

Evidence for Urban Expansion at Iron Age Ta'yinat); Mark Ziese (Persistent Potters and the Dynamics of Resistance at Early Bronze Age Tell Taannek); Bethany Walker and Øystein LaBianca (MPP – Tall Hisban 2004: Preliminary Report); Randall Younker with Arthur Chadwick and Lawrence Turner (Report on the Utilization of the Z Maz GPS Survey System at Tall Jalul, 2004: A Quicker and More Accurate Way for Mapping and Drafting); Moise Isaac (The Politics of Textual Social Discourse in Karatepe Phoenician Inscriptions); Øystein LaBianca and Adam Fenner (Was Hisban a “Throne Village” During Ottoman Times ?); David Graf (New Nabataean Aramaic Inscriptions in the Hijaz); Theodore Burge (The Musical Vision of the Chronicler); Douglas Clark and Larry Herr (The 2004 Excavations at Tall al-'Umayri); Chang-Ho Ju (Cities and Tents: A Quantitative Study of the Iron Age Settlement and Society in the Dhiban Plateau); P. M. Michèle Daviau (Khirbat al-Mudayna: Iron Age Tower); and a poster session by Robert Bates (Making Pottery Drawings with a Computer and a Scanner).

At the annual meeting of the *Near East Archaeological Society* David Merling presented a paper on Issues of Apologetics in the Book of Joshua. (Paul J. Ray, Jr.)



Zadok Lecture

Early in October 2004 Ran Zadok, Professor of Mesopotamian, Iranian and Judaic Studies at Tel Aviv University in Israel, visited the Horn Archaeological Museum at Andrews. This visit was his third trip to Andrews University as part of an ongoing project of compiling a prosopography of several Mesopotamian temple cities in ancient Babylonia. This prosopography is based on several thousand published and unpublished cuneiform tablets in various museums throughout the world. Part of Dr. Zadok's project

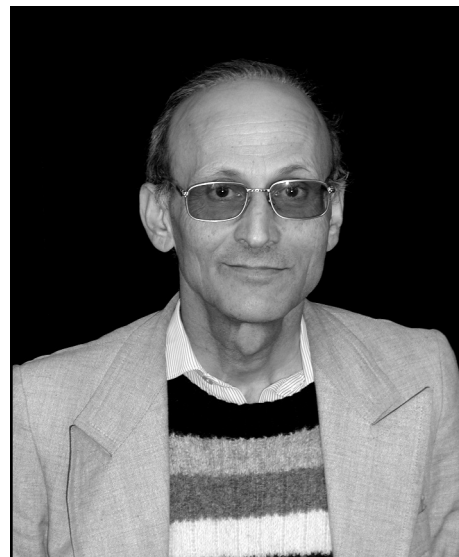
includes studying 70 of the 200 Neo-Babylonian tablets housed at the museum.

Along with his research, Dr. Zadok also presented a lecture entitled *The Earliest Diaspora: The Judeans in Babylonia and Their Neighbors* on Oct. 5. He began by reviewing the OT accounts of the Babylonian deportations: the first in 597 B.C. (including King Jehoiakin and 10,000 trade workers) and the second in 586 B.C. (when Jerusalem was destroyed and its urban elite sent into exile). These deportations resulted in a large Judean population settling for a time in Babylonia.

While this account is drawn primarily from biblical records, lesser known historical documents of the period can be found in cuneiform tablets originally found in royal and private archives. Unlike the continuous historical narrative of the OT account, these tablets consist of economic documents which allow us to reconstruct a profile of the activities of the Judeans in Babylonia from ca. 620-350 B.C. One important example consists of lists of food and clothing allowances issued to foreign rulers and notables, one list even including the name Jehoiakin, the imprisoned king of Judah.

During the period of the Babylonian deportations, Judean deportees settled in northern and central Babylonia. Several hundred Judean names appear on approximately 300 of the 50,000 tablets of the period, making this the largest extrabiblical pool of Judean names in existence. Even so, these documents are primarily from temple and private archives of Babylonians who kept records for other Babylonians. Foreigners, who did not write in cuneiform on clay tablets, but rather in Aramaic on perishable materials, are no doubt under-represented.

Judean names are identified by the consistent use of the theophoric element *YHW*, in cuneiform expressed as *IA-A-HU-U* and *IA-A-MA*. The gentilic “Judean,” however, is found only once as *Yahu.da.yu* in connection with King Jehoiakin. Almost all the recorded Judeans appear to be freemen who were settled by the authorities and subsequent-



Ran Zadok.

ly employed in the temple and private sector as tenants, shepherds and, and for the first time, fishermen.

Regrettably, extrabiblical information regarding the religious character of the exiles is rather limited in the economic records. Nevertheless, some details offer insight. None of the documents connected to Judeans seem to have been issued on the Sabbath or during other Jewish holy days, none contain oaths by pagan deities, and there is little evidence of Judeans marrying their daughters to the locals (although they seem to have taken local wives). The dramatic increase in Yahwistic names might also suggest a religious revival among the exiled Judeans of the period.

In conclusion, these cuneiform sources represent considerable evidence for the continuous presence of the exiles in Babylonia. The wider implications, according to Dr. Zadok, include a refutation of some of the more nihilistic notions (of Thompson and others) which claim that there was no Babylonian exile at all. On the contrary, the Babylonian economic tablets are an exceptional source for confirming the reality of the exile and presenting some possibilities for better understanding the nature of Judean life in Babylonia. (Mathew Grey)

