

A History of the Jewish People

*Edited by
H.H. Ben-Sasson*

A. Mamat
H. Tadmor
M. Stern
S. Safrai
H. H. Ben-Sasso
S. Ettinger

A HISTORY OF THE JEWISH PEOPLE

Edited by H. H. Ben-Sasson



HARVARD UNIVERSITY PRESS
CAMBRIDGE, MASSACHUSETTS

English translation © 1976 by George Weidenfeld and Nicolson Ltd

Copyright © 1969 by Dvir Publishing House, Tel Aviv

All rights reserved.

Eleventh printing, 1999

Library of Congress Catalog Card Number 75-29879

ISBN 0-674-39731-2 (paper)

Printed in the United States of America

Illustrations

Between pages 212 and 213

- 1 A clay figurine representing a vassal of the king of Egypt, from the eighteenth century BCE.
- 2 A stone stele and altar at the high place of Gezer from the middle Canaanite period (1600 BCE).
- 3 A pottery mask from Hazor dating from the late Canaanite period (fourteenth to thirteenth century BCE).
- 4 A fortified Canaanite city in an Egyptian relief from the reign of Seti I (c. 1300 BCE).
- 5, 6 The victory stele of Pharaoh Merneptah (from Thebes, c. 1220 BCE), which mentions the name of Israel for the first time in an extra-biblical source.
- 7 Jehu, king of Israel, submitting to Shalmaneser III, king of Assyria, in a relief on the 'Black Obelisk' of Shalmaneser from Calah (Nimrud).
- 8 The archaeological excavations at Gibeon uncovered a water pool (probably from the period of the united monarchy) with a staircase leading down into it.
- 9 An ivory plaque decorated with the figure of a sphinx (cherub) from the royal palace at Samaria.
- 10 A woman looking out of a window – a common motif in Phoenician art – depicted on an ivory plaque from the royal palace at Samaria.
- 11 Sennacherib, king of Assyria, seated on a throne while the captives of Judah are brought before him (701 BCE) on a relief from Sennacherib's palace at Nineveh.
- 12 Fragments of Sargon's victory stele set up in Ashdod after the abortive rebellion of 712.
- 13 The Siloam Tunnel (about 500 metres in length) leading the waters of the Gihon Spring to the Siloam Pool.
- 14 The 'Siloam Inscription', which relates the story of the cutting of the tunnel.
- 15 A coin bearing the name of the province 'Yahud' (Judea) from the fourth century BCE.
- 16 A deed from Elephantine, written on papyrus, folded, tied and sealed.
- 17 A silver ladle and bowl from the period of Persian rule in Palestine found at Tell Far'ah in the western Negev.
- 18 Coins of the Hasmonean dynasty: Alexander Jannai and Mattathias Antigonus.
- 19 An aerial view of the fortress of Masada, including Herod's palace in the left foreground.

- 20 A relief on the arch of Titus in Rome, erected to commemorate the victory of Rome over the Jews, showing Roman soldiers carrying off the Temple's holy objects to a Roman shrine in a victory parade.
- 21 An inscription of the Roman governor Pontius Pilate (26–36 CE) discovered in Tiberius' temple at Caesarea.
- 22 A letter from Bar Kokhba to Yeshua ben Galgula threatening to place him in fetters if he does not obey an order.
- 23 Two coins of the Bar Kokhba period, the larger one (a silver tetradrachma) showing the façade of the Temple and a *lulav* and *etrog*, the smaller one (a silver dinar) showing a harp and the inscription 'Simeon'.
- 24 One of the many catacombs with decorated stone sarcophagi at Beth-shearim, in the Galilee, from the Talmudic period.
- 25 The remains of the synagogue in Capernaum, on the shore of the Sea of Galilee, which was used during the second to sixth centuries CE.
- 26 Wall frescoes uncovered during archaeological excavations of the synagogue at Dura Europos in Syria.

