

Shulamit Viki Terem

LOCAL AND ROMAN INFLUENCES ON THE POTTERY OF JUDEA AFTER THE DESTRUCTION OF THE SECOND TEMPLE: THE CASE OF SHU'FAT NEAR JERUSALEM

The period between the two Jewish revolts against the Romans, the Great Jewish revolt against the Romans (66-70 CE) and the Bar-Kokhba Revolt (132-136 CE), was a relatively short period, though an influential one when significant historical and political events left their marks on Jerusalem and Judaea. Jerusalem and its temple were destroyed in 70 CE, and the Jewish religious, cultural, and economic center ceased to exist. The Roman army was stationed in part of the ruins of Jerusalem. Recent excavations at the site of Shu'fat revealed a Jewish settlement, well dated to the period between the two revolts, that was erected shortly after the destruction of Jerusalem and attests to the recovery of Jewish life in the vicinity of Jerusalem. This article will focus on trends of continuity and change in the pottery from Shu'fat from the end of the first and early second century CE and will decipher the local and Roman components in the pottery repertoire.

Roman Judea – Shu'fat – Ceramic typology – Local pottery – Romanization

Introduction

The period between the two Jewish revolts against the Romans was a time of shift in Judea. The Great Jewish revolt ended in 70 CE with the destruction of Jerusalem and the Second Jewish Temple by the emperor Titus. Subsequently, the 10th Roman Legion Fretensis was stationed in the ruined city and its vicinity, marking significant administrative and cultural shifts (Weksler-Bdolah 2020). Outside Jerusalem, the Jewish province of Judea recovered after the Great Revolt, and flourished until the Bar-Kokhba Revolt that began in 132 CE and was suppressed by the emperor Hadrian in 136 CE, resulting in the collapse of the province and the change in its name and demography; Judea has turned to Syria-Palaestina and was no longer Jewish. On the ruins of Jerusalem, a new Pagan colonia named Aelia Capitolina was erected.

We often wonder whether historical and political events bear an influence on material culture and specifically on pottery (Rotroff 1997: 112-113; Bar-Nathan 2002:4). This article aims to address this question by presenting the complex picture of both change and continuity in the pottery assemblage from the site of Shu'fat, a small village north of Jerusalem.

While there are abundant historical and archaeological sources on Jerusalem during the Late Second Temple Period, the information regarding Jerusalem and its vicinity in the following period, between the Jewish War and the Bar-Kokhba Revolt, is scarce. However, excavations in the past two decades filled the lacuna and shed light on this little-known period, including the excavations at Shu'fat.

The Site of Shu'fat

In recent years, extensive excavations were conducted in the Jerusalem region as part of development and construction

works. Among them is the site of Shu'fat, which is located 4 km north of Jerusalem (**fig. 1a**)¹. The salvage excavations revealed a long narrow strip of ca. 500 m long and 8 m wide (**fig. 1b**). The settlement was identified as a Jewish village from the time between the two revolts, erected shortly after the destruction of Jerusalem and attesting to the recovery of Jewish daily life in the vicinity of Jerusalem.

The well-planned settlement was divided into 16 insulae separated by streets and alleys. The excavations revealed parts of both residential insulae and industrial or commercial zones. Other insulae served for public use, such as two Roman bathhouses and a large building built of ashlar, whose use is unknown. Various water cisterns and other installations were uncovered across the village (Sklar-Parnes 2005; 2006; Bar-Nathan and Sklar-Parnes 2007).

The date of the erection of the settlement was determined by the coins found in the foundation phase, dated to the second and third years of the Great Revolt (67-68 CE). The latest coin in the settlement is of Hadrian from 129-130 CE, depicting a symbolic act of erecting the forthcoming city of *Aelia Capitolina* in Jerusalem (Bar-Nathan and Bijovsky

¹ The site first was excavated by D. Sklar-Parnes and continued by R. Bar-Nathan in the years 2003-2007, on behalf of the Israel Antiquities Authority, to allow the construction of the light rail; see Sklar-Parnes 2005; 2006; Bar-Nathan and Sklar-Parnes 2007. The pottery of Shu'fat was studied as part of my PhD dissertation under the supervision of prof. David Adan-Bayewitz, and it will be published in the Israel Antiquity Authority Reports. I am grateful to Dr. Rachel Bar-Nathan who granted her permission to publish the pottery of Shu'fat and provided support. I wish to thank prof. Adi Erlich for reading the draft of the text and valuable comments on it. Finally, I would like to thank Eyal Marco for his help in preparing the map; Tal Rogovski and Sapir Haad, for the drawings; Argita Gyerman Levanon, of the National Laboratory for Digital Documentation and Research, Israel Antiquities Authority, for the digital scans; and Clara Amit, Israel Antiquities Authority, for the photography.



Fig. 1. a: Location map of Shu'fat and other sites mentioned in the text: Binyane Ha-'Uma (Jerusalem International Convention Center), Eastern Cardo at Jerusalem and Moza (drafting: E. Marco, Israel Antiquities Authority); b: Plan of the Shu'fat excavation (N. Zak, Israel Antiquities Authority).

2018)². This coin, and the lack of any Bar-Kokhba revolt coin minted by the rebels, provide a *terminus post quem* for the abandonment of the site slightly before the Bar-Kokhba Revolt against the Romans that started in 132 CE. Therefore, the site was dated to the period between the two revolts, ca. 70-129/130 CE. For unknown reasons, slightly before the outbreak of the Bar Kokhba, the site was abandoned, and its residents did not participate in the revolt itself.

The settlement was identified as Jewish based on material culture unique to Jews at that time. Jewish purity laws were maintained in Shu'fat, as attested by the stepped immersion pools that served as ritual baths (miqva'ot) and stone vessels made of chalk, both exclusively Jewish (Adler 2021). A study of the faunal remains at the site has shown that the number of bones belonging to species forbidden in the Pentateuch

(saliently, pig) is quite low, a faunal profile characteristic of Jewish sites throughout the Early Roman period (Bouchnick and Bar-Nathan 2012). It seems that between the two revolts, after the destruction of Jerusalem, and before the breakdown of Judea as a Jewish territory, Shu'fat was a lively Jewish town. The excavators proposed that the site was occupied by a well-off Jewish, formerly from the aristocracy of Jerusalem. It was suggested that the economy of the settlement relied on the provision of food to the Roman soldiers and road services to passersby on the main road of the central Judean highlands that passed just to the west of the site (Bar-Nathan, Terem and Finkielstejn 2024).

The pottery from Shu'fat

The well-dated site of Shu'fat provided for the first time, a well-defined pottery assemblage dated ca. 70-130 CE, that presents the transformation that took place over time. The repertoire of vessels from Shu'fat between the two revolts is rich and varied and incorporates both old and new types and

² This coin and the abundance of the site are evidences that the colony Aelia Capitolina was established before the Bar-Kokhba Revolt in the year 132 and that the ruined site of Jerusalem was occupied before that, possibly through Hadrian's reign (Bar-Nathan and Bijovsky 2018; Weksler-Bdolah 2020: 51-60).

forms, indicating the cultural and economic changes in the Jewish population at this site. While the old traditions refer to the Second Temple period in Jerusalem prior to the destruction of 70 CE and bear local character, the new trends show the influence of the Roman presence in and near Jerusalem between the two revolts.

More than 10,000 vessels and diagnostic pottery sherds were counted and documented³. They come from an area occupying over half of the excavated area, that was studied so far. Of which 5,250, about a half, are daily life vessels included in this paper (**table 1**). Below I shall present only a selection of types of the entire assemblage, with a typological-chronological discussion of both traditional and new forms.

