

BOOK REVIEWS

HAZOR, Yigael Yadin. (Schweich Lectures for 1970.) O.U.P.; 1972; 211 pp.; 34 plates.

One might well expect that a single-volume survey of the Hazor excavations presented originally in the form of a series of lectures under the auspices of archaeologists who were not Palestinian specialists would be a paradigm of the original excavation reports. This expectation, fortunately, is not the reality, for, whilst the author repeats much of what is in the original reports there is here a good deal that is new.

Yadin presents some results of the series of excavations for the first time, and it is these, unpublished materials—the gate, the Solomonic city on the upper tell, the temples of MB II and LB I of area F of the lower tell which receive the most attention. Other temples which received but short preliminary treatment in Hazor III and IV—the Orthostats temple and other temples in area H are also given quite extensive treatment. At the end of the book are three appendices, with materials which came to Yadin's notice whilst the volume was in the press and were too late for inclusion in their proper place. One of these, concerning an accidental find shows that the casual discovery still has an important place even in a period of carefully controlled and organised digging.

The volume is an excellent exemplar of the adage that archaeology, on its own without textual evidence can only produce a catalogue of artifacts, building remains and occupation levels, and these catalogues need texts to provide the data to interpret them. Even so the interpretation may elucidate the text but can never confirm or deny it.

Realizing that the main interest of Hazor for Biblical archaeologists is the light it casts on the history of Israelite settlement Yadin deals with these problems quite extensively. He first details the various theories relating to the apparent contradiction between Joshua 11:10-13, and Judges 4, 5, and reminds us that in the opinion of many Biblical scholars the Israelite conquest was a slow process of attrition culminating in the conquest of the cities (only when urban pressures on the surrounding countryside meant that symbiosis was impossible and one or other had to dominate). Yadin shows that the city was destroyed twice within a short period and that the second destruction was followed by an Israelite settlement with no public buildings, no proper wall and only foundations for huts and tents, indicating a semi-nomadic type of establishment.

This settlement was iron age, and was to be dated to the same time as the Galilee settlements. Thus the infiltration of the Israelites in Galilee would appear to have been subsequent to the destruction

of Hazor. Yadin ascribes the two destructions appearing in the archaeological record, firstly to the campaign of Seti I, 1303-1290 B.C. for the destruction of IB, and for city IA, to c.1230 B.C., which would make the second destruction relate to Joshua's campaign. Yadin explains the Judges IV account by ascribing this to a later editor placing the background of the story to the Battle of the Valley of Jezreel.

In this conclusion he does little justice to the text and ignores some of his own preliminary observations. For the text of Judges IV says only, as Yadin notes, that Jabin reigned in Hazor and this could be a reference back to a past event. The city as an occupied site is not mentioned in Judges IV and there is no necessary connection between the King and his city. As Yadin himself noted (p.8) a previous King of Hazor 'Abdi Tirshi' may have been expelled from the city, just as Idrimi of Alalakh was expelled and forced to live with the Habiru. Jabin—or a successor bearing the same royal family name (p.5) may have found himself in just this case after the destruction of his city by Joshua, i.e., living with military friends led by one, Sisera. Thus the account can be readily reconciled with the archaeological data.

Yadin devotes one chapter to a summary of the results of the excavation of the lower city, firstly drawing attention to the enormous size of the city then turning to questions of chronology. Basing his conclusions on the excavation and on a text of Shamsi-Adad of Assyria which referred to MB. Hazor, Yadin indicates that the high and middle chronology of MB II have to be abandoned in favor of Albright's dating of 1728-1686 B.C. for the Shamsi-Adad/Hammurabi contemporaneity.

A final chapter surveys the whole later history of Upper Hazor after the building of the water system in the series of constructions by Ahab, in face of the rising northern menace. It is a pity that more attention was not given to the interpretation of Stratum VI of the upper city for this has interesting connotations for the nature of Israelite settlement after the Assyrian conquest, and was not interpreted in abundant detail in Hazor II.

All in all the volume is most valuable and one could only wish that others who have the responsibility for publishing excavation reports would favor their colleagues with so handy a single volume key to longer versions. There is little doubt that this will be a text much used by Biblical scholars.

—A. D. CROWN

THE HISTORY OF THE JEWISH PEOPLE IN THE AGE OF JESUS CHRIST (175 B.C.-A.D. 135), by Emil Schürer, revised and edited by Geza Vermes and Fergus Millar (organising editor Matthew Black). Volume I. T. and T. Clark, Edinburgh, 1973; pp. 614. £10.00.

Schürer's classic hardly requires introduction, having served for almost a century as an incomparable reference work on Jewish history, institutions and literature of the period 175 B.C.-A.D. 135. Originally conceived not as a personal synthesis but as a critical and objective presentation of all available evidence, it has been revised in the spirit of the original: bibliographies have been brought up-to-date, references have been modernised where necessary (e.g., the two numbering system for Josephus), quotations corrected and much new evidence drawn from archaeology, epigraphy, numismatics. One has only to think of the Qumran manuscripts and the Bar Kokhba documents to realise that any revision of Schürer could hardly have ignored such new evidence without fossilising a great classic. The text and notes have been adjusted to take account of the new evidence, but the work remains basically that of Emil Schürer. Pains have been taken to preserve the structure of the chapters and subdivisions (but not, of course, of the numbering of the notes), with the addition of only one whole section on the manuscripts from the Judaean Desert. A fresh English translation has provided the opportunity of integrating the new material smoothly, and the reader is not distracted with notices of variations from the original work. In other words, the revision has been undertaken, not in a spirit of antiquarianism, but with the practical purpose of making a century-old classic just as serviceable to the scholar of today.