Between pages 564 and 565

- 27 Part of a business letter from the eighth century written in Persian in Hebrew characters, found during excavations in east Turkistan.
- 28 An eleventh-century wooden door, with sixteen carved panels, from the Ezra Synagogue in Fostat, Egypt, in which (according to tradition) the Rambam worshipped.
- 29 Caricature of a Norwich Jew on the ramparts of the local castle (1233), from the Public Record Office.
- 30 This entry of the Forest Roll of Essex, England, includes the earliest dated sketch of a mediaeval Jew (1277).
- 31 A Christian depiction of the Jewish slave trade. A bishop is redeeming manacled Christian slaves from Jewish merchants in a bronze relief from the door of the church in Gniezno, Poland (twelfth century).
- 32 A capital from the monastery of San Martin in Fuentidueña, Spain, from the second half of the twelfth century.
- 33 A 'Synagogue' sculpture from the Trier Church (c. 1250).
- 34 Hannah and her seven sons before their tormentors, among the symbols of *kiddush hashem*, from a Hebrew Prayer Book (fourteenth or fifteenth century) in the Hamburg Library.
- 35 The burning of Jews (1349) in an illumination from a chronicle written on the Black Death between 1349 and 1352.
- 36 An illuminated Bible manuscript page written in Burgos, Spain (1260).
- 37 The wall carvings and stained-glass windows of the fourteenth-century synagogue in Toledo, which became the Il Transito Church after the expulsion of the Jews from Spain.
- 38 View of the exterior of the Altneuschul in Prague, built during the last third of

the thirteenth century. Next to it is the meeting place of the Jewish community, used towards the close of the Middle Ages.

- 39 The receiving of the Torah at Mount Sinai in the view of Hasidei Ashkenaz, in an illumination from a manuscript of the Pentateuch executed in Regensburg at the beginning of the fourteenth century.
- 40 Jews sucking and embracing 'the Jewish swine', the hateful caricature of the Jew, in a wood relief on a chair rest in Cologne Cathedral (fourteenth century).
- 41 The Four Sages in conversation in Bnei Brak, actually a portrait of mediaeval Jewish sages, in an illumination of the Erna Michael Haggadah, Israel Museum.
- 42 The expulsion of the Jews from Frankfurt (1614), following the riots against the Jews there, shown in an etching from a historical chronicle written in 1642.
- 43 The veneration of Shabbetai Zevi by the Jews of Smyrna from a late-seventeenth-century travel book.

Between pages 948 and 949

- 44 A seventeenth-century etching of the Portuguese Synagogue in Amsterdam.
- 45 A portrayal of Rosh Hashanah in the Portuguese Synagogue in Amsterdam in a book on religious ceremonies by Bernard Picart (1673–1733).
- 46 A nineteenth-century etching of the Street of the Jews in Frankfurt on Main.
- 47 A wooden synagogue from Zabłudnow, Poland, built in the seventeenth century.
- 48 An early nineteenth-century lithograph of Jewish children in Poland.
- 49 Two medallions with anti-Jewish themes; (left) Suess Oppenheimer, a court Jew (1738) and a Jewish grain merchant (1694).
- 50 A ceremonial assembly of the Great Sanhedrin, which met by order of Napoleon in Paris in 1807 and constituted rabbis from France and Italy.
- 51 A sermon in a Christian church that the Jews of Rome were forced to attend depicted in an etching from 1826.
- 52 A portrait in oil of Lord Rothschild, the first Jewish peer, by B. S. Marks.
- 53 'Your purse or the whip!', a caricature on the exploitation of Russian Jewry by Tsar Nicholas I in a lithograph by Honoré Daumier (1885).
- 54 A French caricature of Alfred Dreyfus.
- 55 A settlement of Zionist pioneers, Ein Harod, in the Jezreel Valley, in the 1920s.
- 56 Agricultural workers in an area called Shekhunat Borochoy, which is now part of urban Tel Aviv.
- 57 A poster published soon after the Russian Revolution condemning anti-Semitism.
- 58 Judah Magnes (the university's first rector), Lord Balfour and Dr Chaim Weizmann at the opening of the Hebrew University in Jerusalem (1925).
- 59 An etching and aquatint entitled 'Vorletzte Station' by the contemporary artist Leo Haas, depicting the deportation of Jews to concentration and death camps by the Nazis.
- 60 Jews in Vienna being forced to wash the streets after the *Anschluss* in 1938.
- 61 The surrender of members of the Jewish resistance after the fall of the Warsaw Ghetto.