Bag-Shape Jars are the dominant type of vessel at the site, comprising over a third of the vessels. Some of the types continue from the Second Temple period, such as simple (**fig. 2, 1**), thickened (**fig. 2, 2**), flaring (**fig. 2, 3**), small triangular (**fig. 2, 4**), ledge (**fig. 2, 5**), and shallow channel on ledge rims (**fig. 2, 6**) (Geva 2010: 122; Bar-Nathan and Eisenstadt 2013: 42-43). They are usually characterized by a ridge at the base of the neck. However, some types, such as jars with simple rims (**fig. 2, 1**), are less common than before 70 C.E. and some types are very common at the site of Shu'fat such as flaring, triangular, and shallow channel rims (**fig. 2, 3-4, 6**).

Type	Frequency	Percentage
Jars	1,928	36.7%
Cooking Pots	775	14.8%
Basins	567	10.8%
Frying Pans	393	7.5%
Kraters	371	7.1%
Jugs	271	5.2%
Casseroles	246	4.7%
Lamps	164	3.1%
Lids	152	2.9%
Cooking Jugs	110	2.1%
Bowls	108	2.1%
Pithoi	48	0.9%
Mortaria	47	0.9%
Dolia	28	0.5%
Bottles	22	0.4%
Juglets	20	0.4%
Total	5,250	100%

Tab. 1. Frequency distribution of vessels from Shu'fat.

Other jars of the Bag-Shaped type, now come with new forms of rims, such as deep channeled rims (**fig. 3, 1-2**) and folded triangular rims (**fig. 3, 3-4 and 9, 1**) that are far more

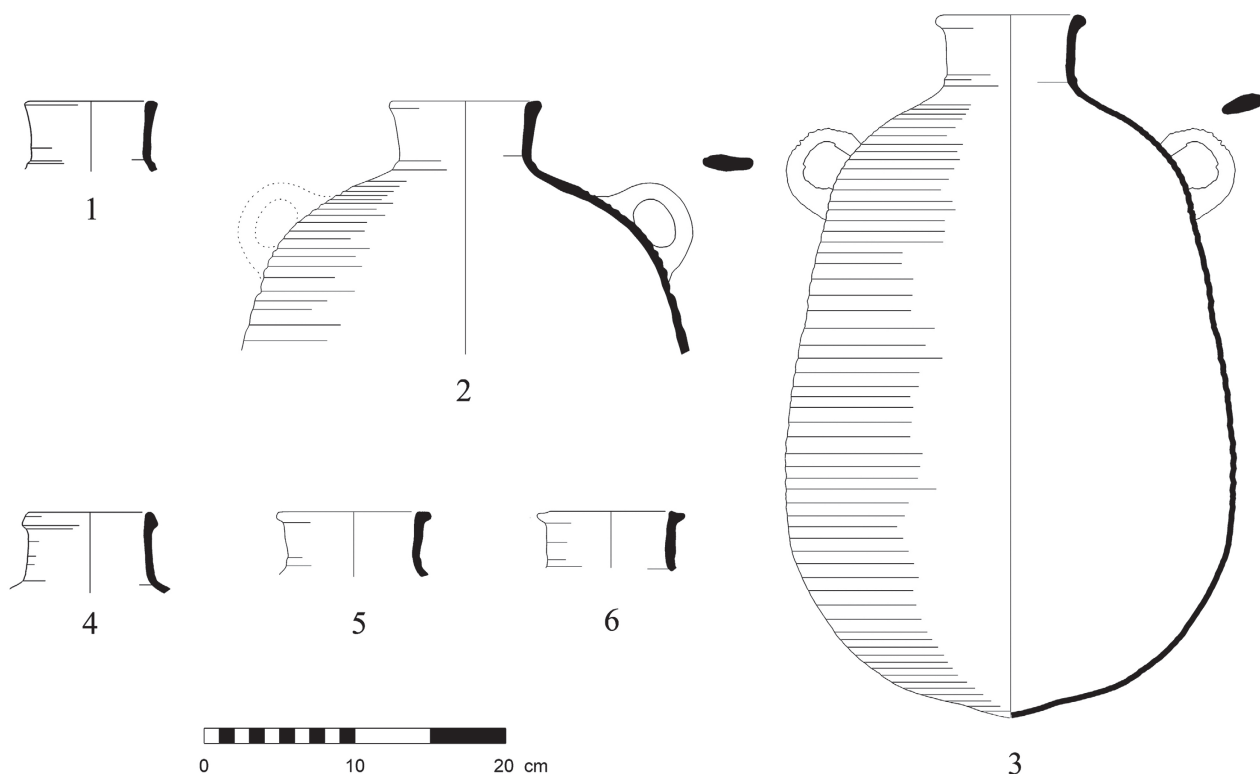


Fig. 2. Jars from the excavation at Shu'fat.

³ The pottery of Shu'fat that was studied as part of my PhD dissertation focused on the utility and local ware (above note 1.). Other types of vessels such as fine ware, amphorae and building materials are still being processed and studied by R. Bar-Nathan and the author, and therefore will not be included in this paper.

common at the site. Jar no. 6 (**fig. 3**) is characterized by a high neck and round or square folded rim and sometimes lacks the ridge at the base of the neck. These jars are not found at sites dating to the Second Temple period and are typical to the Bar-Kokhba assemblages dated to between the revolts such as the Wadi Ed-Daliyeh cave (Lapp and Nickelsburg 1974: Pl.24: 4; 27: 4-6; Bar-Nathan and Eisenstadt 2013: 12, 14, Type J-SJ25, Pl.1.19:567).

The so-called “Gaza jars” or Gazan Amphorae (Majcherek 1985: 166, Form 1, Pl.3:1), are also present at the site (**fig. 3, 7**). They are characterized by a bulged body, thickened, upright rim, and a short neck with a ridge at its base. These jars were common throughout the 1st century to the early 3rd century CE. Such jars were produced along the southern coast (Israel and Erickson-Gini 2013: 175-176, Fig. 6:1; Cohen-Weinberger 2019: 254, Group C, Table 4.1:

