

Merling, David, and Lawrence T. Geraty, eds. *Hesban After 25 Years*. Berrien Springs, MI: Institute of Archaeology/Horn Archaeological Museum, Andrews University, 1994. xxiii + 379 pp. \$12.99.

This volume contains the published papers presented at the 25th anniversary of the Hesban Expedition (1968-76) sponsored by the Siegfried H. Horn Archaeological Museum in cooperation with Andrews University and the Michigan Humanities Council. Twenty scholars representing specialties in archaeology, cultural anthropology, history, epigraphy, and biblical studies contributed to the symposium from North America and Jordan.

Hesban After 25 Years can be conveniently divided into four main sections. The first part includes introductory statements by Walter Rast of the American Schools of Oriental Research and Safwan Kh. Tell, former director of the Department of Antiquities of The Hashemite Kingdom of Jordan. This is followed by personal reflections on the history and changes of Hesban by Siegfried H. Horn, "My Life and the History of the Heshbon Expedition" (1-13); Roger S. Boraas, "Hesban and Field Method—How We Dug and Why" (15-23); Øystein S. LaBianca, "The Journey from Heshbon to Hesban: An Account of the Heshbon Expedition's Scope of Research" (25-37); and Lawrence T. Geraty, "Why We Dug at Tell Hesban" (39-52). The second section addresses the geographical setting of Tell Hesban from physical, environmental, geopolitical, and historical (biblical and postbiblical) perspectives with articles by Randall W. Younker, "Hesban: Its Geographical Setting" (55-63), and Robert D. Ibach, Jr. "Two Roads Lead to Esbus" (65-79).

The two largest portions of the volume are made up of periodization and specialized studies. Periodization studies include James R. Fisher, "Hesban and the Ammonites During the Iron Age" (81-95); Larry A. Mitchel, "Caves, Storage Facilities, and Life at Hellenistic and Early Roman Hesban" (97-106); J. Bjørnar Storfjell, "Byzantine Hesban: The Site in Its Archaeological and Historical Context" (109-119); John I. Lawlor, "The Historical/Archaeological Significance of the Hesban North Church" (121-140); Bastian Van Elderen, "Byzantine Christianity at Hesban: Its Churches and Mosaics" (143-149); and Bert de Vries, "Hesban in the Ayyubid and Mamluk Periods" (151-167). Specialized studies include Frank Moore Cross and Lawrence T. Geraty, "The Ammonite Ostraca from Tell Hesban" (169-175); Ralph E. Hendrix, "A Summary of Small Finds from Tell Hesban" (177-191); Elizabeth E. Platt, "A Note on Processing the Objects from Tell Hesban" (193-195); Øystein S. LaBianca, "Everyday Life at Hesban Through the Centuries" (197-209); David Merling, "The 'Pools of Heshbon': As Discovered by the Heshbon Expedition" (211-223); James A. Sauer, "The Pottery at Hesban and Its Relationships to the History of Jordan: An Interim Hesban Pottery Report, 1993" (225-281); and S.

Douglas Waterhouse, "Tomb Types in the Roman and Byzantine Cemeteries of Hesban" (283-299). The book also contains a list of participants during its five seasons, a full bibliography, and a topical index.

This anniversary volume synthesizes the wealth of information excavated during the Hesban Expedition together with historical and methodological developments of the past quarter-century. Especially significant is James Sauer's interim report on pottery (225-281), which indicates some major changes since his seminal volume, *Heshbon Pottery 1971* (Berrien Springs, MI: Andrews University Press, 1973). Although the first thing to be noted is the lack of plates with pottery drawings (the photographs are not of the highest quality and present shadows which make analysis and recognition difficult), Sauer's conclusions have far-reaching implications. He indicates that several of the unidentified sherds have been reanalyzed and may be assigned to the Late Bronze Age or Iron IA periods (233-234), a corpus not previously attested at Tell Hesban. Although architectural remains are not associated with these loci, this observation may be crucial for a reevaluation of Hesban during the Late Bronze Age.

Because excavators were unable to isolate stratified remains from Hesban, an additional problem surfaced regarding the emergence of Israel and its relation to biblical history. This question had provided one of the initial goals for excavating Hesban and continues to be unresolved, as is evident from the several views expressed in this volume. Geraty outlines in broad spectrum eight possible options for dealing with this problem (46-53).

To refocus attention from the historical/biblical connection to broader anthropological concerns, the excavations of Hesban became truly multidisciplinary with the research goal firmly rooted within the theoretical framework of processual archaeology (see LaBianca, 26-37). In its time it was the only excavation in the southern Levant with such an integrated processual approach, and is not easily surpassed even today. Thus, in methodological achievement, it stands as a type site in the archaeology of Jordan (see quotes from reviews, 44-46). Nevertheless, questions concerning biblical connections continue. The renewed investigation within "long term patterns of cultural and societal change" (307) that was developed raised an important point. How significantly have the methodological changes affected the ability of Hesban and its successor, the Madaba Plains Project, to carry out the original goal of elucidating *historical* concerns? Geraty and LaBianca discuss this issue in the final chapter. They maintain that it has been through the multidisciplinary approach (involving concentrated fieldwork at a specific site, survey work, faunal, palaeobotanical, geological, geographical, ethnoarchaeological and other analyses) that a broader and more complete portrait of Ammonite cultural development emerged. Undoubtedly this is true. Yet after 25 years

the mention of Heshbon in Numbers 21:21-31 remains unresolved in the current state of investigation and begs from biblical scholars and others an answer to the question, where is Biblical Heshbon? (most recently see André Lemaire, "Heshbôn = Hisbân?" *Eretz-Israel* 23 (1992) 64*-70*; and H. C. Schmidt, "Das Hesbonlied Num. 21,27aßb-30 und die Geschichte der Stadt Hesbon." *ZDPV* 104 [1988] 26-43). This volume encourages us to continue seeking possible explanations. Current excavations at Tell Jalul as well as further analysis of the Hesban material in its final stage of publication may yet provide further data along these lines.

The editors, David Merling and Lawrence T. Geraty, deserve credit for bringing together a succinct volume on the current status of interpretation of Hesban. The studies presented here are well organized and testify to the innovative tradition set forth by the excavators of this type site. The style of writing is clear and engaging. Some typographical errors can be noted (for example, on p. 352, *Journal of the Society for the Study of Egyptian Archaeology* should read *Journal of the Society for the Study of Egyptian Antiquities*), but these do not overshadow the quality of presentation. Because of the unresolved questions raised above, it will be intriguing to see the additional volumes of the final reports of Hesban and to continue to follow the methodological developments of its successor, the Madaba Plains Project, as we enter into a post-postprocessual era.

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Mungello, D. E. *The Forgotten Christians of Hangzhou*. Honolulu: University of Hawaii Press, 1994. xii + 249 pp. Cloth, \$36.00.

At a time when interest in Christian mission to China—past and present—has reached high levels, Mungello's work on seventeenth-century Christians in Hangzhou is timely. Not only does it permit glimpses into a period of Roman Catholic mission history about which little was written; the work describes a valiant attempt at contextualization of the gospel, undertaken by a "local," Zhang Xingyao.

In 1986 Mungello gained access to the old Jesuit library of Zikawei in Shanghai. There he discovered the manuscripts on which this book is based. These Mungello translated and studied, aided by other seventeenth-century documents and manuscripts.

For 177 pages of text, there are 34 pages of endnotes. In addition there is a glossary of Chinese characters and their transliteration. The bibliography consists of four pages of primary sources and seven pages of secondary works. A detailed index completes the book.