- 62 A tent camp, complete with gardens, set up to house temporarily new immigrants to Israel in 1948–9.
- 63 A camp of tin huts built outside Tiberias to house immigrants to Israel during the years of mass immigration in the early 1950s until permanent housing could be provided.
- 64 Jewish soldiers on their way to Jerusalem to break the siege of the city in 1948.
- 65 A pro-Israel rally in front of the United Nations organized by American Jewish organizations in the autumn of 1974.

Photographic Acknowledgements

The publishers wish to thank the following institutions and individuals for their permission to use the photographs reproduced in this book: Musées Royaux d'Art et d'Histoire, Brussels, 1; Hebrew Union College, Jerusalem, 2; Professor Yigael Yadin, Hazor excavations, 3; Staatliche Museen von Berlin, 4; Cairo Museum, 5, 6; Trustees of the British Museum, 7, 11, 27; University Museum, Philadelphia, 8; Israel Department of Antiquities and Museums, 9, 10, 12, 13, 17, 21; Archaeological Museum, Istanbul, 14; Israel Museum, Jerusalem, 15, 22, 23, 28, 39, 41, 44, 45, 46, 47, 48, 49, 51, 55, 56, 59; Brooklyn Museum, N.Y., 16; Kadmon Museum of Numismatics, Ha'aretz Museum, Tel Aviv, 18; Nir Bareket, 19; Scala, Florence, 20; David Harris, 24; Werner Braun Archive, 25; Yale University, 26; Public Record Office, Norwich, 29; Public Record Office, Essex, 30; Bildarchiv, Marburg, 31, 40; The Metropolitan Museum of Art, The Cloisters Collection, on loan from Spain, 32; Bischöfliches Museum, Trier, 33; Staats- und Universitäts-Bibliothek, Hamburg, 34; Bibliothèque Royale, Brussels, 35; National and University Library, Jerusalem, 36, 50; Foto-Mas, 37; Jewish Museum, Prague, 38; T. Kollek Collection, 43; National Portrait Gallery, London, 52; Bibliothèque Nationale, Paris, 54; Hulton Picture Library, Radio Times, 58; Yad Vashem, Jerusalem, 60, 61; Anna Rivkin-Brick Collection, Keren Hayesod, Jerusalem, 62, 63; Robert Capa/Magnum, 64; UPI, 65.

Contents

PART I

Origins and the Formative Period

A. Malamat

1 Introduction	3
2 Canaan – Before and During the Israelite Conquest	10
3 The Dawn of Israel	28
4 Conquest and Settlement	47
5 The Period of the Judges	67
6 The Struggle Against the Philistines	80

PART II

The Period of the First Temple, the Babylonian Exile and the Restoration

H. Tadmor

7 The United Monarchy	91
8 The Period of the Two Kingdoms	110
9 The Decline, Rise and Destruction of the Kingdom of Israel	124
10 Judah from the Fall of Samaria to the Fall of Jerusalem	139
11 The Babylonian Exile and the Restoration	159

PART III

The Period of the Second Temple

M. Stern

12 Palestine Under the Rule of the Hellenistic Kingdoms	185
13 The Social and Governmental Structure of Judea Under the Ptolemies and Seleucids	191
14 The Decrees Against the Jewish Religion and the Establishment of the Hasmonean State	201
15 The Hasmonean State	217
16 The Political and Social History of Judea Under Roman Rule	239
17 The Jewish Diaspora in the Second Temple Era	277
18 Religion and Literature	282
19 The Great Revolt	296

PART IV

The Era of the Mishnah and Talmud (70–640)

S. Safrai

20	The Characteristics of the Era	307
21	The Jews in the Land of Israel (70–335)	314
22	From the Roman Anarchy Until the Abolition of the Patriarchate (235–425)	343
23	From the Abolition of the Patriarchate to the Arab Conquest (425–640)	357
24	The Lands of the Diaspora	364