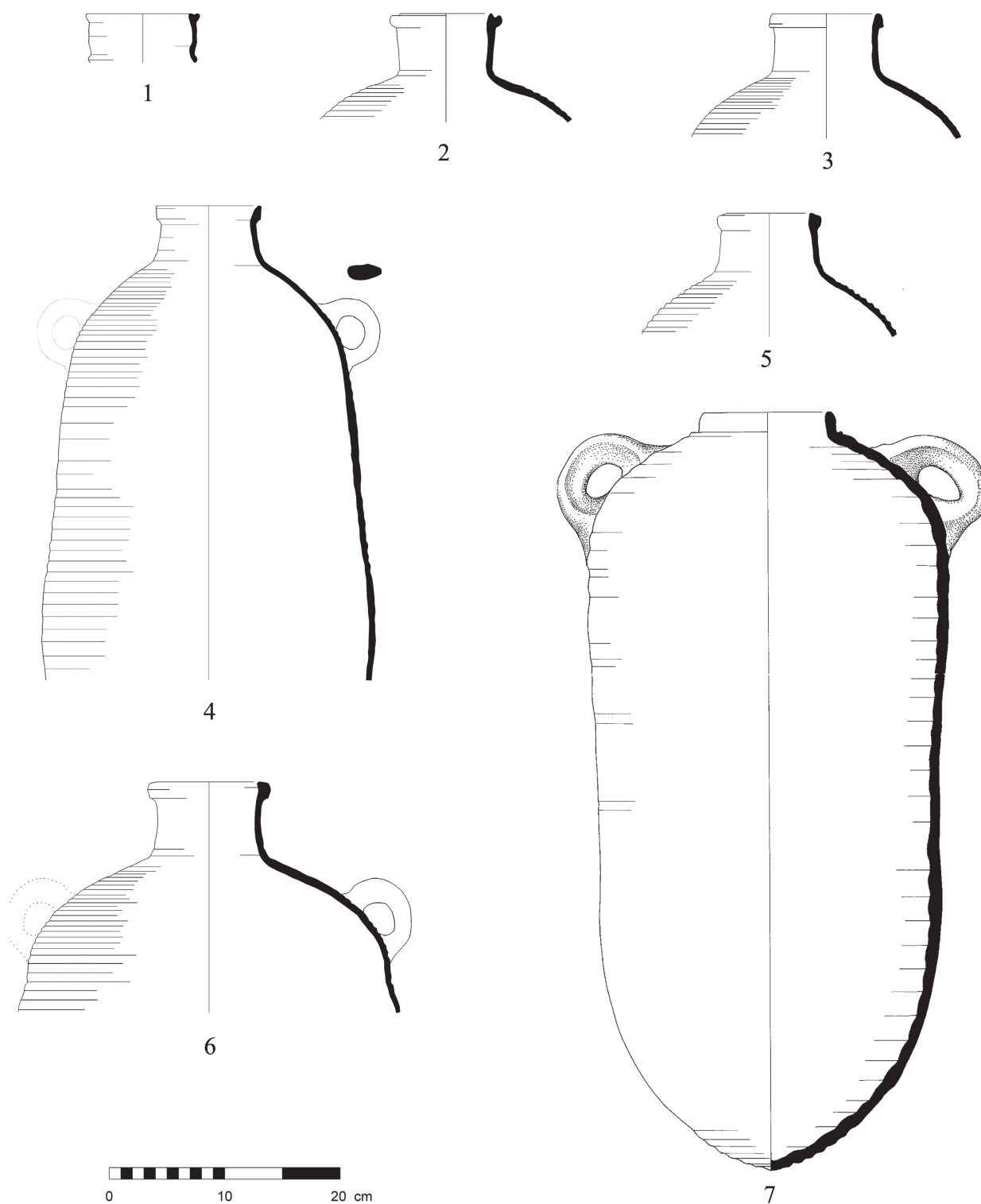


Fig. 3. Jars from the excavation at Shu'fat.

48), Recently, this type of jar described as having “roof tile fabric” was attributed by Rosenthal-Heginbottom (2019: 82, nos. 607-608) to a local manufacturer of the legionary kilnworks of Jerusalem. However, by looking at the fabric of the jars of this type from Shu'fat, they seem to be foreign to Jerusalem, perhaps a coastal ware.

Jugs present a similar picture, with both traditional and new types. Jugs characterized by a triangular rim and pear or ovoid

body (**fig. 4, 1**) are the most common type at Shu'fat, comprising almost half of the jugs. Second come jars with a narrow, ridged neck and globular body and ring base body (**fig. 4, 2-3**), both continue from the Second Temple period (Geva 2010: 123, Types 1-2, Pl.4.3:1-4; Bar-Nathan and Eisenstadt 2013: 15-17, Types J-JG1, J-JG4B, JG12, Pl.1.20:704, 571-572, 707, 680-681). Additional new types appear, among them a small jug ‘Table Amphora’ characterized by

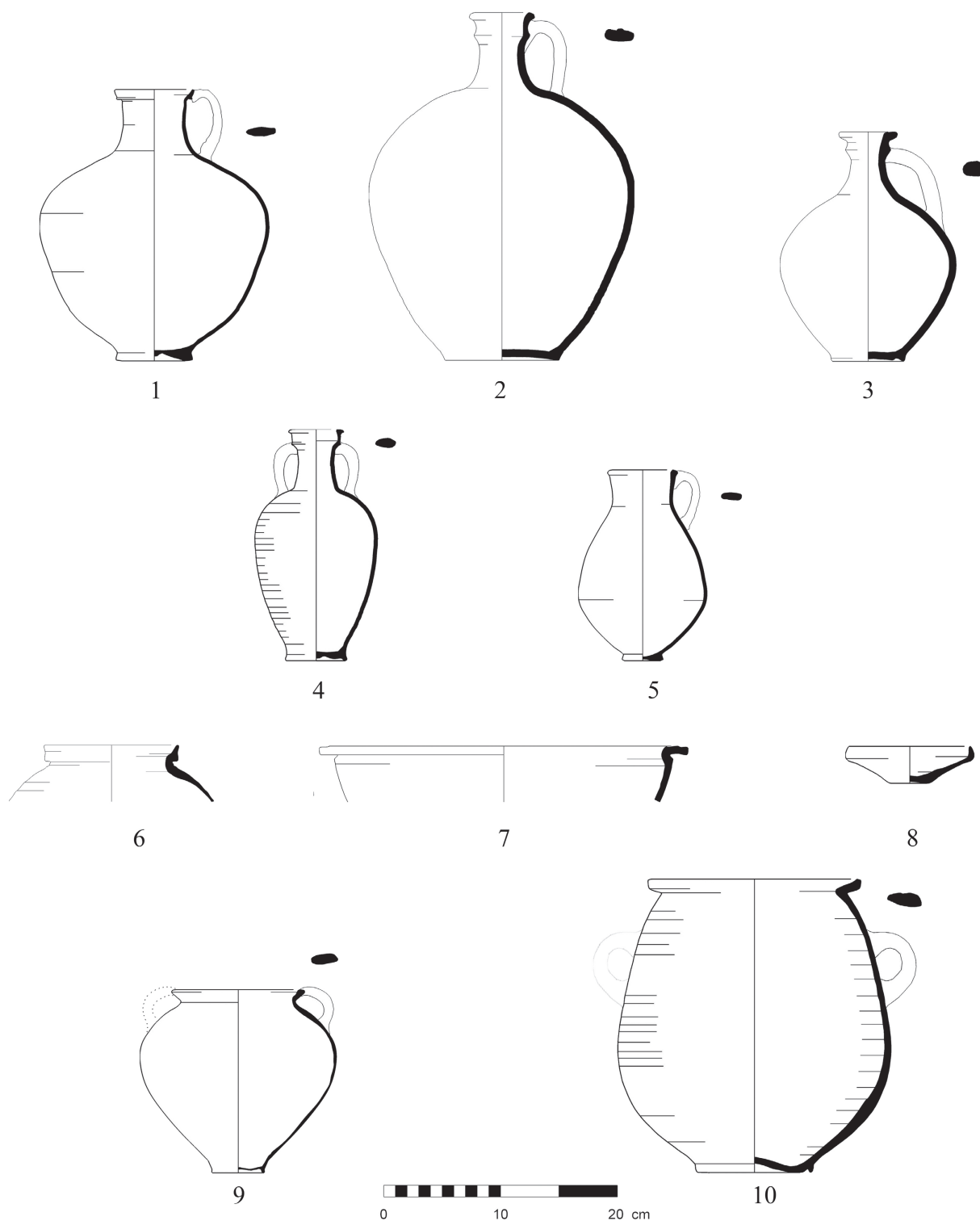


Fig. 4. Jugs (nos.1-5), kraters (nos.6-7, 9-10), and bowl (no.8) from the excavation at Shu'fat.

a small ledged rim, two handles from the ridge on the narrow neck to the shoulders, and a pear-shaped body (**fig. 4, 4** and **9, 3**), and a piriform jug (**fig. 4, 5** and **9, 2**) with a wide flaring neck ending in a small triangular rim (on the type see also at Jericho, Bar-Nathan and Eisenstadt 2013: 18, Type J-JG5B, Pl.1.20:708).