Two more volumes are planned, the present volume containing Introduction, Part One and eight appendices. This reviewer finds the introduction, about one quarter of the whole, the most valuable portion of the work, with a summary description and bibliography for each of the auxiliary sciences and sources available to the historian of the period. Part One is the history proper, a masterpiece of orderliness and conciseness, again with each section headed by a bibliography. The appendices treat of peripheral but useful matters, such as the history of Chalcis, Ituraea and Abilene, of the Nabataean kings, the Seleucids, the Hasmonaean and Herodian families, the Jewish calendar.

The reviewer is forced back on the cliché "a must for every student of the period!"

—E.D.S.

UNDERSTANDING THE BIBLE THROUGH HISTORY AND ARCHAEOLOGY, Harry M. Orlinsky. KTAV, New York, 1972; pp. 292.

This is not the kind of book that calls for a detailed critical review. It fulfills quite adequately its purpose of introducing archaeological discoveries and historical theories to the general reader, using the structure of citing biblical passages on the right-hand page and giving an illustrated history on the left.

Instead, one would like to offer some thoughts, provoked by turning over its pages, on the lack of an educational hierarchy in the minds of some biblical scholars. Most of us working in the biblical field have frequent calls to lecture to the general public, whose appetite for news about the Bible is understandably great. Talking to Adult Education classes requires a simple and not very demanding technique: you skim the cream off, giving conclusions rather than building up a case with a mass of detail. And you do achieve something: by introducing them to examples of looking at the Bible from the outside, rather than from within, you put their feet on the long road of critical thinking.

But why do some practitioners in this field pretend to be more than they are? They teach the first steps only, and are valuable in that role. But why do they try to dress up their work as original scholarship? For instance, an academic writer quotes another writer because he is a greater authority than he on a particular specialty, and gives the source its full title to aid further research. But Orlinsky quotes for form's sake, as a meaningless ritual. He is trying to say in his introduction that the Bible is an important book (hardly a difficult thought). To say that, he quotes an equally unoriginal—and badly expressed—sentence from another writer ("The vast majority of all the books that have ever been published has been Bibles"). The quote is preceded by the full and very lengthy title of the source, and in eight lines of print nothing of value has been said to the general reader.

Such pretensions recur. The apology for the inadequate bibliography, due to a "publisher's deadline", shows a strange lack of discrimination about the genre of book it is. (The inadequacy extends to the point of quoting only the author's own articles on some key issues, without further references, but in any case it is hardly necessary to mention journal articles at all). When books are mentioned, their full details are included in the text rather than in footnote: this makes hard reading.

The book is mainly for Jewish readers, hence the quotation of the Bible in Hebrew as well as English, and its definition as the Old Testament only. A couple of chapters from Josephus,

in Whiston's translation, are placed at the end to bring the history up to 323 B.C. It would have been wiser to leave out the side-swipe at the New Testament on page 267 ("This concept (of vicarious suffering) was first applied to Isaiah 53 by the author of the New Testament Book of Acts (8.1ff—(sic)), and only then read back into the days of Paul, and Jesus, and finally—with a leap of over 600 years—Isaiah 53").

Useful for Bible classes, both Jewish and Christian.

—Barbara Thiering.

ARCHAEOLOGICAL ENCYCLOPEDIA OF THE HOLY LAND, edited by Avraham Negev. Weidenfeld and Nicolson, Jerusalem, 1972; pp. 354, 600 entries, 225 illustrations, 9 maps. \$A10.90.

At the outset it must be made clear that this compact volume is intended "primarily for the general reader". The specialist may lament its lack of bibliographies, its presentation of a single viewpoint on many controverted issues and its uneven emphasis reflecting the interests of the contributors. However, if he expects no more than a book of rapid reference, he will be pleasantly surprised at the mass of information at his finger-tips. His confidence will be strengthened by the list of twenty contributors, all active Archaeologists, mostly Israeli, e.g. Negev, Aharoni, Avi-Yonah, Biran, Rothenberg, but including Callaway and Dever.

Entries are chiefly under geographical names—identification of site, description of excavations, importance of finds. There are also general articles, e.g. Archaeology of the Holy Land, Archaeology: methods of research, Prehistory, as well as entries on specific aspects of life and customs of the peoples of Palestine up to the Arab conquest, e.g. Agriculture, Baths and bathing, Burial, Fortifications, Houses, Monasteries, Stone implements, Weapons and warfare, Writing materials. Additional aids include glossary, chronological chart of prehistory and historical events, information on ancient sources. Cross-references are indicated by an asterisk.

—E.D.S.