been in circulation prior to being placed in the tomb. Although evidence for Christian burials was found in the region of Elqosh in the late fourth–early fifth centuries CE, e.g., a pendant in the shape of a cross found at Tarshiḥa (Ilfie 1934a: Pl. 8:5), none of the finds from the Elqosh cave suggest that the deceased were Christian. The discovery of coins, which probably reflects the pagan practice of paying Charon to cross the river Styx to the netherworld (Rahmani 1993), would indicate that the deceased were pagan. The absence of pottery vessels further argues in favor of a pagan Phoenician population (Barag 1978:41, 55).

Moshav Elqosh was founded in 1949 on the site of Deir el-Qasi (Vilnay 1976:203–204, s.v. Elkosh; Khalidi 1992, s.v. Dayr el-Qasi; Tsafir, Di Segni and Green 1994:119, s.v. Elqosh). The name of this former Arab village (Deir or Dayr) would indicate that a church or monastery

existed at the site in the past. The establishment of a church or monastery may have been connected to the Old Testament prophet Nahum (Nahum 1:1), called “Nahum the Elqoshite” (נְחֻמִּי הֶעֱלֹשִׁי; Septuagint and Eusebius, *Onomasticon* 90:12: ὁ Ἐλκεσαῖος). Translated in the Vulgate as “Naum Elcesaei” Hieronymus, in the prologue to his commentary of the Book of Nahum (*PL* XXV:1232), which he wrote in c. 392 CE after settling in Bethlehem, informs us that some understood Elqoshite as a patronym, indicating “the son of Elqosh” Hieronymus, however, held the commonly accepted view that the word Elqoshite indicated that the prophet was a native of Elqosh and located his birthplace in a small village (*viculus*) in the Galilee that still existed in his time, and whose ruins were shown to him by his guide (*ruinis veterum aedificiorum indicans vestigia*). While other locations have been suggested for biblical Elqosh,<sup>4</sup> written sources from the eleventh and twelfth centuries CE also support a location in the Galilee. The Arab geographer and traveler Abu Abdullah al-Bakri (d. 1094) writes that he went from Deir al-Kassi (دير الكاسي) to Safad through Sasa during his second trip. In *Description of Jerusalem and the Holy Land*, p. 21, written in c. 1130 CE by an anonymous traveler and attributed to Fetellus, we read: “In Galilee is the village of Helchisi (Elqosh), from which was Nahum the prophet” An alternative location for Elqosh, also in northern Galilee (today in southern Lebanon), was suggested by Nestle (1878:222): Elkozeh/Al Qawzah (Qouzah) between Ramyah (Ramie) and Bint-Dschebel (Bennt Jbail), 10 km north of Moshav Elqosh. Prawer and Benvenisti (1970:54 and map on p. 49), however, identify the Crusader Cassie with Moshav Elqosh.

NOTES

<sup>1</sup> Following the discovery of the cave by the Jewish National Fund during the construction of the road, a four-day salvage excavation (Permit No. A-422) was conducted in June 1973 on behalf of the Israel

Department of Antiquities and Museums, under the direction of the author, assisted by Farhi Hasson, Regional Inspector of Antiquities. The plan was drawn by the author and prepared for publication



by Natalia Zak, who also prepared the location map. The pottery was restored by Marilyn Lenihan. Coins and metal objects were cleaned by Nena Jane and the finds were drawn by Boris Zieloni and Carmen Hersch and photographed by Ze'ev Radovan. To all, the author wishes to extend her deepest gratitude. This article was submitted in March 2005; no bibliography subsequent to that date has been included.

<sup>2</sup> Regrettably, no report was received on the osteological material, which was reburied shortly after the excavation. The remarks made here are based on notes taken at the site by the author.

<sup>3</sup> My thanks to Orit Shamir for identifying the technique used in weaving the cloth, and to Samuel Wolff, for drawing my attention to the Ashqelon example.