PART V

The Middle Ages

H.H. Ben-Sasson

25	Introduction	385
26	Diaspora Configuration and Jewish Occupation Patterns at the Beginning of the Middle Ages	393
27	Effects of Religious Animosity on the Jews	403
28	The Flowering of Centralized Leadership and the Rise of Local Leadership	421
29	Jewish Social and Cultural Life Until the End of the Eleventh Century	439
30	The Status and Economic Structure of Jewish Communities, 1096–1348	462
31	Changes in the Legal Status and the Security of the Jews	477
32	Leadership by Local Institutions and Scholars	490
33	Social Life and Cultural Achievement	517
34	The Collapse of Old Settlements and the Establishment of New Ones, 1348–1517	561
35	Popular Pressure Against the Status of the Jews	574
36	Jewish Autonomy from the Black Death to the Reformation	593
37	Spiritual and Social Creativity	612
38	Jewish Settlement and Economic Activity in the Sixteenth and Seventeenth Centuries	628
39	Changes in the Legal and Social Status of the Jews	646
40	Autonomy: Institutions and Trends	659
41	The Social Ideals of Jewry at the End of the Middle Ages	691

PART VI

The Modern Period

S. Ettinger

42	Introduction	727
43	Migration and Economic Activity in the Seventeenth and Eighteenth Centuries	733
44	The Attitude of European Society in the Seventeenth and Eighteenth Centuries	741
45	Legal Status in the Absolutist States and During the French Revolution	750
46	The Internal Struggle in East European Jewry	764

47	The Jewish Community in Western and Central Europe	777
48	Demographic Changes and Economic Activity in the Nineteenth Century	790
49	The Struggle for Emancipation in Western and Central Europe	800
50	The Struggle for Emancipation in Eastern Europe	813
51	Integration into the Non-Jewish World in the Nineteenth Century	825
52	Ideological Changes in Jewish Society in the Nineteenth Century	834
53	The New Patterns of Jewish Organization in the West in the Nineteenth Century	847
54	The Failure of Emancipation, the Struggle for Survival and National Rebirth (1881–1948)	853
55	Demographic Changes and Economic Activity at the End of the Nineteenth and Beginning of the Twentieth Centuries	859
56	Modern Anti-Semitism and the Appearance of Anti-Semitic Parties	870
57	Anti-Semitism as Official Government Policy in Eastern Europe	881
58	The Growth of the Jewish National Movement and the Burgeoning of Independent Political Activity	891
59	The Socialist Movement Among Jews Before the First World War	908
60	The Growth of the Jewish Centre in Palestine Before the British Occupation	915
61	The Growth of the New Jewish Culture: the Strengthening of Ties Between Jewish Communities and Their Increasing Role in Gentile Society	927
62	New Trends in the Development of the Jewish People After the First World War	939
63	Jews as a National Minority in East and Central European Countries Between the Wars	949
64	Soviet Jewry Between the Wars	964
65	American and West European Jewry Between the Wars	979
66	The Zionist Movement and the 'National Home' Between the World Wars	989
67	The Second World War and the Holocaust	1017
68	The Struggle for Independence and the Establishment of the State of Israel	1040
69	The Diaspora After the Second World War	1063
70	The Consolidation of the State of Israel	1075
	<i>Bibliography</i>	1097
	<i>Index</i>	1124

PART I

Origins and The Formative Period

Abraham Malamat

Introduction

The People and Its Land

The early history of the Israelites was not confined to the borders of Palestine alone but was connected by numerous strands to the ancient Near Eastern lands lying to the north, north-east and south-west. On one flank stretched Mesopotamia, land of the Hebrews' origins, and centuries later of Israelite setbacks. For when Assyria and Babylonia eventually deprived them of national independence, the leading citizenry of the kingdoms of Israel and Judah established there a large centre of exile, from which a revitalized nation later emerged. On the other flank lay Egypt, the land of the Nile, which for generations offered a refuge for the Hebrew tribes and served, together with the bordering Sinai Peninsula, as a crucible for the maturation and consolidation of the people of Israel.

Although the history of the early Hebrews may be traced across this broad geographical expanse, it was not until the nation was ensconced within its own Promised Land – 'a pleasant land, a goodly heritage of the host of nations' (Jeremiah 3:19) – that its national image and historic activity became crystallized. The bond between the people and their spiritual mission, as well as their affinity to the Holy Land, became sanctified in the people's consciousness as a supreme religious ideal. It shaped the entire corpus of their national and religious values, set the Israelites apart from other nations and served as their expression of selfhood. Thus emerged the national synthesis to which they aspired and which, even after its disintegration, continued to be cherished in the heart of the nation as a source of inspiration and vitality throughout the long and wearisome years of exile, a strength stemming largely from the notion of their being a Chosen People belonging to a Promised Land.

