

resents status differentiation within Late Cypriot society. Finally, Keswani notes the apparent decline in explicit material consumption within the funerary arena in the latter part of the Late Cypriot period, possibly as a result of the development of alternative political and religious institutions for the performance of ceremonial display.

In the final chapter, Keswani draws all these strands together in a synthesis of the main developments of Bronze Age funerary practices on Cyprus from the Philia Culture phase to the end of the Late Cypriot period. These are contextualized within the wider socioeconomic and political developments witnessed on the island during this period. This represents a very important addition to Cypriot archaeology. It provides a very detailed analysis of the archaeological record, and the interpretation is grounded in archaeological theory. The book will be of great value to other scholars working in the field and to students of Cypriot and Near Eastern archaeology.

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The City of David: Revisiting Early Excavations: English Translations of Reports by Raymond Weill and L.-H. Vincent, Notes and Comments by Ronny Reich; Edited by Hershel Shanks. Washington, DC: Biblical Archaeology Society, 2004. xxxvi + 262 pp., 30 figures, 6 drawings, 39 plates, 2 maps, 4 photos. Cloth. \$149.95.

This work consists of a translation of sections of Raymond Weill's 1920 *La Cité de David: Campagne de 1913–1914* (a few introductory comments from Part I, all of Part II). It also contains translated excerpts from Vincent's 1912 *Jérusalem antique* (chapter IV on Zion, the City of David, and Warren's shaft) and *Jérusalem de l'Ancien Testament* from 1954–1956 (chapters XI and XIII on Hezekiah's tunnel and associated channels, and various tombs, but not including earlier chapters on Second Temple Jerusalem). Ronny Reich, who has excavated for so many years in Jerusalem, most recently along the eastern line of the City of David and sometimes in areas investigated by these early scholars, provides a chapter of archaeological commentary on Weill's work, assessing his finds in the light of subsequent discoveries and interpretations. Reich's commentary on Vincent's works is included in the margins of those chapters. Also included are an Editor's Foreword (H. Shanks), Introduction (Reich), and Obituaries of Weill (J. Vandier) and Vincent (W. F. Albright). While Weill's observations on the Theodotos inscription, pools/*miqvehs*, quarries, and wall fragments are significant, the focus of the material generally selected for inclusion in this volume is on the water systems of the City of David and its funerary remains.

There are several reasons why these translations of, in some cases, almost 100-year-old French site reports are

important. First, the data provided by these excavations are still important today. While cultural interpretations come and go, the hard data that excavations such as these uncovered are still valuable today (p. xxv). Second, as Reich notes (pp. xxv–xxvi), many of the works of scholars writing in French, Italian, Hebrew, and German at the dawn of the 20th century are less accessible today because relatively fewer scholars now thoroughly master all of these languages. Shanks also notes the often stilted and technical nature of the language then in use, which makes working through such writings today even more tedious (p. xvii; though I am sure that modern speakers of these languages could level the same charge against English texts of the same period). Finally, all the volumes excerpted have been long out of print, meaning that they are often not part of the collections of many small or newer libraries, let alone those of individual scholars.

Weill, like several other excavators in Israel at the dawn of the 20th century, was really an Egyptologist coaxed into working in Palestine. His excavations in Jerusalem were intended to test Clermont-Ganneau's thesis that the great southern loop in Hezekiah's tunnel was intended to avoid the area of the Davidic tombs roughly located in this area by the tradition in Nehemiah 3:16. The area he explored in 1913–1914 at the southeast corner of the City of David was purchased by Baron E. Rothschild for this purpose, and the project was financed by him as well. Weill believed that he had found evidence of the royal necropolis in the loop in his Tombs 1–3, but this is still a topic of lively debate today.

Reich, like a number of other scholars, discounts Weill's Tombs 1–3 as remnants of the Davidic necropolis. Rightly he notes that the rough-cut tunnels of Tombs 1–2 are nothing like the magnificent late Iron Age tombs in Silwan, Ketef Hinnom, or St. Étienne (pp. 135–36). He also notes what could well be later features in Tomb 1, such as triangular niches for lamps and cement (p. 137). While there are no doubt later additions/modifications to Tomb 1, it is crucial to evaluate it in terms of its original, fairly simple gallery form. This reviewer has elsewhere questioned whether comparing Weill's ostensibly tenth-century tombs with those of the eighth and later centuries is valid (Zorn in press). It is becoming increasingly clear that Davidic Jerusalem was more akin to a small, fortified (?) Late Bronze Age royal center than to the sprawling metropolis it became by the end of the Iron Age. David, in fact, may have selected Canaanite Jerusalem as his capital, rather than an Israelite town, so as to appear a legitimate king in the eyes of his non-Israelite subjects. Seen in this context, David's decision to be buried inside the city may reflect Canaanite customs, and, if so, he may have adopted a Canaanite style of burial, perhaps even usurping the tombs of his Canaanite predecessors. Elite tombs of the Late Bronze Age from the lower city of Hazor, in the form of tunnels with vaulted ceilings (one of the features Reich notes as a "late" phenomenon; p. 136), provide meaningful parallels to Weill's Tombs 1–2. Since only Tomb 1 was published in any detail, a new mapping and photographic survey of the area of Tombs 1–3 is much to be desired.