<sup>4</sup> There are three suggested locations: 1) The author of the  *Lives of the Prophets*  Pseudo-Epiphanius (*PG* XLIII, 409), tells us that Elqosh was beyond Beth-Gabre, in the tribe of Simeon, which has

been understood as being in the neighborhood of Beth-Gabre (Beit Jibrin), ancient Eleutheropolis (Nestle 1878). This view has been adopted in the Roman Martyrology: 1 December is the day when *Sancti Nahum Prophetæ, in Begabar quiescentis* (of the prophet Nahum who was buried in Begabar). 2) At a place called Alqosh near Mossul/Niniveh in Iraq is a tomb said to be of Nahum, which is venerated to this day. This identification is based on a belief that Nahum was born in Assyria where his parents had been deported after the capture of Samaria by the Assyrians in 722 BCE. This tradition cannot, however, be traced beyond the sixteenth century CE (Legendre 1926).

3) Some nineteenth century scholars, such as A.W. Knobel and F. Hitzig, have suggested locating Elqosh at Capernaum for the only reason that Kefar Nahum means the village of Nahum (Legendre 1926), a view rejected by most scholars, including Meistermann (1921:24).

#### REFERENCES

- Abu Uqsa H. 2002. Two Burial Caves at Hurfeish. In Z. Gal ed. *Eretz Zafon: Studies in Galilean Archaeology*. Jerusalem. Pp. 135\*–139\*.
- Agadi S. 1996. The Bone Objects. In A. Ben-Tor, M. Avissar and Y. Portugali. *Yogne'am I: The Late Periods* (Qedem Reports 3). Jerusalem. Pp. 236–238.
- Allason-Jones L. 1984. Roman Earrings. *Current Archaeology* 94:341.
- Allason-Jones L. 1989. *Ear-Rings in Roman Britain* (BAR Brit. S. 201). Oxford.
- Ariel D.T. 1990. *Excavations at the City of David, 1978–1985 II: Imported Stamped Amphora Handles, Coins, Worked Bone and Ivory, and Glass* (Qedem 30). Jerusalem.
- Aviam M. and Gorin-Rosen Y. 1997. Three Burial Caves from the Roman Period at Hurfeish. *Atiqot* 33:25–37 (Hebrew; English summary, p. 9\*).
- Aviam M. and Stern E.J. 1997. Burial Caves near H̄ Sugar. *Atiqot* 33:89–102 (Hebrew; English summary, p. 16\*).
- Avigad N. 1976. *Beth She'arim: Report on the Excavations during 1953–1958 III: Catacombs* 12–23. Jerusalem.
- Ayalon E. 2003. *The Assemblage of Bone and Ivory Artifacts from Caesarea Maritima, Israel, 1st–13th Centuries CE*. Ph.D. diss. Bar Ilan University. Ramat Gan (Hebrew; English summary, pp. I–IV).
- Ayalon E. and Sorek H. 1999. *Bare Bones: Ancient Artifacts from Animal Bones*. Tel Aviv.
- Baginski A. and Shamir O. 1995. Early Islamic Textiles, Basketry, and Cordage from Naḥal 'Omer. *Atiqot* 26:21–42.
- al-Bakri, Abu 'Ubeid 'Abdullah b. 'Abd al-'Aziz. *Muḥjam ma-staḥjam min asma'al-bilad wa-l-mawadi* (M. al-Saqqa ed.). Cairo 1945.
- Barag D. 1970. *Glass Vessels of the Roman and Byzantine Periods in Palestine*. Ph.D. diss. The Hebrew University. Jerusalem (Hebrew).
- Barag D. 1978. *H̄nita, Tomb XV: A Tomb of the Third and Early Fourth Centuries CE* (*Atiqot* [ES] 13). Jerusalem.
- Beck H.C. 1928. *Classification and Nomenclature of Beads and Pendants*. Oxford.
- Bélis M. 2003. Des textiles, catalogues et commentaries. In J.-B. Humbert and J. Gunneweg eds. *Khirbet Qumrān et 'Ain Feshkha II: Études d'anthropologie, de physique et de chimie* (Novum testamentum et orbis antiquus, Series archaeologica 3). Fribourg–Göttingen. Pp. 207–276.
- Bijovsky G. and Sokolov H. This volume. The Coins from Elqosh.