The migration from their ancestral home to the Promised Land and the tribulations of their subsequent wanderings there as aliens remained ever present in the nation's memory. Indeed, according to biblical concept, a people's right to a particular land is not to be justified by its birth within the borders of that land but solely by the privilege granted by Divine Will, which determines the boundaries of nations, bequeathing lands to some and uprooting others from their abode, all as part of a master plan based on moral considerations. Here, then, was a concept that placed history in a more dynamic context.

The relationship between Israel and the Holy Land was determined by the Lord's

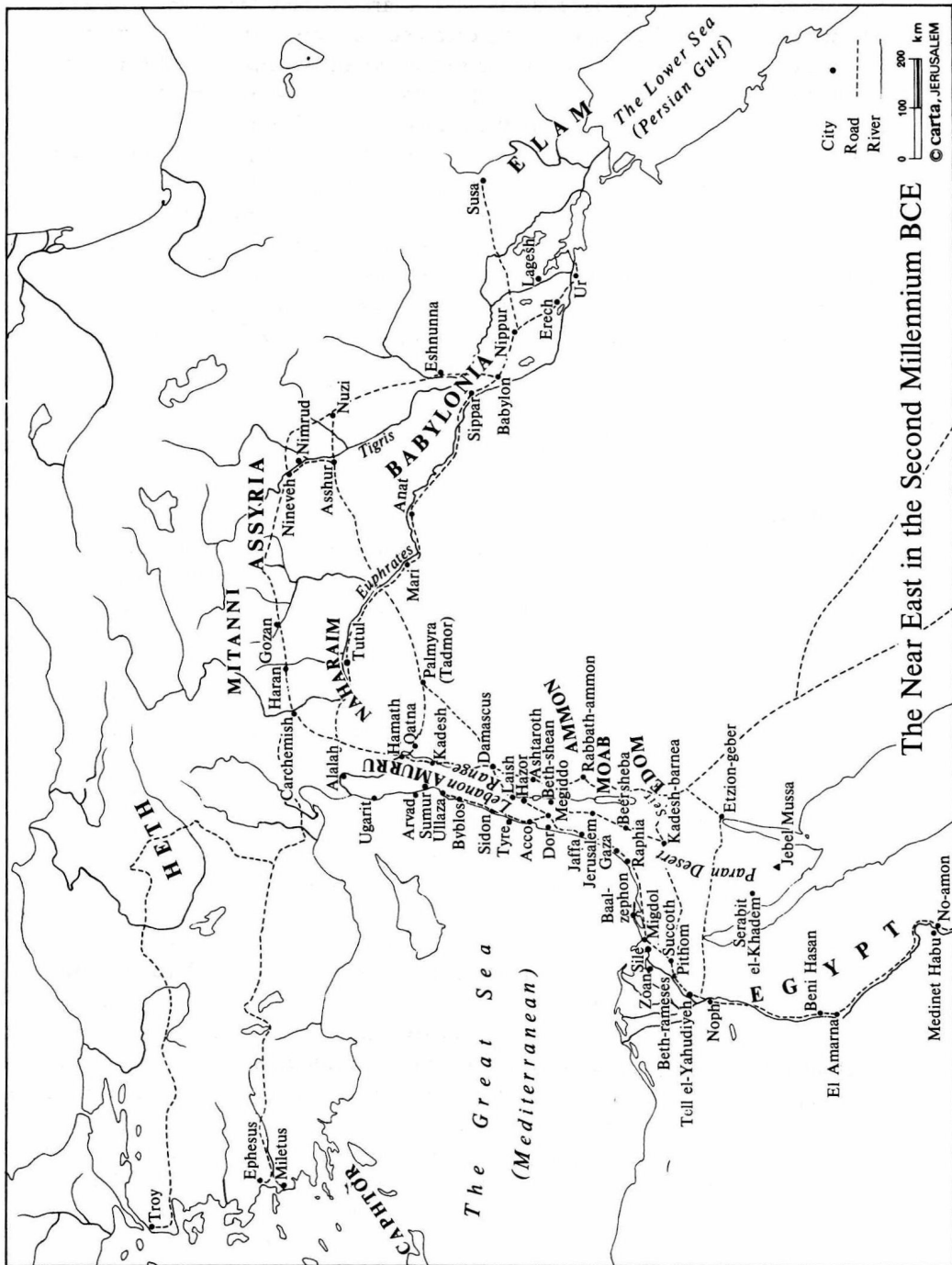
command to Abraham, the first of the Patriarchs, 'Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee' (Genesis 12:1). Abraham's obedience to this command marked a turning-point in the history of civilization and the inauguration of an historical process whose culmination still remains to be seen. It transformed the land of Canaan into the Land of Israel, engendering that complex relationship between Israel and the indigenous peoples of Canaan. It is true that originally (in the second millennium BCE) Israel was a negligible factor within the over-all play of powers in Canaan. With the passage of time, however, Israel gained in strength until, by the final quarter of the second millennium, it played a decisive role. Within the next thousand years, Israel determined the history of the area. Eventually Israel became recognized as a people who had exerted an influence on human history out of all proportion to its numerical size or to the area or natural wealth of its land.

