

STUDIES IN HONOUR
OF
DR. DAVID JESELSON

Edited by: ROBERT DEUTSCH and BOAZ ZISSU



THE ISRAEL NUMISMATIC JOURNAL
VOL. 19
JERUSALEM 2016

Coins from the 'Abud Cave in Southwestern Samaria from the Time of the Jewish Revolts against Rome

BOAZ ZISSU, BOAZ LANGFORD, ROI PORAT AND AMOS FRUMKIN

THE 'Abud Cave is a large karstic cave located on a rocky slope on the northern bank of Nahal Beit Arif (Wadi el-Harub), some 800 meters southwest of the village of 'Abud in southwestern Samaria (map coordinates: OIG 15589/15772; NIG 20589/65772).

The cave was first reported in a guidebook,¹ and then surveyed and mapped by the present authors. In the autumn of 2009 it was documented in a joint project by the Israel Cave Research Center (ICRC) at the Hebrew University and the Department of Land of Israel Studies and Archaeology at Bar-Ilan University.² The survey uncovered artifacts from the Chalcolithic, Middle Bronze, and Iron Ages and the Roman, Byzantine, and early Arab periods. Among the finds were many objects brought to the cave by Jewish fugitives during the Bar Kokhba War.³

-
- 1 D. Taylor and T. Howard: *Walks in Palestine and the Nativity Trail: A Cicerone Guide*, Milnthorpe, Cumbria, England, 2002, pp. 127–129.
 - 2 The archaeological and speleological survey was directed by the authors (Archaeology Staff Officer permit no. 1178). The following participated in the explorations: Shmulik Avidan, Micka Ulman, Vladimir Buslov, Yotham Zissu, Shai Ofer, Nevo Fishbein, Elad Farhi, Stas Primak, Elhanan Kleinberg, Matan Avital, Ofer Neumeier, and Dan Shtreich. Pottery sketches were done by Julia Rudman, and metal preservation was handled by Marina Rassovsky. We also received assistance from Amit Mendelson, Dan Barag, Amos Kloner, Benjamin Har-Even, Eitan Klein, and Moran Flavinsky.
 - 3 B. Zissu, B. Langford, R. Porat, U. Davidovich, and A. Frumkin: Finds from the Bar Kokhba Period from the Abud Cave, in H. Eshel and R. Porat (eds.): *Refuge Caves of the Bar Kokhba Revolt*, vol. 2, Jerusalem, 2009, pp. 478–509 (Hebrew); B. Langford, B. Zissu, and A. Frumkin: The Discovery of the 'Abud Cave, in A. Tavger, Z. Amar, and M. Billig (eds.): *In the Highland's Depth: Ephraim Range and Binyamin Research Studies*, vol. 1, Ariel, 2011, pp. 69–75 (Hebrew). The initial publication (Zissu et al. in this note) included presentation of twelve Roman-period coins found in the 2009 survey. Since that article was published, hikers have found nine more coins: two *perutot* of Porcius Festus, two *perutot* from Year 2 of the Jewish War, one bronze from Domitian's Judaea Capta series, one coin with a countermark, and three Bar Kokhba bronzes. All the Roman-period coins found in the 'Abud Cave are presented in the present article.

THE CAVE

The cave (plan 1) developed in Upper Cenomanian dolomite (the Weradim Formation). It consists of a single isolated chamber created below the water table, similar to other caves in the area.⁴ The chamber originally measured approximately 65×40 meters (based on the area that the cave currently covers). Following regional tectonic uplift the water level dropped and the water drained from the cave. Since then, vadose-zone geological processes have dominated, the most notable being the deposition of calcite speleothems, including flowstones, stalagmites, and stalactites. Occasionally, cave deposits covered archaeological finds, indicating recent deposition which continues to the present day.