Closed Globular Kraters with a triangular rim having an internal groove to support the lid (**fig. 4, 6**) and open kraters, hemispherical or carinated (**fig. 4, 7**) continue from the Second Temple period and are still popular at the site of Shu'fat (Bar-Nathan 2006: 124-125, Type M-KR1, Pl.23:1-3; Rosenthal-Heginbottom 2019: 54-55, nos. 369-374). New types made their appearance during the late first century such as the krater having a pear-shaped body and flaring rim (**fig. 4, 9** and **9, 4**) and the krater characterized by a shelf rim, two loop handles on the upper part of the vertical walls, and an omphalos base (**fig. 4, 10** and **9, 5**) only the latter is common at Shu'fat (Magnes 2009: 78, Fig. 8:9, 10:10; Rosenthal-Heginbottom 2019: 52-53, nos. 362, 365).

The small bowls characterized by a sharply incurved rim (**fig. 4, 8**), which are dominant at Jerusalem and Judea during the Second Temple period (Bar-Nathan 2006: 132-133, Type M-BL1B, Pl.25: 4-16), are found at Shu'fat but they are less common. It is worth mentioning the numerous glass bowls, jugs, bottles (Katsnelson 2007:6*-7*), and fine ware bowls local and imported from the site that probably became widespread instead of the shallow bowls of the Late Second Temple period.

The same picture of mixed trends emerges from the cooking ware. Closed cooking pots are the most common group of cooking ware, and they continue traditional shapes, but with morphological changes at the rim and shoulder area. The major group of cooking pots at Shu'fat is characterized by a triangular grooved rim, straight neck, and one, two, or three ridges creating a carinated shoulder (**fig. 5, 1-3** and **9, 6**). These cooking pots are typical to assemblages dated to between the two revolts in Jerusalem, Judea, and Bar-Kokhba period (Rosenthal-Heginbottom 2019: 83, 632-641; Bar-Nathan

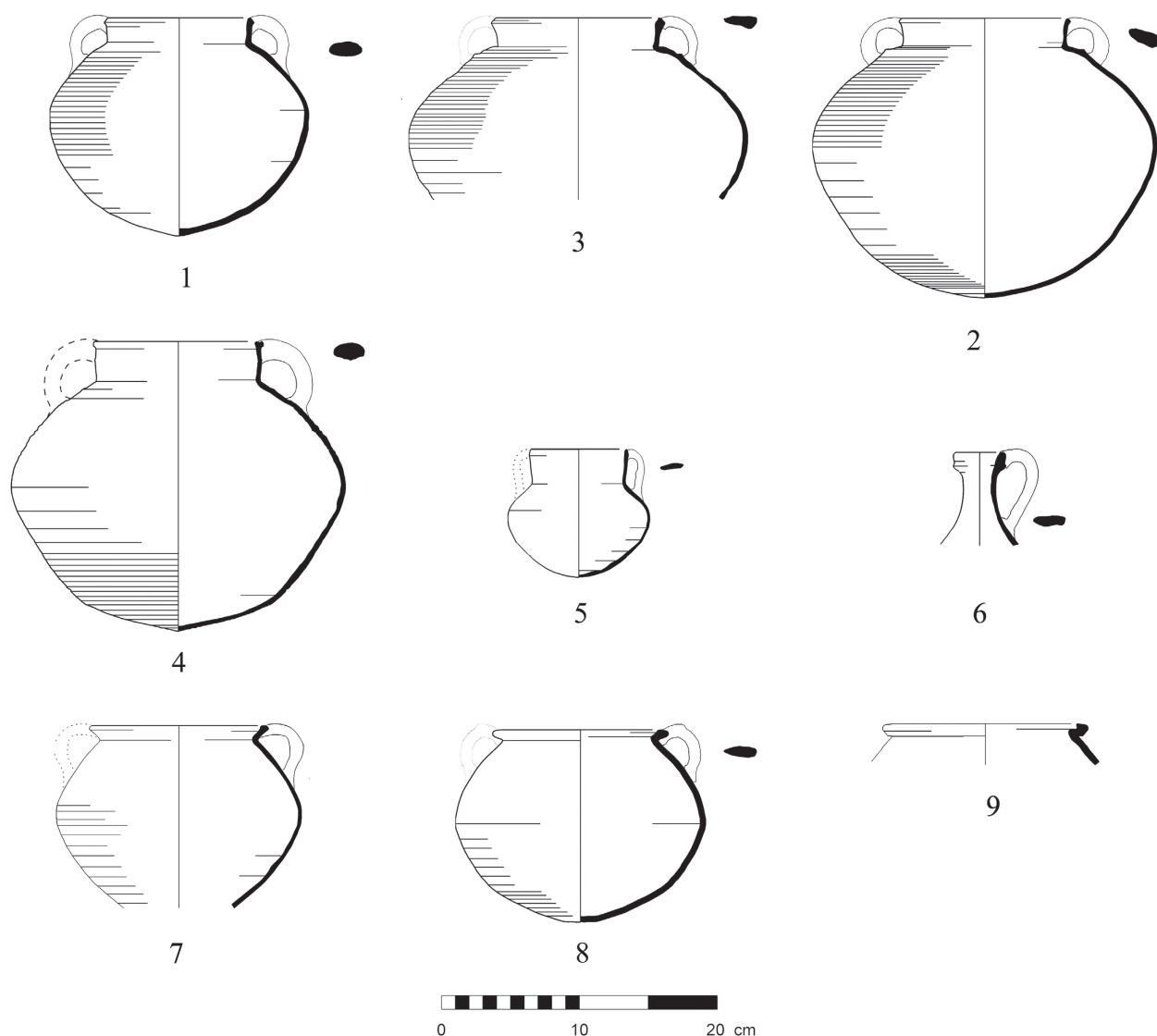


Fig. 5. Cooking pots (nos. 1-5), cooking jug (no.6), and closed casseroles/cooking pots (nos.7-9) from the excavation at Shu'fat.

and Eisenstadt 2013: 26-28, Types J-CP8-9, 12, Pl. 1.23: 727, 612, 732). Also present in the kitchenware are new cooking pots (**fig. 5, 4** and **9, 7**) characterized by a globular squat body, square, grooved rim, tall neck, and carinated shoulder (Bar-Nathan and Eisenstadt 2013: 28-29, Type J-CP13, Pl.1.23: 736; Rosenthal-Heginbottom 2005: 251. No 85).

Small thin-walled cooking pots having a small triangular rim and one handled from rim to shoulder occur in Jerusalem and Judea before 70 CE but in small quantities (Geva 2010: 126, Type 2, Pl.4.5:11-12). This type (**fig. 5, 5**), now in a two-handles variant, becomes very common at Shu'fat and is one of the hallmarks of the period between the two revolts (Rapuano 2013: 68, nos. 68-70). Cooking jugs (**fig. 5, 6**) with a globular body, tall cylindrical neck, and triangular rim continued from the first century CE century into the early second century. Some with slight changes; having narrow and taller neck and ridged at the base of the rim (Lapp and Nickelsburg 1974:52-53, Pl.28:1-3; Bar-Nathan and Eisenstadt 2013: 25, Type J-CJG1, Pl.23:610).