Despite my reservations on his dismissal of the “Davidic” tombs, Reich’s commentary will prove most helpful to those new to the study of Jerusalem in sifting through the data and theories/interpretations presented by Weill. Reich points out that Weill’s pools are really *miqvehs*, that what Weill reconstructed as a bastion and defensive lines outside the city wall are simply Iron Age house and terrace walls, that the round tower at the base of the excavations is probably a *columbarium*, and that the date of city wall M is still questioned: Hasmonaean, Byzantine, or both?

Vincent lived and worked in Jerusalem for almost 70 years from 1891 to 1960. This allowed him to witness personally virtually every excavation project in the city during that time. In the earlier half of his career, Vincent served as a scientific adviser to the expedition of the infamous treasure hunter Montague Parker (1909–1911). That allowed him unparalleled access, through Parker’s tunnels, to various subterranean features in the City of David. In chapter IV from *Jérusalem antique* (1912), Vincent assesses the Warren’s Shaft system as a possible candidate for the biblical *tsinnor* of 2 Sam 5:8. Reich’s comments here evaluate Vincent’s observations and theories in the light of his and Shukron’s excavations around the Gihon spring. *Jérusalem de l’Ancien Testament*, chapter XI (1954–1956), covers the other water channels and tunnels found in the vicinity of the Gihon spring, with summary material on the ‘Ein Rogel spring. Again, Reich’s notes place Vincent’s observations in the context of the recent work in the area. Chapter XIII provides support for Weill’s identification of Tombs 1–3 as Davidic tombs, with some additional observations on tombs found in the area of the Gihon spring, and across the Kidron Valley, including the so-called Tomb of Pharaoh’s Daughter.

As with many early excavation reports, Weill’s text is long on generalizations and often short on details; for example, there are no photographs or drawings of Tomb 3, or of any of the Judaeen pottery Weill claims to have found in pockets above bedrock (pp. 42–43). Likewise, none of the pottery found by Vincent was published. These shortcomings are a product of the era. Many of the original photographs and drawings are helpfully republished in this volume. One drawback is the relatively poor quality of the reproduction of Weill’s photographs. Very often the grid pattern left by the scanner used to reproduce them is all too apparent. The addition of color to Weill’s plates 1 and 3 helps in the understanding of Weill’s text, but often makes the already spidery and difficult-to-read elevations virtually impossible to decipher. The translation of Weill also faithfully reproduces the stilted quality of the original French, which can be a bit taxing, though is certainly better than a completely free translation.

Making selections of the works of two prominent early scholars available in English translations is a noble task, and for this we give our thanks to Shanks, Reich, and the translators and editors who labored over this project. Despite the small issues raised above, this is a work that all scholars interested in the study of Jerusalem will want to own and consult. Reich notes that the publication of

the rest of Vincent’s volumes is also a desideratum (and Weill’s as well, including the report on his post-World War I work at the southern tip of the City of David published in 1947), a sentiment to which this reviewer adds his support.

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***Judah and the Judeans in the Neo-Babylonian Period*, edited by Oded Lipschits and Joseph Blenkinsopp. Winona Lake, IN: Eisenbrauns, 2003. xii + 612 pp., 40 figures, 3 tables. Cloth. \$49.50.**

Three conferences have been held recently concerning Judah and Judaeans in exilic and post-exilic periods. The first, “Judah and the Judeans in the Neo-Babylonian Period,” was held at Tel Aviv University, May 29–31, 2001; the second, “Judah and the Judeans in the Persian Period,” was held in Heidelberg in the summer of 2003; and the third, “Judah and the Judeans in the Hellenistic Period,” was held in Münster during the summer of 2005. *Judah and the Judeans in the Neo-Babylonian Period*, edited by Oded Lipschits and Joseph Blenkinsopp, is the publication of the first of these three conferences, while *Judah and the Judeans in the Persian Period*, edited by Manfred Oeming and Oded Lipschits, appeared in the fall of 2005 from Eisenbrauns.