When the chamber was formed, as well as afterwards, collapse and subsidence processes in the ceiling caused the hall to migrate upwards within the cross-section of the rock; a dome-like structure was formed, whose walls are lower than the center of the chamber. Similar gravitational deformations are common in other chamber caves in the region.⁵ The lower edges of the dome-like structure now form a branching system of passageways and elongated rooms on levels lower than the large central hall. These levels can be accessed from the western, northern, and eastern sides of the central hall through narrow openings and steep passageways that offer an advantage to people hiding in them. From the cave mouth one can see only the large hall; even from inside the hall it is difficult – if not impossible – to detect the concealed lower levels. There may well be additional chambers on the lower levels around the hall that we have yet to reach. The main cave entrance was formed when the southern section of the large hall was breached by erosion of the surface. In light of the finds inside the cave, we can assume that this event took place before the Chalcolithic period; however, in the absence of older finds, and considering that open caves in the nearby region were inhabited beginning in the late Lower Paleolithic,⁶ it was probably not long before the Chalcolithic period.

The cave mouth is situated at the base of a low terrace on a rocky slope on the northern bank of Nahal Beit Arif. The mouth is located in a topographical depression between rocks, which makes it difficult to spot. One has to come within a few meters of the opening to notice it; this was an important advantage

4 A. Frumkin and I. Fischhendler: Morphometry and Distribution of Isolated Caves as a Guide for Phreatic and Confined Paleohydrological Conditions, *Geomorphology* 67 (2005), pp. 457–471.

5 A. Frumkin, P. Karkanas, M. Bar-Matthews, R. Barkai, A. Gopher, R. Shahack-Gross, and A. Vaks: Gravitational Deformations and Fillings of Aging Caves: The Example of Qesem Karst System, Israel, *Geomorphology* 106 (2009), pp. 154–164.

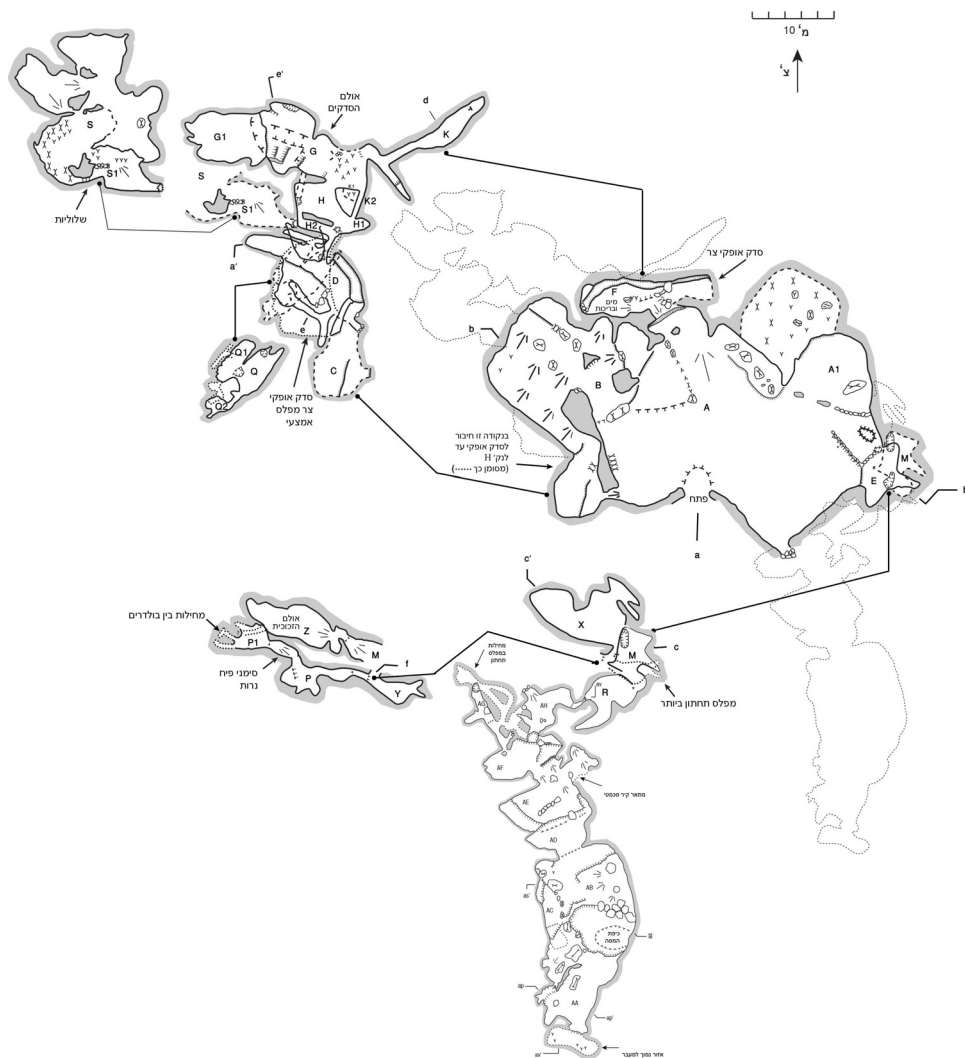
6 A. Frumkin, B. Langford, O. Marder, and M. Ullman: Paleolithic Caves and Hillslope Processes in South-Western Samaria, Israel: Environmental and Archaeological Implications, *Quaternary International* (2015), doi:10.1016/j.quaint.2015.05.064.