Palestine Among the Lands of the Ancient Near East

The land that experienced the vicissitudes of Israelite history during the biblical period was a narrow strip some 130 kilometres wide at the most, bounded by the Mediterranean Sea on the west and the Arabian Desert on the east. It is located at the south-western extremity of a series of lands stretching like a crescent from the Persian Gulf to the Sinai Peninsula. This area is known as the Fertile Crescent, a term that aptly expresses its geophysical superiority to the Arabian Desert and the encompassing barren heights. To the south-west of Palestine is the productive Nile Valley and the intervening Sinai Peninsula, while to the north the country constitutes a physical extension of Syria. Syria and Palestine comprise a geographical entity of sorts – and, to a lesser degree, an historical unit – extending from the bend of the Euphrates to the 'River of Egypt' (the present-day Wadi el-Arish), a region referred to in cuneiform sources from the seventh century on as *ēbir nāri*, 'beyond the [Euphrates] river'. Palestine thus constituted a bridge or corridor joining Asia and Africa. The Mediterranean to the west and the desert fringes to the east served as a window onto the Aegean world and onto the nomadic tribes of the Arabian Desert, respectively. Palestine, moreover, actually nestled between two seas, for the Gulf of Eilat in the south-eastern corner provided access to the Red Sea and thence to the lands washed by the Indian Ocean.

This geographical location at an intersection of the ancient world gave rise to turbulent changes in the destiny of the land's inhabitants. It left its impress on all aspects of life, spiritual and material, economic and demographic, and affected most of all the political and military spheres.

From the cultural viewpoint the country was primarily exposed to continued influences emanating from the oldest centres of civilization in the Near East – Mesopotamia and Egypt – centres that had emerged into prominence towards the end of the fourth millennium. Moreover, the cultural forces of Anatolia also penetrated into Palestine via Syria, as did those of the Aegean Basin, sweeping in from the west specifically in the Mycenaean phase. These major cultures of the day often came into conflict there, but even more frequently clashed with the various local



The Near East in the Second Millennium BCE

cultures, foremost among these being that of the Canaanites. At times, however, symbiosis was attained. The net result was the engendering on the soil of Palestine of a dynamic spiritual and material creativity that expressed itself in continual change and renewal and never lapsed into tranquil passivity.

Palestine and Syria, in their dual capacity as areas of transit and junction, served as a nodal point for a complex of intersecting roads. On the one hand were the trade caravans plying the international transport routes between the Nile Valley and the Euphrates, as well as Asia Minor. There were also the caravan routes extending further afield to Arabia and even to the land of Sheba and the sea lanes leading towards busy seaports, notably those of Phoenicia. The commercial significance of Syria and Palestine, however, did not lie solely in their role as lands of transit – a circumstance exploited to the full by their inhabitants – but lay also in their various natural resources. Pre-eminent among these were the forests, the cedars of Lebanon in particular. The timber from these forests was in great demand among the rulers of Mesopotamia and Egypt, where such essential material was lacking, and its import became a matter of personal prestige. Canaan was famed as the land of the seven species – wheat, barley, grapes, figs, pomegranates, olives and honey (Deuteronomy 8:8) – and these blessings of nature find expression both in ancient Egyptian accounts (the Sinuhe tale of the twentieth century BCE) and in lists of goods destined for export to Egypt (see, *e.g.*, page 15) and to Mesopotamia, as witnessed by the Mari documents (on these texts see pages 37ff.).