Closed casseroles/cooking pots: Deep neckless casseroles with an everted rim (**fig. 5, 7**), concave shelf rim (**fig. 5, 8**), or a cupped shelf rim (**fig. 5, 9**) are new types and are common at the site (Magneess 2005: 91, Fig. 21; 22:1). The same varied rims appear also at open casseroles characterized by a shallow, carinated body and vertical loop handles (**fig. 6, 1**) (Magneess 2005: 92-93, Fig. 22: 6-7).

The imported frying pans with lids were introduced from Italy and arrived sporadically in the late Hellenistic period in the north of the country (Berlin 1993). They reached the local

markets in Judea (mainly at Herod's places sites), Samaria, and along the coast during the period of Herod (Bar-Nathan 2006: 358). This shape (**fig. 6, 2-4**), locally made in Judea, probably owes its popularity in the late first century-early second century to the presence of the Roman Legion (Bar-Nathan 2006: 151; for the use of frying pans in the Galilee and Golan see Berlin 2003: 63; 2006: 45-47). This type is commonly identified as an open casserole (see Rosenthal-Heginbottom 2019: 90-91, nos. 671-684; Magneess 2005: 91, Fig.19: 5-8), whereas Bar-Nathan terms this type as a frying pan (2006: 172-173, Type M-FP2, Nos.80-83; Bar-Nathan and Eisenstadt 2013: 32, Type J-FP1, Pl.1.25:631-632). Since the type has a flattened base, I follow Bar-Nathan terminology for this vessel. This frying pan is characterized by an internally beveled rim, horizontal loop handles, sometimes pinched, and a flattened base. It is widespread in Shu'fat, Jerusalem, and Judea. The appearance of the frying pan points to cultural changes, a new diet, and new food consumption habits at that time, and it mirrors the Roman army's impact on the province.

Conversely, only several baking dishes that are local imitations of the 'Pompeian Red' Ware pan with a dull, streaky red-brown slip (**fig. 6, 5**) were found at the site. Pans characterized by flaring walls, flat bottom, and a tubular handle (**fig. 6, 6**), are slightly more common at the site. The legionary kilnworks are a good candidate to be the local manufacturer of flat-bottomed pans of coarse and fine dishes in the Jerusalem region (Magneess 2005: 87-90, Ware 4). Although they are small in number at Shu'fat, the two types of baking pans reflect connections with the legionary

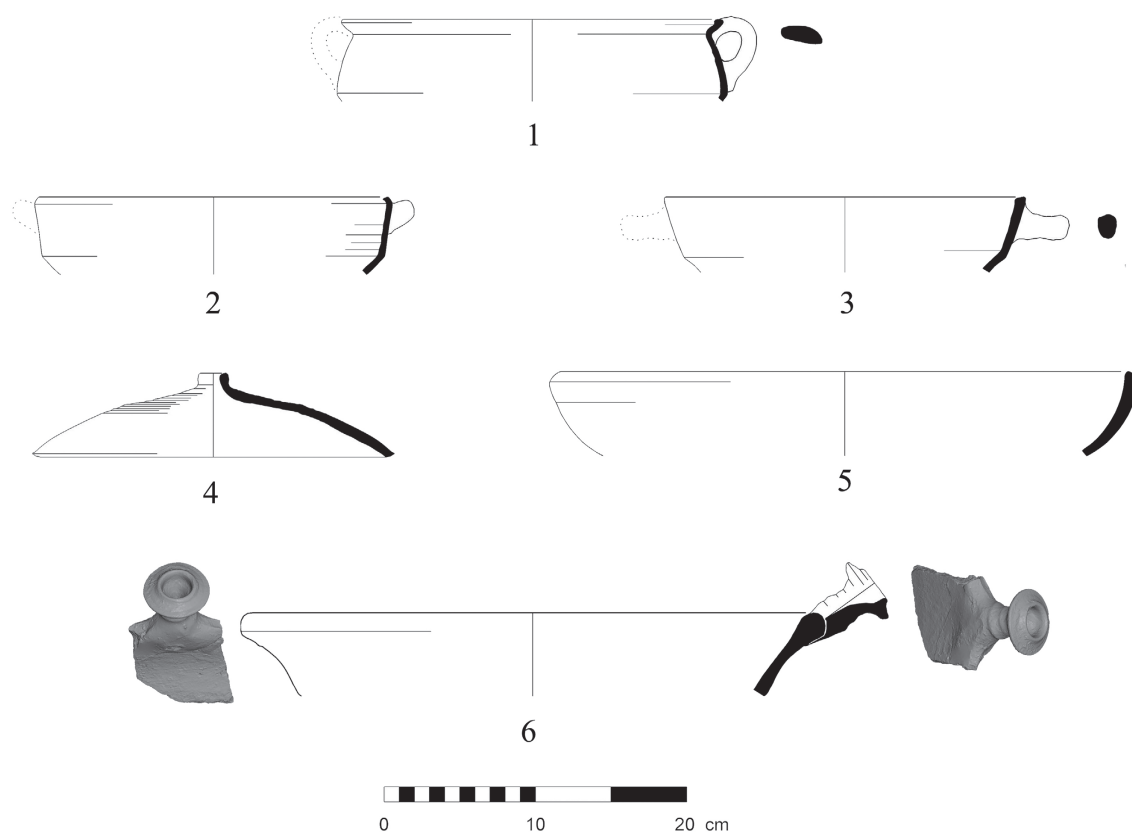


Fig. 6. Casseroles/pans (1-3), lid (no. 4), and imported or local variations pans (nos. 5-6) from the excavation at Shu'fat.

at Jerusalem and beyond, to the Roman World. Even rarer are cooking cauldrons that were produced at the legionary workshop and are characteristic of the Roman cooking pot. These vessels are nearly absent at Shu'fat, with only one specimen found on site, characterized by a straight outward wall and flaring ledged rim (Magness 2005: 93-94, Fig. 25:2-3, Fig. 26, Fig. 27:1-3, Photos 23-24; Terem 2016: 113-114, Type 4, Pl. 70: 579).

Further influence of the Roman 10th legion is shown in other types that come from the legion workshop. A new type appearing only after 70 CE is the Shelf-rim basin characterized by mostly straight outward, sometimes rounded walls (fig. 7, 1 and 9, 8). This type is very common in the assemblage of Shu'fat, the third largest group after jars and cooking pots (fig. 2). Parallels come from the Jerusalem International Convention Center excavations (Magness 2005: Fig. 27: 5; 29:2; Hershkovitz 2005: 289, Fig. 3: 4-6). Additional vessels are the heavy basins, mortaria, dolia, and lids made of a roof-tile fabric (fig. 7, 2-5 and 9, 9-10) found

at the site, though less often. The production of these vessels is known from the Tenth Legion kiln excavated in the Jerusalem International Convention Center (Binyanei Ha'uma) (Heavy Basins: Magness 2005: Fig. 27;10; 28; 29: 1, 3, 6-9; Rosenthal-Heginbottom 2005: no.97, 130-131, 167-173; Mortaria: Magness 2005: 97-98, Fig. 30; Rosenthal-Heginbottom 2005: 255-256, Nos.94, 96, 162-165; Dolia: Magness 2005: 98, Fig. 31:1-4; Rosenthal-Heginbottom 2005: no.93; Lids: Magness 2005: 99, Fig. 24, photo 27).