מערת עבוד

נ.צ.: 155893/157720

מיפוי: בועז לנגפורד

* בסיוע צוות מתנדבים של מלח"ם



Plan 1
The 'Abud Cave

for people hiding inside the cave. The entrance (approximately 4 meters wide and 1.5 meters high) leads into a large entrance hall (which measures approximately 35 meters from east to west and about 25 meters from north to south). The extensive system of passages beneath the hall have been described in detail in earlier articles.⁷ Opposite the entrance, in the northern section of the hall, is an active system of flowstones, large stalagmites, and stalactites, and next to them, small pools and pool depressions. The dripping water in this part of the cave certainly provided an advantage to human activity, especially to alabaster quarrying at the site, which we described recently.⁸

As noted above, the archaeological survey discovered many artifacts that had been brought to the cave during the Jewish revolts against Rome, apparently by residents of the settlement that existed at ‘Abud (see below for more on the ancient history of the village; its name in ancient times is unknown). The current article presents the numismatic finds from the Roman period.

ARTIFACTS FROM THE ROMAN PERIOD

The Roman-period archaeological assemblage at the ‘Abud Cave comprised pottery, oil lamps, chalk and glass vessels, and metal artifacts. The pottery – especially storage jars but also fragments of cooking pots, casseroles, and jugs – was found in large quantities throughout the cave. The vast majority of it is typical of the period between the two revolts against Rome and the time of the Bar Kokhba Revolt.

The survey also uncovered three fragments of chalk vessels. Such vessels, which cannot contract ritual impurity, are characteristic of Jewish material culture in the late Second Temple period and the Bar Kokhba War.

A rich assemblage of fragmentary oil lamps was also found in the cave; these include “Judean” mold-made lamps decorated with a variety of patterns typical of the period between the two revolts against Rome and the Bar Kokhba War. There were also fragments of Roman provincial oil lamps; these, too, were common during the period between the two revolts. The single fragment of an imported Roman Imperial lamp typical of the first century CE may indicate

7 Zissu et al. (n. 3 above); Langford et al. (n. 3 above).

8 A. Frumkin, M. Bar-Matthews, U. Davidovich, B. Langford, R. Porat, M. Ullman, and B. Zissu: In-Situ Dating of Ancient Quarries and the Source of Flowstone (“Calcite-Alabaster”) Artifacts in the Southern Levant, *Journal of Archaeological Science* 41 (2014), pp. 749–758; A. Frumkin, B. Zissu, B. Langford, R. Porat, and R. Cassel: The King’s Stone in Mount Ephraim: Alabaster Quarry in the ‘Abud Cave, in A. Tavger, Z. Amar, and M. Billig (eds.): *In the Highland’s Depth: Ephraim Range and Binyamin Research Studies*, vol. 4, Ariel, 2014, pp. 69–78 (Hebrew).

activity at the site during the Jewish War (see discussion below).⁹ Other finds include a rich assemblage of glass vessels: bowls, cups, and bottles of the types common in settlement strata, hiding complexes, and refuge caves from the time of the Bar Kokhba War. Metal implements were found as well, including a few iron keys.