- Chéhab M.H. 1986. *Fouilles de Tyr 4: La nécropole* (BMB 36). Paris.
- Coen Uzzieli T. 1997. Marble Decorations, Wall Mosaics and Small Finds. In Y. Hirschfeld. *The Roman Baths of Hammat Gader: Final Report*. Jerusalem. Pp. 442–455.
- Croom A.T. 2002. *Roman Clothing and Fashion*. Stroud.
- Crummy N. 1983. *The Roman Small Finds from Excavations in Colchester 1971* (Colchester Archaeological Report 2). Colchester.
- Davidson G.R. 1952. *Corinth XII: The Minor Objects*. Princeton.
- Dothan M. and Johnson B.L. 2000. *Hammath Tiberias II: Late Synagogues*. Jerusalem.
- Espérandieu E. 1917. *Tintinnabulum*. In C. Daremberg and E. Saglio eds. *Dictionnaire des antiquités grecques et romaines* 5,1. Paris. Pp. 341–344.
- Eusebius. *Onomasticon*. E. Klostermann ed. *Das Onomastikon der biblischen Ortsnamen* (Die Griechischen christlichen Schriftsteller der ersten drei Jahrhunderte 11, i). Leipzig 1904.
- Fetellus. *Description of Jerusalem and the Holy Land*, (J.R. Macpherson transl. and ed.) (Palestine Pilgrims' Text Society 5). London 1897.
- Gitler H. 1996. New Fourth-Century B.C. Coins from Ashkelon. *The Numismatic Chronicle* 156:1–9.
- Goren O. 1999. *Traditionelle Handwerksformen der Bedouinen in Israel und im Sinai*. Jerusalem.
- Gorin-Rosen Y. 2002. The Glass Vessels from Burial Cave D at Hūrfeish. In Z. Gal ed. *Eretz Zafon: Studies in Galilean Archaeology*. Jerusalem. Pp. 140\*–166\*.
- Hamilton R. and Hussein S.A.S. 1935. Shaft Tombs on the Nablus Road, Jerusalem. *QDAP* 4:170–174.
- Harding G.L. 1950. A Roman Family Vault on Jebel Jofeh, Amman. *QDAP* 14:81–94.
- Hug A. 1930. *Marsupium*. In G. Wissowa ed. *Pauly's Realencyclopädie der classischen Altertumswissenschaft* XIV, II. Stuttgart. Cols. 1981–1983.
- Hussein S.A.S. 1938. A Rock-Cut Tomb-Chamber at 'Ain Yabrūd. *QDAP* 6:54–55.
- Ilfie J.H. 1934a. Rock-Cut Tomb at Tarshiha: Late IV cent. A.D. *QDAP* 3:9–16.
- Ilfie J.H. 1934b. A Tomb at El Bassa of c. A.D. 396. *QDAP* 3:81–91.
- Khalidi W. 1992. *All That Remains: The Palestinian Villages Occupied and Depopulated by Israel in 1948*. Washington, D.C.
- Lafaye G. 1904. *Marsupium*. In C. Daremberg and E. Saglio eds. *Dictionnaire des antiquités grecques et romaines* 3, 2. Paris. Pp. 1623–1624.
- Legendre A. 1926. Elcési. In F. Vigoureux ed. *Dictionnaire de la Bible* II, 1. Paris. Cols. 1647–1648.
- MacGregor A. 1985. *Bone, Antler, Ivory and Horn: The Technology of Skeletal Materials since the Roman Period*. London.
- Makhoul N. 1939. Rock Cut Tombs at el Jish. *QDAP* 8:45–50.
- Mazar E. 1994. A Burial Ground of the Roman Period at Gesher Haziv. *Atiqot* 25:77–93.
- Meistermann B. 1921. *Capharnaüm et Bethsaïde*. Paris.
- Meyers E.M., Kraabel A.T. and Strange J.F. 1976. *Ancient Synagogue Excavations at Khirbet Shema* (Upper Galilee, Israel 1970–1972 (AASOR 42; Meiron Excavation Project 1). Durham, N.C.
- Meyers E.M., Meyers C.L. and Strange J.L. 1990. *Excavations at the Ancient Synagogue of Gush Halav* (Meiron Excavation Project 4). Winona Lake.
- Meyers E.M., Strange J.F. and Meyers C.L. 1981. *Excavations at Ancient Meiron, Upper Galilee, Israel 1971–1972, 1974–1975, 1977* (Meiron Excavation Project 3). Cambridge, Mass.
- Nestle E. 1878. Wo ist der Geburtsort des Propheten Nahum zu suchen? *ZDPV* 1:222–225.
- Peleg M. 1991. Persian, Hellenistic and Roman Burials at Loḥamei Hageta'ot. *Atiqot* (ES) 20:131–152.
- PG: J.-P. Migne. *Patrologiae cursus completes, Series graeca*. Paris 1857–1866.
- PL: J.-P. Migne. *Patrologiae cursus completes, Series Latina*. Paris 1844–1855.
- Pringle D. 1986. *The Red Tower (al-Burj al-Ahmar)*. London.
- Prawer J. and Benvenisti M. 1970. Palestine under the Crusaders. In *Atlas of Israel*. Jerusalem–Amsterdam. Sheet IX/10.
- Rahmani L.Y. 1993. A Note on Charon's Obol. *Atiqot* 22:149–150.
- Ridder A. de. 1920. Parure de Jerusalem au Musée du Louvre. *Syria* 1:99–107.
- Rosenthal R. and Sivan R. 1978. *Ancient Lamps in the Schloessinger Collection* (Qedem 8). Jerusalem.
- Shamir O. 1996. Loomweights and Whorls. In D.T. Ariel and A. de Groot eds. *Excavations at the City of David 1978–1985 IV: Various Reports* (Qedem 35). Jerusalem. Pp. 135–170.
- Shimony C. and Shamir O. 1994. Gesher Haziv—Textile Remains on Coins. *Atiqot* 25:97–98.
- Sidi N. 2000. Roman and Byzantine Small Objects. In Y. Hirschfeld. *Ramat Hanadiv Excavations: Final Report of the 1984–1998 Seasons*. Jerusalem. Pp. 177–186.