Geopolitical Factors

Throughout the ages Palestine and Syria constituted a challenge to the rulers of the ancient Near Eastern powers, as hegemony over these areas ensured both economic and political advantages of the first order. As a result, these lands were caught up for lengthy periods in repeated struggles between various nations intent on subjugating them, and they enjoyed relatively few periods of tranquillity or autonomy. Thus the region west of the Euphrates was a bone of contention between Egypt and the continually changing powers to the north and north-east. Command over the region was essential to these monarchies, primarily in order to establish their status as international powers or full-fledged empires. Without such control they were relegated to a purely local framework, whether in Africa, Mesopotamia or Asia Minor. In addition, Palestine was strategically important as a bridge-head, and its conquest was a prerequisite for any attack by one power upon another. It is not surprising, therefore, that Palestine and Syria served as international battle-grounds more often than any other area in the ancient world. In addition, there were stubborn enemies to the east and west, in the form of desert marauders and seafaring peoples. However, these could not compare in sheer power to the mighty forces that had come into being beyond the northern and southern frontiers.

In the geopolitical sense, then, Syria-Palestine found itself caught between the imperial or political forces to the north and south whose ambition it was to gain control of the region's routes. These geographically opposed powers differed appreciably in the degree of their internal uniformity and stability and in the extent

of their physical and demographic intervention in the affairs of Palestine. Throughout the biblical period there lay south of Palestine a single country with a single people inhabiting it – namely, Egypt. There was, true enough, a succession of dynastic changes among the rulers there, as well as differences in their degree of aggressiveness. Palestine and extensive portions of Syria suffered from Egypt's heavy hand during the Twelfth, Eighteenth, Nineteenth and Twentieth Dynasties – that is, throughout the second millennium – as well as from attempts at renewed conquest by the Twenty-second and Twenty-sixth Dynasties during the following 500 years. Yet never once during all these conquests was any attempt made to settle an Egyptian populace within Palestine.

The relative uniformity of Egypt in ethnic and political composition was in decided contrast to the regions north of Palestine, which presented a patchwork of peoples and states, several entering upon the stage of history at one and the same time, others following upon each other in rapid succession. Unlike the south, this northerly area had, throughout the ages, sent massive population groups into Syria and Palestine, thereby altering the character of these lands. Archaeological finds in Palestine have made it possible to distinguish an influx of population from the north during the latter part of the fourth and the early third millennia and once again during the twenty-fourth century (the so-called *Beth-yerah* culture). For the period of the second millennium, historical sources bear additional witness to incursions from the north. It was at the turn of the third and second millennia that the country was flooded with West Semitic tribes (known to scholars as Amorites), followed by Hurrians and even some Indo-Aryan elements. Finally, at the end of the second millennium, Syria and northern Trans-Jordan were infiltrated by Aramean tribes and Syria – and to a lesser extent Palestine – by Anatolian elements as well. Every power that rose in the northern regions made attempts to occupy parts of Syria or to deepen its penetration there. It was not until the first millennium, however, that any ventured as far south as Palestine proper, when the empires of Assyria, Babylonia and Persia extended their conquests into that country, thereby impeding any reversion to Egyptian hegemony.

The military history of Syria and Palestine represents, on the one hand, a continuous chain of conquests and oppression directed by the various powers against the local population. On the other hand, struggles were being waged simultaneously among the would-be conquerors, each aiming to enhance his own power status. It is apparent that these international squabbles and the 'cold war' being waged by the powers created an atmosphere of political and economic insecurity in Palestine. The recurring campaigns of subjugation and plunder sapped the country's vitality and natural resources. A side effect of this rivalry among the various powers of the day and of their struggle for hegemony was a series of severe disputes among the local forces within Syria and Palestine, which in any case had previously been at loggerheads with each other. It is a picture that emerges with decided clarity in the second half of the second millennium, at the time of the clash between Egypt and the Kingdom of Mitanni and, subsequently, the Hittites, when Syria-Palestine was broken up into scores of diminutive kingdoms. But severe differences also erupted during the second quarter of the first millennium, this time among the people of