THE COINS

All the coins found in the cave are made of bronze, and they include many of the types that were in wide local circulation during the first and second centuries CE. We should probably make a distinction between two groups of coins brought to the cave by fugitives and refuge-seekers: (1) those brought during the first revolt against Rome (the Jewish War); (2) those brought during the Bar Kokhba War. (1) Roman procurators' coins issued by Marcus Ambibulus (no. 1), Marcus Antonius Felix (no. 2), and Porcius Festus (nos. 3, 4), a coin from Antioch (no. 5), and two *perutot* from Year 2 of the Jewish War (nos. 6, 7) may indicate that people took refuge in the cave during the Jewish War. This possibility is supported by further study of the pottery, glass, and oil lamps. Josephus mentions Jews who hid in caves on various occasions during the Jewish War, a report supported by archaeological evidence.¹⁰

(2) Coin no. 8 (struck in Caesarea) belongs to Domitian's *Judaea Capta* series; coin no. 9 (with a countermark), coin no. 10 (struck in Ashqelon), coin no. 11 (from Tyre), and coin no. 12 (from Caesarea) represent types of coins that were widely circulated locally in the period between the two revolts and would have been brought to the cave during the Bar Kokhba War.

Coins 13–21 are bronze coins of the common palm tree/grape leaf type overstruck by the Bar Kokhba administration. Coins 13–19, dated to Year 2 of the revolt, are the latest Roman-period coins found in the cave. Coins 20 and 21 are also palm tree/grape leaf coins, but they cannot be dated precisely because of their poor state of preservation.

At most sites where Bar Kokhba coins have been found, they include the third and final year of the revolt, with the inscription "For the Freedom of Jerusalem." In the northwestern area of the region controlled by the Bar Kokhba

9 On the other hand, given its unusual provenance, it may have been a family heirloom brought to the cave during the Bar Kokhba War.

10 R. Porat and H. Eshel: Refuge Caves in the Judean Desert from the First Jewish Revolt, in S. Bar (ed.): *In the Hill-Country, and in the Shephelah, and in the Arabah (Joshua 12, 8): Studies and Researches Presented to Adam Zertal in the Thirtieth Anniversary of the Manasseh Hill-Country Survey*, Jerusalem, 2008, pp. 323–350 (Hebrew); Y. Shvitzki: *Rock Shelters and Hiding Complexes in the Galilee during the Early Roman Period*, Tel Aviv, 2015, pp. 19–52 (Hebrew).

administration, however, until recently coins had been found from Year 2 but not Year 3. This led to the conjecture that the Romans had reoccupied this area as early as 134 CE.¹¹ Recently, though, a bronze Bar Kokhba coin decorated with a lyre and *lulav* surrounded by a wreath, which dates to Year 3 of the revolt, was found in the Nahal Beit Arif Cave, some 10 kilometers west of the 'Abud Cave.¹²

It therefore appears that the absence of Year 3 coins from the 'Abud Cave is a local phenomenon that may reflect some event that took place in Year 2 or early in Year 3, when refugees were fleeing to the cave. Apparently, the absence of Year 3 coins should not be taken as a sign of broader historical events, such as the collapse of the Bar Kokhba administration in this region.

WHERE DID THE REFUGEES COME FROM? ANCIENT REMAINS IN 'ABUD AND ITS ENVIRONS

The village of 'Abud lies at the center of a broad ridge in southwestern Samaria along the ancient road that led from Antipatris to Gofna and then on to Jericho.¹³ There are a number of springs around the village.¹⁴ Its houses cover the remains of an ancient settlement that existed during the Early Roman, Byzantine, Medieval, and Ottoman periods, among others.¹⁵ We do not have detailed information about the extent of the settlement at the site in the late Second Temple period and during the Bar Kokhba War. The Second Temple-era settlement is represented by an impressive concentration of burial caves, some decorated, known as the Muqat'a 'Abud, located northwest of the village.¹⁶

We may assume that the local residents buried their dead in these *kokhim* tombs, which were hewn out near their village. The tombs, about twenty in number, were dug into the vertical walls of stone quarries. In 1873, members of the Survey of Western Palestine documented nine of the tombs.¹⁷ Two decorated tombs, nos. 3 and 7, are particularly noteworthy.