The Heavy basins (fig. 7, 2-3) display a variety of rims and wall profiles, such as a ledge or simple rim sometimes decorated with 'pie-crust' decoration or applied clay strips and some with ridged handles. The Mortaria are hemispherical heavy open basins, with a flange rim, a spout for pouring, and a flat base. The mortaria (fig. 7, 4 and fig. 9, 9) from Shu'fat are characterized by basalt inclusions on the interior walls and base to make the vessel hard and suitable for grinding. These vessels, used for pounding, crushing, and mixing, are considered a distinctive sign of Romanization (Magness

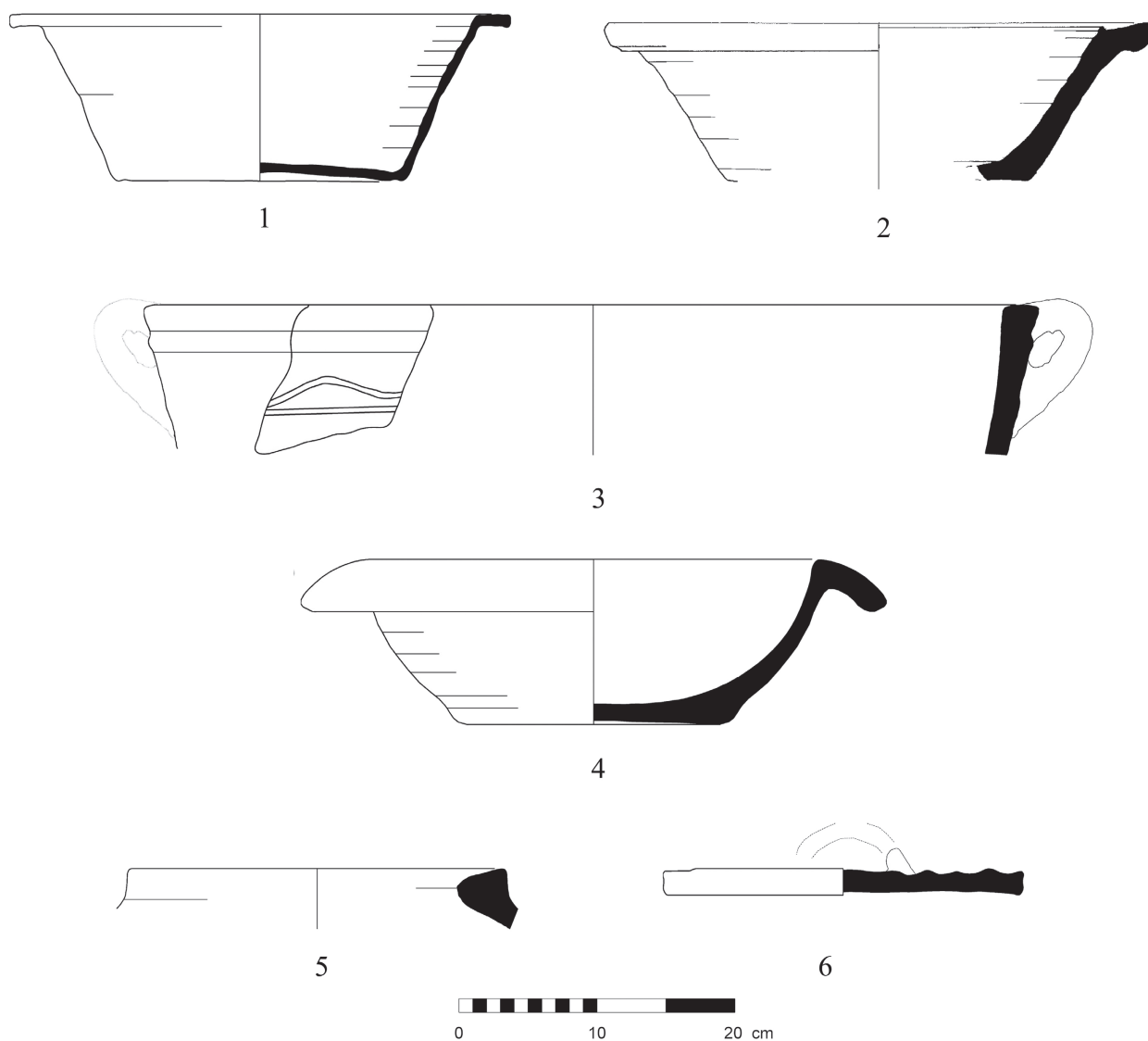


Fig. 7. Basin (no.1), heavy basins (nos.2-3), mortarium (no.4), dolium (no.5), and a lid (no.6) from the excavation at Shu'fat.



Fig. 8. Left: Wheel-made Herodian lamp with a spatulate nozzle, also called knife-pared lamp; Right: mold-made round discus lamp, Levantine variation of the Broneer XXV lamp. Photo credit: Clara Amit; Courtesy of the Israel Antiquities Authority.

2005: 97; Rosenthal-Heginbottom 2019: 60-61). The dolia (fig. 7, 5) are characterized by a thickened rim. Discs shape lids (fig. 7, 6 and 9, 10) could have been used for the dolia.

Also, worth mentioning are different ceramic objects other than vessels: ceramic building materials, like those made in the kilns of the Legionary workshop at the Jerusalem International Convention Center. Among them are roof tiles, pipes, and tubules used in the two bathhouses at the site (Kowalewska and Bar-Nathan 2022).

Oil lamps are also instructive to trends of continuity and change at the site. Two main types coexist in the assemblage, one old and one new. The old one is the traditional wheel-made Herodian oil lamp with a spatulate nozzle, also called the knifepared lamp (fig. 8, 1), so common in Jerusalem before 70 CE (Barag-Herskovitz 1994: 24-58, Type C; Adan-Bayewitz et al. 2016). The new type appearing in Judaea only after 70 CE is the mold-made lamp with a round discus lamp, a Levantine variation of the Broneer XXV lamps (fig. 8, 2). This type is common at sites in Roman Palestine, dating from the end of the 1st century C.E. to the 3rd century. The discus area in the lamps from Shu'fat is plain. At the same time, elsewhere, this type is usually decorated with a variety of motifs, such as floral, figurative, mythological scenes, and daily life motifs. Leaving the disc plain at Shu'fat may hint at the Jewish habits of the inhabitants, who perhaps refrained from decorating their lamps with Roman iconography⁴.

A micromorphological analysis revealed that the Roman discus oil lamps of the Levantine variation of Broneer type XXV were imported and not produced locally in Judaea (Terem 2016: 184-185, 187-188). This unique phenomenon of Roman discus lamps, with a discus that is most strikingly plain and unbroken shows that inhabitants of Shu'fat chose deliberately to import lamps with a plain discus that suited their needs and avoided the need to break the figural discus, as they often did (Sussman 2012: 61-62; Tal and Bastos 2012, Vitto 2011: *51-*52).

⁴ Excluding three lamps: one lamp is decorated at the discus area with two vine leaves and a bunch of grapes, and two fragments of the discus area bear a figurative decoration of a human head: one was worn and another carries the face of Dionysus.

The local lamps of the 'Southern Lamps' group, which are dated between the two revolts and are common elsewhere in Judaea, are present at the site, but less common than Herodian lamps and Roman round discus lamps (Terem 2016: 150-151, Type 2, Pl. 75, 611-618). The three types of lamps also coexist in other assemblages dating to this period.

Discussion

The pottery of the well-dated site of Shu'fat, provides new evidence that decodes the changes in Judaea between the two revolts. The pottery can serve as means to understand better the cultural and historical processes in Judaea from the Late Second Temple Period to the Bar-Kokhba Revolt.

