

Geraty, Lawrence T., and Larry G. Herr, eds. *The Archaeology of Jordan and Other Studies*. Berrien Springs, MI: Andrews University Press, 1986. 716 pp. \$49.95.

This collection of essays on biblical studies and archaeological work in Jordan and other parts of the Near East is dedicated as a *Festschrift* to Siegfried H. Horn, Professor Emeritus of Archaeology and History of Antiquity at Andrews University. The size of the volume and the great number of eminent scholars—a total of thirty-three, among whom are W. F. Albright, Crystal M. Bennett, Frank Moore Cross, Mitchell Dahood, William G. Dever, John S. Holladay, Jr., Ute Lux-Wagner, George E. Mendenhall, James A. Sauer, and William H. Shea—who have contributed to this book are only a small indication of the general respect in which Horn's scholarship is held. In a more limited way, the book touches on the impact Horn has had in inspiring young students to pursue advanced work in archaeology and in becoming involved in the fieldwork of the discipline.

There are twenty-eight essays in five groupings. The first essay, by Lawrence T. Geraty and Lloyd A. Willis, is a thumbnail sketch of the history of archaeology in Transjordan. As an historical outline of archaeological investigation in Transjordan, the essay is quite useful. However, its value is somewhat diminished by the fact that work done during the six years prior to publication is absent. In this respect, the first essay typifies much of the rest of the book. This is the most serious drawback of an otherwise excellent collection of essays. The notation in the preface that the book is nearly a decade overdue only calls attention to the greater contribution it would have made had it been published earlier. It is also unfortunate that a collection of such fine essays dedicated to a man of Siegfried Horn's stature should be beset with so many editorial and printing errors.

The five sections of the book are: (1) "Biblical Archaeology and Method," with five essays; (2) "Cities and Structures," with three essays; (3) "Cemeteries and Ceramics," with six essays; (4) "Inscriptions and Philology," with six essays; and (5) "History and Old Testament," with seven essays.

If a reaction were made to each essay, this review would be unnecessarily long. Consequently, only a few selected remarks will be made. In the section entitled "Biblical Archaeology and Method," Øystein LaBianca suggests that cultural development is the result of a society's exploitation of the environment. While recognizing the influence of historical and cultural factors, he sees the extra-cultural factors—the ways a society exploits the environment—as the core of cultural development. LaBianca later notes "that, except for the pig, all the other domestic animals present in ancient times are also found in the present-day village" (p. 173). However, his argument falters when it is recognized that the absence of the pig from the present-day village has very little to do with a close articulation

to the local environment. On the other hand, the absence is closely related to the philosophical/religious framework of the modern village. Thus, in this case, the modern village, which could be an ethnographic model for understanding the past, shows that the unique characterizing feature of the culture—the absence of the pig—is not related to the environment at all and must be called something other than “peripheral culture” (p. 176). A greater sensitivity to the real underlying cultural forces would not invalidate the essential soundness of LaBianca’s ethnographic analogy model. His work has so far not addressed the interface between the ethnographic/environmental/zooarchaeological approach and the historical and cultural approach that sees philosophical/religious factors as fundamental components of a total cultural system. This methodological interface needs further exploration.

James A. Sauer writes on the “Umayyad Pottery from Sites in Jordan.” He follows the traditional approach to pottery discussions. Date parameters are established, the selected sites are discussed, and then follows a description of the pottery by technique, ware, surface treatment, and form. The value of the article is obvious to anyone who has had to do any work with pottery from the Early Islamic period. For certain periods there is a lack of published material presented authoritatively and systematically. Sauer’s article goes a long way toward filling an obvious gap in ceramic studies. Such an essay is quite appropriate in a *Festschrift* honoring Horn. One of the issues in the biblical archaeology debate has been a legitimate concern about responsible treatment of data from outside the biblical period. It is to the credit of Horn that he had the foresight to incorporate a multidisciplinary approach to archaeological field work in the 1960s. That strategy assured the proper treatment of all data.

The other essays are also informative and useful for the archaeologist, linguist, and biblical scholar. One of the strong points of the book is its diversity in scope, as indicated by the titles of the various sections listed above. There are some sections and articles that are less affected by the passage of time than others. This is particularly true in regard to articles that do not base their conclusions on dated material. The editors are to be congratulated for putting together the works of such a fine group of scholars to honor a man who has given so much to so many of us.

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Huehnergard, John. *Ugaritic Vocabulary in Syllabic Transcription*, Harvard Semitic Studies 32 (Atlanta: Scholars Press, 1987). xvii + 371 pp. Paperback, \$29.95.

Most Ugaritic writings available to modern scholarship are written in the cuneiform alphabet of Ugarit, which consists of 26 consonants and