11 Zissu et al. (n. 3 above), pp. 492–496; D. Amit and G. Bijovsky: A Numismatic Update on the Northwestern Border of the Territory Controlled by Bar Kokhba Rebels, *INR* 2 (2007), pp. 133–136.

12 H. Eshel and B. Zissu: *The Bar Kokhba Revolt: An Archaeological Perspective*, Jerusalem, 2015, p. 123 (Hebrew).

13 I. Roll and E. Ayalon: Roman Roads in Western Samaria, *PEQ* 118 (1986), pp. 113–134.

14 M. Marcus: *The Beit El Hills (Benjamin Region): A Landscape Survey and Hiking Trails*, Tel Aviv, 1991, pp. 145–147 (Hebrew).

15 I. Finkelstein, Z. Lederman, and S. Bunimovitz: *Highlands of Many Cultures: The Southern Samaria Survey* [Monograph Series of the Institute of Archaeology, no. 14], Tel Aviv, 1997, p. 203.

16 For a description of the caves and their environs, see Marcus (n. 14 above), pp. 141–142.

17 C. R. Conder and H. H. Kitchen: *The Survey of Western Palestine: Memoirs*, vol. 2: *Samaria*, London, 1882, pp. 361–364.

Tomb no. 3 on the SWP list is a tomb complex that includes an external courtyard, an antechamber, and two rooms with *kokhim*. The antechamber is entered through a wide entranceway flanked by antae (the two columns – *dystilos in antis* – were not preserved). Above the entrance is a frieze, divided by diglyphs and metopes, with patterns of garlands, grape leaves and clusters, and rosettes. The entrance to the right-hand *kokhim* room is surrounded by a meander pattern; above it is a frieze depicting grape tendrils and clusters. The walls of the room are decorated with colorful frescoes made up of geometric patterns and imitations of marble.

Tomb no. 7 on the SWP list has a rectangular antechamber that leads to a burial chamber with twelve *kokhim*. Above the entrance façade is a frieze, divided into triglyphs and metopes, featuring discs, rosettes, garlands, and a cluster of grapes.

Similar decorated tombs can be found in the Jerusalem necropolis from the Second Temple period (with interesting parallels in a group of decorated tombs in both Judea and Samaria).¹⁸ Based on their architectural plans and decoration, it appears that the tombs were prepared during the late Second Temple period, i.e., between the first century BCE and the first century CE. We believe these tombs served a Jewish population.¹⁹

The coins from the ʿAbud Cave are the first precisely dated evidence of a Jewish presence in the ʿAbud region. Combined with the other finds from the ʿAbud Cave and the architecture of the burial caves, they show that a Jewish community existed at ʿAbud at least during the first and second centuries CE, until the Bar Kokhba War.

18 A. Kloner and B. Zissu: *The Necropolis of Jerusalem in the Second Temple Period* [Interdisciplinary Studies in Ancient Culture and Religion, no. 8], Leuven, Belgium, 2007; O. Peleg-Barkat: The Relative Chronology of Tomb Façades in Early Roman Jerusalem and Power Displays by the Élite, *Journal of Roman Archaeology* 25, no. 1 (2012), pp. 403–418; D. Raviv: Monumental Tombs from the Second Temple Period in Western Samaria: New Insights, in A. Tavger, Z. Amar, and M. Billig (eds.): *In the Highland's Depth: Ephraim Range and Binyamin Research Studies*, vol. 3 (2013), pp. 109–142 (Hebrew).

19 Victor Guérin, who visited the site in 1870 and described the village and churches in detail, also noted a cross carved above the opening to one of the tombs (V. Guérin: *Description Géographique, Historique et Archéologique de la Palestine*, part 1: *Judée*, vol. 1, Paris, 1868, pp. 82–99). This suggests a Christian use of one of the Second Temple-period tombs, apparently during the Byzantine period. According to Guérin, the village derives its name from a tradition associated with the prophet Obadiah.