The repertoire of vessels from Shu'fat between the two revolts is rich and varied and incorporates both old and new types and forms. Some of the new forms indicate the cultural and economic changes that took place in the Jewish population of this site. Besides the ordinary repertoire, new types similar to those produced by the Tenth Legion in Jerusalem were also adopted by the Jews, such as mortaria, dolia, and pithoi. Still, they are found in rather small numbers. Other Roman vessel types, such as basins, kraters, and pans, are very popular at Shu'fat. Those new forms exist alongside the common local types that are found throughout Judaea. Unfortunately, while the manufacturing center for the so-called Roman types from the Legionary workshops at the Jerusalem International Convention Center is well-known, the location of other workshops of the local Judean old and new types is still missing (Adan Bayewitz et al. 2016).

A comparison of the pottery assemblage from Shu'fat to ceramic assemblages of nearby contemporary sites, one from the site of Moza-Colonia, and the other from remains in Jerusalem post-70 CE (above, fig. 1, a), is necessary for the understanding of the cultural, administrative, and economic networks in the region at that time.

The site of Moza is identified as *Colonia*, a Roman veterans settlement established by Vespasian after the First Jewish Revolt. A salvage excavation at Moza was recently conducted on the east and westbound lanes of the old Highway 1,



Fig. 9. Selected vessels from the excavation at Shu'fat. Photo credit: Clara Amit; Courtesy of the Israel Antiquities Authority.

with the construction of highway road 16. A large Roman settlement dated to the Middle Roman period i.e., between the two revolts (stratum 9), was found (Bar-Nathan et al. 2019; Ad and Eirikh-Rose 2021; Ad, Bar-Nathan and Taxel 2022). The pottery retrieved from that stratum is alike to that from Shu'fat and similarly contains both traditional and new forms. However, the assemblage from Moza also differs from that of Shuafat. While the Moza assemblage includes miniature altars (arulae), figurines, and tableware with mold-made figurative appliques attesting to their pagan character and cultic activity of the military personnel, the Shu'fat repertoire lacks such elements, probably because of the Jewish identity of its inhabitants (Terem et al. 2021:158*; Bar-Nathan et al. 2019:18-23).

After the destruction of the Second Temple, the tenth legion was stationed in Jerusalem. Pottery from the post-70 CE phase was retrieved from a Roman dump deposited during the leveling works before the constructions of the Eastern Cardo of the forthcoming city of Aelia Capitolina around 130 CE. The pottery assemblage (Rosenthal-Heginbottom 2019) is similar to the repertoire from Moza and includes fine ware tableware, altars, and figurines, that as stated above, lack from Shu'fat.

Thus, as much as the pottery assemblages of the three sites, Shuafat, Moza, and Jerusalem are similar, and all three show Romanized types, the former differs from the two latter

by lacking certain products that do not fit Jewish habits, such as altars, figurines, and certain types of fine ware.

The combination of local Judaeans vessels and vessels influenced by the Roman army is unique to Shu'fat, a Jewish village close to Jerusalem that apparently maintained contact with the Romans at Jerusalem. The absence of figurines, small altars, and pottery with iconography decoration used for cultic or ritual practice as found at contemporaneous sites in Jerusalem and Moza, indicate a preference of the residents of Shu'fat and their identity and beliefs.

The research on legionary or veteran's pottery repertoire is focused on questions of local production, imports and imitation, and the potters (Rosenthal-Heginbottom 2019: 269-282; Reynolds 1997-1998; Reynolds 2004:125; Reynolds Waksman 2007: 62, 66). The pottery from Shu'fat calls for a further study of the Jewish population at that time, that consumed both traditional and new vessels, and adopted certain commodities that suited their lifestyle and beliefs. Currently, Shu'fat stands alone as an example of those trends. Further study is needed on the Roman influences on the pottery of the Jewish settlements in Judea in their swan song, before their destruction in the Bar-Kokhba revolt.

Shulamit Viki Terem
Israel Antiquity Authority
shulamitt@isr antique.org.il

Bibliography

- 'Ad, U. and Eirikh-Rose A. 2021. Moza, Highway 1. *Hadashot Arkeologiyot-Excavations and Surveys in Israel* 133 (May 3). https://www.hadashot-esi.org.il/Report_Detail_Eng.aspx?id=25953&mag_id=133
- 'Ad, I., Bar-Nathan, R. and Taxel, I. 2022. The Roman Veterans' Settlement at Moza c. AD 70-130. In W. Atrash, A. Overman and P. Gendelman (eds.), *Cities, Monuments and Objects in the Roman and Byzantine Levant*, 148-156. Oxford, Archaeopress.
- Adan-Bayewitz, D., Asaro, F., Azband, M., Wieder, M. and Giauque, R. D. 2016. Material Culture and its Contribution to History: A New Witness from the Jerusalem Area from the Early Roman Period. *Cathedra* 160, 7-28 (Hebrew).
- Adler, Y. 2021. Ritual Purity in Daily Life after 70 CE: The Chalk Vessel Assemblage from Shu'afat as a Test Case. *Journal for the Study of Judaism* 52, 39-62.
- Bar-Nathan, R. 2006. *Masada: The Yigael Yadin Excavations 1963-1965: Final Reports. Vol. 7, The Pottery of Masada*. Jerusalem, Israel Exploration Society; The Hebrew University of Jerusalem.
- Bar-Nathan, R. and Sklar-Parnes, D. 2007. A Jewish Settlement in Between the Two Revolts. In J. Patrich and D. Amit (eds.), *New Studies in the Archaeology of Jerusalem and Its Region : collected papers I* [Hebrew], 57-64. Jerusalem, Israel Antiquities Authority; The Hebrew University of Jerusalem.
- Bar-Nathan, R. and Bijovsky, G. 2018. The Emperor Plowing: Cause or Effect? A Hadrianic Coin from Excavations at Shu'afat and the Foundation of Aelia Capitolina. *Israel Numismatic Research* 13, 139-150.
- Bar-Nathan, R. and Eisenstadt, I. 2013. The Ceramic Corpus from the Roman Estate at Jericho: Late 1st-Early 2nd Centuries C.E. In R. Bar-Nathan and J. Gärtner, *Hasmonean and Herodian palaces at Jericho : final reports of the 1973-1987 excavations. V, The finds from Jericho and Cypros*, 3-84. Jerusalem, Israel Exploration Society.
- Bar-Nathan, R., Terem, S. and Finkielstein, G. 2024. Trade and Administration in the Orine Toparchy after the Great Revolt in Light of the Finds from Shu'afat [Hebrew]. *Eretz-Israel* 35, 32-43.
- Bar-Nathan, R., Zilberbod, I., Landes-Nagar, A., Di Segni, L. and Taxel, I. 2020. Moza in the Early Centuries CE: On the Identification and Nature of Roman Colonia. In H. Khalaily, A. Re'em, J. Vardi and I. Milevski (eds.) *The Mega Project at Motza (Moza): The Neolithic and Later Occupations up to the 20th Century* (New Studies in the Archaeology of Jerusalem and Its Region Supplementary Volume), 351-380. Jerusalem, Israel antiquities authority.
- Berlin, A. M. 2002. Romanization and Anti-Romanization in Pre-revolt Galilee. In A.M. Berlin and J.A. Overman (eds.), *The First Jewish Revolt: Archaeology, History and Ideology*, 57-73. London-New York, Routledge.
- Berlin, A. M. 2006. *Gamla I: The Pottery of the Second Temple Period; The Shmarya Gutmann Excavations, 1976-1989* (Israel Antiquities Authority Reports 29). Jerusalem, Israel Antiquities Authority.

