BOOK REVIEWS


The two seasons of excavations directed by Yadin at Masada lasted from October 1963 to April 1964 and from December 1964 to March 1965. A preliminary report on the first season was written by September 1964, and published in IEJ 15 (1965) 1-120 with 24 black and white end-plates. This was a clear, sufficiently detailed, locus by locus report. No such publication followed the second season. “Popular” comment in Yadin’s book Masada: Herod’s Fortress and the Zealots’ Last Stand (London: Weidenfeld and Nicolson, 1966) has had to suffice. Yadin’s article in the Encyclopaedia of Archaeological Excavations in the Holy Land (1977) was summary rather than innovative. The present reviewer ended the Yadin Memorial Lecture in London in October 1984 with an appeal that a team of scholars should produce Final Reports (Bulletin of the Anglo-Israel Archaeological Society [1984/5] 18). The specialised volumes on documents appeared in 1989, Netzer’s volume on structures and stratigraphy in 1991 (followed by brief but important summaries under “later research on Masada” in the New Encyclopaedia of Archaeological Excavations in the Holy Land Vol. 3 [1993] 985). Masada IV differs somewhat from Masada I-III in involving disparate “small finds” and ten different specialists. It deals with lamps (but pottery in general is reserved for Masada VI); textiles; basketry, etc.; wood; stone projectiles; the dating of a fragment of woolen textile associated with human skeletal remains.

Barag and Hershkowitz present the Lamps carefully and rather sumptuously. It is the fullest and most detailed technically of any Palestine site-report yet published. The forms are late Hellenistic, including the wheel-made, bow-nozzled, knife-pared “Herodian” lamp, which is the dominant form running through the 1st century CE (fine examples are given in colour pl. 2). In line with the maxim that most finds come from the last period of use of a locus and with coins and cruder structures added to the royal palaces and apartments most lamps are associated with the Zealots. A highly developed schema of types is elaborated, which is in fact an adaptation and correction of the notable work done earlier by Kahane (Atiqot 3 [1961] 135-9) and R.H. Smith (Berytus 14 [1961] 53-65 and BA 29 [1966] 2-27), though their typologies and chronologies are not discussed in any detail. The few stratified contexts (in the three
small palaces N. of the W. palace) support the assertion that most of the types are connected with the Zealot occupation: C III-VI, C VIII-IX and at least some, if not all, of the types with more than one wick-nozzle, C X-XIII; also the moulded “Herodian” types D I-VI. The early and “transitional” types of wheel-made Herodian lamp distinguished by Smith and Kahane are also so distinguished by Barag and Hershkowitz, and assigned a chronological significance formerly denied by Rosenthal and Sivan, Ancient Lamps in the Schloessinger Collection (Qedem 8 [1978] 80, with an excellent bibliography). I incline to agree with Barag and Hershkowitz, partly because of an independent study of the pottery-groups from the Jerusalem tombs, where type C I (brown wheel-made Herodian wares with broad rim and highly everted nozzle) is associated with spindle-bottles, sun-burst (radial) moulded lamps of type B II and the folded saucer-lamp of type A. Examples catalogued are all described, drawn and photographed; in addition four superb colour plates present the best examples of the commoner types and most of the rarer ones (B II, III, IV; C I, III, including no. 53 with a much redder clay, and the small lamp no. 55, which is intact, C V, the only two fine examples of a rare type; cf. from Nazareth: QDAP 1 [1931] pl. XXXIV, fig. 2, bottom left). A real surprise is the extent of the grey wares with black slip (sometimes without), nearly all of exempla nos 78-101, the forebears of moulded types D I-VI in terms of types, though at Masada all are to be associated with the Zealot occupation of 66-74 CE. No. 83, a complete grey-ware wheel-made Herodian lamp with loop handle from a stratified context in palace XIII (p. 8) is perhaps the finest example on colour pl. 3. Even these are outshone by the moulded “Herodian” types, both in black and white (nos 107, 111 covered with a glossy black slip and stamped with the potter’s name, Joseph, 113, 119, 120, 122) and on colour pl. 4. If the sample of 24 lamps from Masada which were subjected to neutron activation analysis is typical, the great majority are from Jerusalem; the sample included type D nos 109A, 111, 120, the last ornately decorated round the filling-hole with rosettes within a running-scroll, a local tradition in ornament rightly compared with Jerusalem tomb-facades, sarcophagi and ossuaries, even the internal dome of one of the S. gateways onto the Temple Mount (p. 70). Of course the attribution of so many of the types to the Zealots is a matter of probability; some may have belonged to members of the garrisons posted there by Herods or by Roman governors, the succession of prefects, procurators and legates. D.M. Bailey, who presents the imported lamps (nos 138-201), regards these as the ones to be associated with the garrisons on Masada up to 66 CE and finds that they mainly came from Italy (31 examples or more) or from Nabataeans (up to 14 possible examples). He too accepts the probability that the Zealots brought and used the local Judaean (“Herodian”) types (pp. 98-99). Type F is the final development of moulded “Herodian” wares: brown without slip, technically inferior but with a large range of fine decoration. Only few and poor fragments were