Following the crushing of this revolt, the population of the area changed: Gentiles and Samaritans became the dominant elements. Later, during the Byzantine period, Christianity prevailed, as attested by the remains of five churches.²⁰

20 Y. Tsafrir, L. Di Segni, and J. Green: *Tabula Imperii Romani: Iudaea-Palaestina: Eretz Israel in the Hellenistic, Roman and Byzantine Periods: Maps and Gazetteer*, Jerusalem, 1994, p. 56; A. Ovadiah: *Corpus of the Byzantine Churches in the Holy Land*, Bonn, 1970, pp. 17–18; D. Pringle: *The Churches of the Crusader Kingdom of Jerusalem*, Cambridge, 1993, pp. 17–23; B. Bagatti: *Antichi villaggi cristiani di Samaria*, Jerusalem, 1979, pp. 117–121, and sources cited therein.

The church in the center of the village is dedicated to the local St. Mary (St. Mary al-‘Abudiyah). Hamdan Taha’s excavations undertaken in 1997 showed that the structure was originally built in the fifth century CE but was renovated in the eleventh and again in the eighteenth century. See H. Taha: A Salvage Excavation at the ‘Abudiyah Church in ‘Abud-Samaria, *Liber Annuus* 47 (1997), pp. 359–374. Particularly noteworthy is a Christian Aramaic (Palestinian Syriac) dedicatory inscription at the base of the vault of the south aisle. The inscription, first published by J. T. Milik (Inscription araméenne christo-palestinienne de Abud, *Liber Annuus* 10 [1959–60], pp. 197–204), notes that the church was rebuilt in the “450th year of the Bedouins [i.e., the Arabs],” i.e., 1058 CE. The inscription received renewed attention from Moshe Bar-Asher as part of his comprehensive study of inscriptions in Christian Palestinian Aramaic. ‘Abud is also mentioned in two manuscripts written in Christian Palestinian Aramaic: the first, in the Vatican Library, is dated to the eleventh century; the second, at Cambridge, is dated to the early twelfth century. See M. Bar-Asher: The Provenance of Palestinian Syriac Literature, in Z.H. Erlich and Y. Eshel (eds.): *Judea and Samaria Research Studies*, vol. 4, Ariel, 1995, pp. 215–219 (Hebrew).

COIN CATALOGUE

1. AE; 16 mm; 1.98 g; axis 6; date: 9 CE; loc. hall H2; b. 32 (fig. 1)
Obv.: Ear of grain and inscription: KAIC[AP]OC
Rev.: Palm tree; underneath date: L ΛΘ (year 39 of Augustus, i.e., 9 CE)
 Meshorer 2001, p. 256, no. 313, pl. 73
2. AE; 17 mm; 2.67 g; axis ?; date: 54 CE; loc. hall C; b. 1
Obv.: Two crossed palm branches; [TIKΛAYΔIOC] KA[I-CAPTEPM]; in field, date: ΛΙΑ (year 14 of Claudius, i.e., 54 CE)
Rev.: Worn-off inscription in wreath
 Meshorer 2001, p. 236, no. 342, pl. 76
3. AE; 16 mm; 1.75 g; axis 10; date: 59–62 CE; loc. hall G; b. 173 (fig. 2)
Obv.: Inscription in wreath: NEP/ΩN/OC
Rev.: Palm branch and date: [LE KAIC]APOC (year 5 of Nero, i.e., 59 CE)
 Meshorer 2001, p. 260, no. 345, pl. 76
4. AE; 16 mm; 1.39 g; axis 2; date: 59–62 CE; loc. hall G; lower fissure; b. 171
Obv.: Inscription in wreath: NEP/ΩNO/C
Rev.: Palm branch and date: LE KAIC[APOC] (year 5 of Nero, i.e., 59 CE)
 Meshorer 2001, p. 260, no. 345, pl. 76
5. AE; 20 mm; 6.08 g; axis 12; date: 66/7 CE; Antioch mint; loc. hall H2; b. 34 (fig. 3)
Obv.: Head of Nero, laureate
Rev.: SC within wreath
 Burnett, Amandry and Ripollès, 1992, vol. 1, pp. 622–624
6. AE; 18 mm; 3.94 g; axis 6; date: 67–68 CE; loc. hall G; b. 172 (fig. 4)
Obv.: Amphora with fluted belly; inscription: שנת שתיים ("Year 2," i.e., 67 CE)
Rev.: Vine leaf with small branch and tendril; inscription: ציין [חרות] ("Freedom of Zion")
 Meshorer 2001, p. 241, nos. 196–197 (and variants), pl. 62
7. AE; 17 mm; 3.02 g; axis 10; date: 67–68 CE; b. 173 (fig. 5)
Obv.: Amphora with fluted belly; inscription: שנת [ש]תיים ("Year 2," i.e., 67 CE)
Rev.: Vine leaf with small branch and tendril; inscription: ציין [חרות] ("Freedom of Zion")
 Meshorer 2001, p. 241, nos. 196–197 (and variants), pl. 62