- Smithline H. 1997. Three Burial Caves from the Roman Period in Asherat. *Atiqot* 33:47–60 (Hebrew; English summary, pp. 11\*–12\*).
- Spaer M. 2001. *Ancient Glass in the Israel Museum: Beads and Other Small Objects*. Jerusalem.
- Stern E.J. 1997. Burial Caves at Kisra. *Atiqot* 33:103–135 (Hebrew; English summary, p. 17\*).
- Sussman V. 1982. A Tomb at Nahf. *Atiqot (HS)* 8:31–32 (English summary, pp. 3\*–4\*).
- Sussman V. 1989. Northern Stamped Oil Lamps and their Typology. *Michmanim* 4:22–58.
- Tatcher A. 2002. Excavations at Khirbet el-Shubeika. The Burial Caves: The Lamps. In Z. Gal ed. *Eretz Zafon: Studies in Galilean Archaeology*. Jerusalem. Pp. 263–288 (Hebrew; English summary, pp. 186\*–187\*).
- Tsafrir Y., Di Segni L. and Green J. 1994. *Tabula Imperii Romani. Iudaea. Palaestina*. Jerusalem.
- Tzaferis V. 1982. A Tomb near Metulla. *Atiqot (HS)* 8:26–30 (Hebrew; English summary, p. 3\*).
- Vilnay Z. 1976. *Ariel: Encyclopedia of Eretz-Israel I*. Tel Aviv (Hebrew).
- Vitto F. 1974. Elqosh. *HA* 48–49:28–29.
- Vitto F. Forthcoming (a). A Burial Cave from the Third–Early Fourth Century CE at Iqrit. *Atiqot*.
- Vitto F. Forthcoming (b). A Late Fourth-Century CE Burial Cave at Kabul. *Atiqot*.
- Wild J.P. 1970. *Textile Manufacture in the Northern Roman Provinces*. Cambridge.