- Bouchnick, R. and Bar-Nathan, R. 2012. Bones as Evidence of Ethnicity of the Resident's of Shu'fat after the Destruction of the Second Temple. In E. Baruch, Y. Levin, and A. Levy-Reifer (eds.), *New Studies on Jerusalem—Proceedings of the Eighteenth Conference* [Hebrew, English abstract], 211-224. Ramat-Gan.
- Cohen-Weinberger, A. and Rosenthal-Heginbottom, R. 2019. Petrographic Analyses of Local and Imported Ceramic. In R. Rosenthal-Heginbottom. *Jerusalem, Western Wall Plaza Excavations II: The Pottery from the Eastern Cardo* (Israel Antiquities Authority Reports 64): 249-268. Jerusalem, Israel Antiquities Authority.
- Geva, H. 2010. Early Roman Pottery. In H. Geva, *Jewish Quarter excavations in the Old City of Jerusalem. Volume IV, The burnt house of area B and other studies. Final report : conducted by Nahman Avigad, 1969-1982*, 118-153. Jerusalem, The Israel Exploration Society : The Institute of Archaeology, Hebrew University of Jerusalem.
- HersHKovitz, M. 2005. The Pottery of the Late 1st and 2nd c. A.D. from the 1949 Excavations. In B. Arubas and H. Goldfus (eds.), *Excavations on the site of the Jerusalem International Convention Center (Binyanei ha'uma) : a settlement of the late First to Second Temple period, the Tenth Legion's kilnworks, and Byzantine monastic complex : the pottery and other small finds* (Journal of Roman Archaeology Supplement 60): 283-296. Portsmouth, Journal of Roman Archaeology.
- Israel, Y. and Erickson-Gini, T. 2013. Remains from the Hellenistic through the Byzantine Periods at the 'Third Mile Estate', Ashqelon. *'Atiqot* 74, 167-222.
- Katsnelson, N. 2007. Early Roman Glass Vessels from Judea—Locally Produced Glass? Preliminary Report. In J. Patrich and D. Amit (eds.), *New Studies in the Archaeology of Jerusalem and Its Region. Collected Papers 1*, 5*-11*. Jerusalem.
- Kowalewska, A. and Bar-Nathan, R. 2022. Bathhouses of Shuafat and the Emergence of Public Bathing in Iudaea. In Y. Gadot, Y. Zelinger, O. Peleg-Barkat and Y. Shalev (eds.) *New studies in the archaeology of Jerusalem and its region collected papers : Volume XIV*, 161*-234*. Jerusalem, Israel Antiquities Authority.
- Lapp, N.L. and Nickelsburg, G. W. E. 1974. The Roman Occupation and Pottery of the 'Arâq en- Na'Saneh (Cave II). In P. Lapp and N.L. Lapp (eds.), *Discoveries in the Wadi Dalia* (Annual of the American Schools of Oriental Research 41): 49-54. Cambridge, MA.
- Magness, J. 2005. The Roman Legionary Pottery. In B. Arubas and H. Goldfus (eds.), *Excavations on the site of the Jerusalem International Convention Center (Binyanei ha'uma) : a settlement of the late First to Second Temple period, the Tenth Legion's kilnworks, and Byzantine monastic complex : the pottery and other small finds* (Journal of Roman Archaeology Supplement 60): 69-191. Portsmouth, Journal of Roman Archaeology.
- Magness, J. 2009. The Pottery from the 1995 Excavations in the Camp F at Masada. *Bulletin of the American Schools of Oriental Research* 353, 75-107.
- Majcherek, G. 1995. Gazan Amphora: Typology Reconsidered. In H. Meyza and J. Mlynarczyk (eds.), *Hellenistic and Roman pottery in the Eastern Mediterranean : advances in scientific studies : acts of the II Nieborów Pottery Workshop, Nieborów, 18-20 December 1993*, 163-178. Warsaw, Research Center for Mediterranean Archaeology, Polish Academy of Sciences.
- Rapuano, Y. 2013. The Pottery of Judea between the First and Second Revolts. *Strata* 31, 57-102.
- Reynolds, P. 1997-1998. Pottery Production and Economic Exchange in 2nd Century Berytus: Some Preliminary Observations of Ceramic Trends from Quantified Ceramic Deposits from the Anglo-Lebanese Excavations in Beirut. *Berytus* 43, 35-110.
- Reynolds, P. 2004. Italian Fine Wares in First Century AD Berytus: The Assemblage from the Cistern Deposit BEY 006 12300/12237. In J. Poblome, P. Talloen, B. Raymond and M. Waelkens (eds.), *Early Italian Sigillata: The Chronological Framework and Trade Patterns (Proceedings of the First International ROCT-Congress, Leuven, May 7-8, 1999)*, 117-131. Leuven-Paris-Dudley, Mass.
- Reynolds, P. and Waksman, Y. 2007. Beirut Cooking Wares, 2nd to 7th Centuries: Local Forms and North Palestinian Imports. *Berytus* 50, 59-81.
- Rosenthal-Heginbottom, R. 2005. The 1968 excavations. In B. Arubas and H. Goldfus (eds.), *Excavations on the site of the Jerusalem International Convention Center (Binyanei ha'uma) : a settlement of the late First to Second Temple period, the Tenth Legion's kilnworks, and Byzantine monastic complex : the pottery and other small finds* (Journal of Roman Archaeology Supplement 60): 229-282. Portsmouth, Journal of Roman Archaeology.
- Rosenthal-Heginbottom, R. 2019. *Jerusalem, Western Wall Plaza Excavations II: The Pottery from the Eastern Cardo* (Israel Antiquities Authority Reports 64). Jerusalem, Israel Antiquities Authority.
- Rotroff, S. 1997. From Greek to Roman in Athenian Ceramics, In M. Hoff and S. Rotroff (eds.), *The Romanization of Athens : proceedings of an international conference held at Lincoln, Nebraska (April 1996)* (Oxbow Monograph 94): 97-116. Oxford, Oxbow books.
- Terem, S. 2016. *Jerusalem and Judaea in the First and Early Second Century C.E.: Continuity and Change in the Ceramic Culture*. Unpublished Ph.D. dissertation, Bar-Ilan University, Ramat Gan (Hebrew).
- Sklar-Parnes, D. A. 2005. Jerusalem, Shu'fat. *Hadashot Arkheologiyot: Excavations and Surveys in Israel* 117. <https://www.hadashot-esi.org.il/report_detail_eng.aspx?id=179&mag_id=110>
- Sklar-Parnes, D. A. 2006. Jerusalem, Shu'fat. *Hadashot Arkheologiyot: Excavations and Surveys in Israel* 118. <https://www.hadashot-esi.org.il/report_detail_eng.aspx?id=347&mag_id=111>
- Sussman, V. 2012. *Roman Period Oil Lamps in the Holy Land-Collection of the Israel Antiquities Authority* (BAR International Series 2447). Oxford, Archaeopress.
- Tal, O. and Bastos, T. 2012. Intentionally Broken Discus Lamps from Roman Apollonia: A New Interpretation. *Tel-Aviv* 39, 104-114.
- Terem, S., Cohen-Weinberger, A., Eirikh-Rose, A., Ben-Chelouch, R. and 'Ad, U. 2021. A Unique Terracotta Artifact from Moza Produced in a Military Roman Workshop. In Y. Zelinger, O. Peleg-Barkat, J. Uziel, and Y. Gadot (eds.), *New Studies in the Archaeology of Jerusalem and Its Region : collected papers XIV* [Hebrew], 143*-212*. Jerusalem, Israel Antiquities Authority.
- Vitto, F. 2011. A Roman-Period Burial Cave on Ha-Horesh Street, Qiryat Tiv'on. *'Atiqot* 65, 27*-61*.