Fig. 1



Fig. 2



Fig. 3



Fig. 4



Fig. 5

8. AE; 23 mm; 7.98 g; axis 12; date: 83–96 CE; b. 174 (fig. 6)
Obv.: Laureate head of Domitian to r.; inscription: [DOMITIANVS] CA[ES AVG GERMANICVS]
Rev.: Minerva standing r. on galley with shield in l. hand and spear in r.; on l., a trophy; on r., a palm branch
 Meshorer 2001, p. 243, no. 392 (and variants), pl. 80;
 Hendin 2010, 421, no. 1455



Fig. 6

9. AE; 23.5 mm; 10.12 g; axis ?; b. 175 (fig. 7)
Obv.: Head of emperor r.; underneath, rectangular countermark (approximately 5 × 7 mm) of head to r.
Rev.: Very worn
 Eshel and Zissu 1999, 73–73, pl. 9, nos. 1–4



Fig. 7

10. AE; 17 mm; 2.61 g; axis ?; date: 94/5 CE; Ascalon mint; hall C; b. 5
Obv.: Worn off
Rev.: War galley r., with oars; above, date: ΗΥΡ (year 198, i.e., 94/5 CE)
 Hill 1914, p. 113, no. 57, pl. XIII, no. 3



Fig. 8

11. AE; 18 mm; 3.97 g; axis 12; date: 117/8 CE; Tyre mint; loc. hall H2; b. 33 (fig. 8)
Obv.: Bust of city goddess r., wearing turreted crown
Rev.: Palm tree with fruit; inscription: ΜΗΤΡΟΠΟΛΕΩΣ ΙΕΡΑΣ; in field, date ΓΜΣ (117/8 CE)
 Hill 1910, p. 266, no. 345



Fig. 9

12. AE; 24 mm; 4.31 g; axis 12; date: 117–138 CE; Caesarea mint; loc. tunnel H1–K; b. 42 (fig. 9)
Obv.: Bust of Hadrian r., laureate, wearing paludamentum and cuirass; inscription worn off
Rev.: Apollo, nude, standing l.; l. hand resting on tripod; inscription: [CIF] AVG CAESA[R]
 Hill 1914, p. 21, no. 74, pl. III: 8



Fig. 10

13. AE; 24 mm; 9.61 g; axis 6; date: 133/4 CE; loc. hall H2; b. 35 (fig. 10)
Obv.: Palm tree with seven branches and two clusters of fruit; below, inscription: ש[מ]ע[ן]
Rev.: Trifoliate vine leaf; inscription: ש ב לח ר ישראל (= שנה ב לחירות ישראל)
 For an identical coin, see Mildenberg 1984, p. 312, no. 64.



Fig. 11

14. AE; 25 mm; 12.16 g; axis 6; date: 133/4 CE; loc. tunnel H1–K; b. 41 (fig. 11)
Obv.: Palm tree with seven branches and two clusters of fruit; below, inscription: ש[מ]ע[ן]
Rev.: Trifoliate vine leaf; inscription: ש ב לח ר ישראל (= שנה ב לחירות ישראל)
 For an identical coin, see Mildenberg 1984, p. 312, no. 60.

