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Chapter 2, "The Joseph Novella: A Discourse-Linguistic Analysis" (pp. 33–212), presents a detailed analysis of the relevant clauses of Genesis 37 and 39–47, with tables offering the statistics of the various verbal forms in independent main clauses. Chapter 3, "The Narrative of David's Court: A Discourse-Linguistic Analysis" (pp. 213–427), analyzes 2 Samuel 9–20 and 1 Kings 1–2 from the same discourse analysis perspective as the Joseph Novella. Chapter 4, "Toward a Functional Approach to the Arrangement of Clauses in Biblical Hebrew Narrative" (pp. 428–82), makes the point that Heller's analysis as presented in the previous two chapters accounts "for every independent clause whether verbal or non-verbal, noting especially the different syntactical patterns... in addition to the normal aspectual connotations that the... forms imply,... in narrative, the differing verbal forms also play functional roles..." (pp. 428–29).

Turning to the conclusions, wayyiqtol clauses are the "backbone of the story line" (p. 481) equaling 79.2% of the total number of clauses in the narratives examined (p. 430), and "all Hebrew narrative prose is organized and through this organization the various shades and levels of meaning unfold" (p. 481). These are sound opinions based on accurate quantitative methods.

This well-researched tome concludes with an outstanding bibliography (pp. 483–91), in which I noted only one misspelling: the name of the great Polish linguist Jerzy Kuryłowicz (p. 487; also in the index of scholars, p. 493). Also the word diachronically is misspelled (p. 7).

A. S. K.


Caesarea Maritima has been a subject of intense interest to modern historians since the 1940s when systematic archaeological excavations began in the area. The city was founded by King Herod, the Jewish-Idumaean ruler who presided over a local Roman client kingdom in Palestine from 37 to 4 B.C. (The Roman senate appointed him in 40 B.C., but it took him three additional years to gain control over the territory.) Occupying the site of the Phoenician-Hellenistic port town of Straton Tower, Caesarea was a success story from the start. Herod’s practically limitless financial resources, personal inclination toward Greek-Roman culture, and
architectural aspirations, combined with a superb geographical location at the heart of the eastern Mediterranean seashore, resulted in a thriving metropolis.

Soon after its formation the city became the seat of the Roman praefecti; later, the emperor Vespasian (r. A.D. 69–79) elevated its judicial status to that of a colo- nia. After the destruction of Jerusalem in A.D. 70, the Romans established Caesarea as the provincial capital, a status it retained until the early eighth century, when the Umayyad caliph Suleiman moved the seat of the government to the newly built city of Ramla.

Eyewitnesses such as the first-century Jewish historian Josephus and the fourth-century local bishop and church historian Eusebius, have provided vivid accounts of Caesarea’s urban texture; they describe the customary orthogonal grid that traversed its landscape and an amalgamation of architectural gems—bathhouses, theaters, markets, palaces, temples, and above all a state-of-the-art harbor that adorned its space and sustained its prosperity. Like many coastal cities, Caesarea encompassed a colorful blend of nationalities and religions; Jews rubbed shoulders (and at times exchanged blows) with local hellenized Phoenicians, Syrians, Greek immigrants and merchants, Roman soldiers, and other dignitaries. Later, in the third and fourth centuries, a steadily growing Christian community hosted an important academy and library with scholars such as Origen, Pamphilus, and Eusebius transmitting their knowledge to flocks of students.

Predicatably, Caesarea has not been ignored by modern scholarship. The earliest archaeological excavations in the area date back to the 1940s, and later expanded into large-scale projects. The wealth of archaeological data that resulted combined with the abundance of literary sources (spanning six centuries and about the same number of ancient languages), has been used as the basis of two book-length studies, by Lee Levine (1975) and an album-format monograph by Kenneth Holum (published in 1988), as well as several collections of essays and hundreds of separate articles, a crop unmatched by any other ancient city in Palestine apart from Jerusalem.

The two books reviewed here partake of this long-lasting fascination with and focus on Caesarea, but due to their scholarly nature they should actually be seen as opening a new cycle, concentrating on the investigation of life in the city and its environs. The Greek and Latin Inscriptions of Caesarea Maritima by Lehmann and Holum, formerly student and teacher (in that order!), is the first inclusive publication of all Greek and Latin inscriptions from Caesarea Maritima discovered before 1992. (Recent excavations since then have yielded a few more texts that, owing to the publishing schedule of the current volume, were not included.) At the heart of their work (pp. 33–230), the authors provide a critical edition of 411 texts, over half of which have not been published before.

The authors abandon the traditional chronological framework of epigraphic publications, and arrange the material according to its urban setting. The reader can thus stride, in a sense, through the streets of Caesarea and encounter the inscriptions as if they were in situ. The book opens with an extensive introduction (pp. 1–32) that organizes the information stemming from the inscriptions according to various topics (army, religion, ethnicity, etc.), and discusses their significance and broader context. It concludes with a bibliography (pp. 257–66) synchronizing secondary items and inscriptions, ten indices (pp. 267–91), five additional lists that classify various types of information (pp. 291–92), and 171 plates of photographs (and occasionally also drawings) of all inscriptions.

Ramat Hanadiv Excavations by Hirschfeld (comprising his own work and that of another twenty contributors) shifts the focus from the city of Caesarea to its hinterlands. It is a comprehensive archaeological report of excavations that Hirschfeld conducted over fourteen years at two sites located at the northern edge of Caesa- rea’s municipal limits, some four to five miles north of the city—one, a fortified estate manor at Horvat 'Aqav, the other an elaborate fortress unit, including an aqueduct, a bathhouse complex, and a variety of agricultural installations at Horvat 'Eleg. In over seven hundred pages, the authors, most of whom were members of the archaeological team that Hirschfeld assembled, present and analyze the findings in their own areas of expertise, ranging from architecture and stratigraphy to pottery and glass, and from geography and literature to numismatics and metallurgy. Nothing is left out. The book offers hundreds of photographs, topographic maps, stone-by-stone plans of walls and loci, section drawings of buildings and artifacts, tables that summarize and compare the multitudes of pottery sherds and coins, isometric reconstructions, and even artistic drawings that recreate what the landscape would have looked like at the time.

Reading this book and absorbing its data, one feels transported to this relatively peripheral rural district of Caesarea Maritima and able to appreciate its life and material culture. Hirschfeld does not settle for merely reporting the findings of the dig, but embarks on a detailed, erudite discussion (pp. 679–735) of the nature of the sites and their function within the context of their Roman and Byzantine milieu (complementary in essence to the analysis Lehmann and Holum provide in their introduction relating to the inscriptions).

Each of these tomes represents the highest caliber of scholarly achievement. The limited scope of this review does not allow me to discuss the far-reaching implications that the data provided by Lehmann, Holum, and Hirschfeld have for numerous areas of study associated with the ancient world. Suffice to say that in an academic culture that often postpones the final publication of archaeological material—sometimes for decades—or neglects it altogether, these two volumes make the case
for the alternative. Hirschfeld is a well-known veteran in the struggle for vigorous, prompt, and high-quality publication of archaeological material, and his current volume joins an earlier, similar tour de force on the Roman Baths of Hammat Gader (1997). Lehmann and Holum's work is a most welcome addition to both historical and archaeological literature. All three authors deserve our utmost gratitude.

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