15. AE; 24.5 mm; 9.10 g; axis 6; date: 133/4 CE; loc. hall G; b. 51 (fig. 12)

Obv.: Palm tree with seven branches and two clusters of fruit; below, inscription: ש[מ]ע[ן]

Rev.: Trifoliate vine leaf; inscription: שבלחר [יש]א[ל] (= שנה ב לחירות ישראל)

For an identical coin, see Mildenberg 1984, p. 311, no. 58.



Fig. 12

16. AE; 24.5 mm; 11.23 g; axis 6; date: 133/4 CE; loc. hall G; b. 56 (fig. 13)

Obv.: Palm tree with seven branches and two clusters of fruit; below, inscription: ש[מ]ע[ן]

Rev.: Trifoliate vine leaf; inscription: שבלחר [יש]א[ל] (= שנה ב לחירות ישראל)

Mildenberg 1984, p. 312, no. 62. *Obv.* struck with die no. 4; *rev.* struck with a die similar to no. 26.



Fig. 13

17. AE; 25 mm; 9.35 g; axis 6; date: 133/4 CE; loc. hall G; b. 47 (fig. 14)

Obv.: Palm tree with seven branches and two clusters of fruit; below, inscription: ש[מ]ע[ן] to the l. some vestiges of the original coin

Rev.: Trifoliate vine leaf; inscription: שבלחר [יש]א[ל] (= שנה ב לחירות ישראל)

Mildenberg 1984, p. 314, no. 73. *Obv.* struck with die no. 4 or 5; *rev.* struck with a die similar to no. 37.



Fig. 14

18. AE; 24 mm; 10.57 g; axis 6; date: 133/4 CE; loc. hall G; b. 170 (fig. 15)

Obv.: Palm tree with seven branches and two clusters of fruit; below, inscription: שמע[ן]

Rev.: Trifoliate vine leaf; inscription (worn off): שבלחר [יש]א[ל] (= שנה ב לחירות ישראל)

Mildenberg 1984, p. 309, nos. 48–49. *Obv.* struck with die no. 12 (?).



Fig. 15

19. AE; 24 mm; 10.63 g; axis 6; date: 133/4 CE; b. 176 (fig. 16)

Obv.: Palm tree with seven branches and two clusters of fruit; below, inscription: שמע[ן]

Rev.: Trifoliate vine leaf; inscription:

שבלחר [יש]א[ל] (= שנה ב לחירות ישראל)

Mildenberg 1984, p. 318, no. 93. *Obv.* struck with die no. 57; *rev.* struck with die no. 7.



Fig. 16

20. AE; 24.5 mm; 7.98 g; axis 6; date: 132–135 CE; loc. hall D; b. 18 (fig. 17)

Obv.: Palm tree with seven branches and two clusters of fruit; inscription worn off

Rev.: Trifoliate vine leaf; inscription worn off

Mildenberg 1984



Fig. 17

21. AE; 24 mm; 10.57 g; axis ?; date: 132–135 CE; loc. hall G;
 b. 169 (fig. 18)
Obv.: Palm tree, worn off
Rev.: Trifoliate vine leaf; inscription worn off
 Miltenberg 1984



Fig. 18

CATALOGUE REFERENCES

- Burnett, Amandry, and Ripollès 1992 = A. Burnett, M. Amandry, and P. P. Ripollès: *Roman Provincial Coinage*, vol. 1: *From the Death of Caesar to the Death of Vitellius (44 BC–AD 69)*, London, 1992.
- Eshel and Zissu 1999 = H. Eshel and B. Zissu: Roman Coins from the “Cave of the Sandal” West of Jericho, *INJ* 13 (1999), pp. 70–77.
- Hendin 2010 = D. Hendin: *Guide to Biblical Coins*, New York, 2010.
- Hill 1910 = G. F. Hill: *Catalogue of the Greek Coins of Phoenicia*, London, 1910.
- Hill 1914 = G. F. Hill: *Catalogue of the Greek Coins of Palestine (Galilee, Samaria, and Judaea)*, London, 1914.
- Meshorer 2001 = Y. Meshorer: *A Treasury of Jewish Coins from the Persian Period to Bar Kokhba*, Jerusalem, 2001.
- Miltenberg 1984 = L. Miltenberg: *The Coinage of the Bar Kokhba War*, Aarau, Switzerland, 1984.