

to illustrate the dynamics of Hesban's food system means that LaBianca has delivered what he promised—namely, “to reconstruct and analyze various diachronic and synchronic dimensions of these long-term changes in human occupation and livelihood going back to about 1500 B.C. or to the Late Bronze Age” (3). Through the food-system concept, the sociocultural vicissitudes of a substantial piece of territory in central Jordan can be envisioned in a comprehensive way, and the nature of life in the Hesban region can be perceived over the long sweep of history or in relatively small slices of time. Since the evidence brought together in LaBianca's volume seems to indicate that this area experienced peaks of sedentarization/intensification in Iron Age I and Late Age Iron II and the Roman, Byzantine, Mamluk, and Modern periods (235-245), it may be hoped that future excavations in this part of the near East will test the conclusions ascertained through the painstaking research of the Heshbon Expedition.

The Hesban series should be part of every library where there is an interest in Jordan's history and culture and where students and archaeologists want to see how an enormous body of data can be processed, filtered, and used to explain historical-cultural change through a sophisticated and comprehensive, yet easily understood, anthropological concept.

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Lipinski, E., ed. *Dictionnaire de la civilisation phénicienne et punique*. Turnhout, Belgium: Brepols, 1992. xxii + 520 pp. \$130.00.

This dictionary is a welcome addition to Phoenician and Punic studies. Indeed, since it is the *only* dictionary of Phoenician and Punic, it fills a real need and likely will become the standard reference work for the near future. Like most modern scholarly dictionaries, this work is the product of collaboration. Eighty-seven specialists are listed as authors or coauthors, though the vast majority of articles were written by the editor. Of special interest to North American readers is the fact that most of the authors are Europeans, thereby providing access to scholarly views which otherwise might be overlooked. Each article begins with the language or languages of the subject. For example, under Abdere, we read, “En pun. *'bdm*, gr. *Abdera* . . . lat. *Abdera* . . .” (2). The article then presents a brief discussion of the relevant archaeological, geographical, textual, historical, onomastic, linguistic, theological, or other data. Extremely useful is the system of cross references used throughout the book, though in some cases, e.g., “Economie” (140), the article is entirely made up of cross references. Most articles include a bibliography for further reading. The text contains 382 figures (maps, drawings, and photographs) and is followed by 16 color plates.

The articles are written in a clear, nontechnical prose that facilitates the use of the dictionary and makes it accessible to the nonspecialist. College,

seminary, and graduate students will find this work extremely useful. Specialists in Near Eastern Studies and those in Classical Studies will find it indispensable, not only for its thoroughness, but for bringing together these two areas of scholarship. For the first time, there is an up-to-date reference work that enables scholars to draw upon material that otherwise would be outside (though related to) their own discipline. This is a major strength of this dictionary.

The dictionary covers all of the lands in which the Phoenicians lived and moved. But it is not limited to those lands alone. Thus, under Ebla (140) we read that the pre-Sargonic palace there produced the most ancient texts mentioning Phoenician sites Byblos and Sidon. We are also told what these references mean in the context of Ebla. The scope is, therefore, very wide. In addition to geographic and archaeological thoroughness, there is a wide range of articles on proper names (persons, places, and deities); language (e.g., writing, alphabet, *boustrophedon*, onomastics, etc.) and literature (e.g., inscriptions, scarabs, stelae, coins, fakes, etc.); daily life (e.g., clothing, medicine, jewelry, coiffure, razors [!], etc.); and weapons. Also noted are art and architecture of all kinds, religion, and a variety of other topics related to the Phoenicians. A special feature is the presence of short bibliographies of great scholars of the past who contributed to the study of Phoenician and Punic: Albright, Barnett, Baudissin, Botticher, Clermont-Ganneau, Delattre, Dhorme, Eissfeldt, Levi della Vida, Renan, Saidah, and de Vogue among others. It is surprising that Berger, Dahood, Dupont-Sommer, Ewald, and Lenormant have no entry. Another important aspect of this work is its attention to texts. References are made throughout the work to inscriptions, the work of classical authors, and other sources such as the Bible. Citations are to standard reference works, where they exist, and to individual texts where necessary. Because there is no single collection of Phoenician inscriptions, various collections such as KAI and CIS are used. But often, within an article, there are citations to the same inscription from different collections, thereby giving the impression that they are different inscriptions.

In every work of this nature, there are things about which one could quibble. A number of photographs are blurry (figs. 36, 267, etc.), opaque (fig. 34), or so small that the subject cannot be distinguished clearly (figs. 260, 268, etc.). In many cases the choice of illustrations is puzzling. Why provide a full-page aerial photograph of a relatively minor site such as Lixus (fig. 208), and no photograph of Carthage or Baalbek? Why include a full-page picture of a stela written in Aramaic (fig. 223), but not cite the figure in the appropriate article (285-287)? Why does the map of Sardinia (fig. 285) have only an alphabetical chart, the map of Tunisia (fig. 367) have only a numerical chart, and the map of Phoenicia (fig. 269) have both? The bibliographies are also sometimes a puzzle. Are they meant to reflect only the sources cited in the article, or are they intended to be examples of the range of the discussion of the field? The bibliography on Olbia (330) is as long as the article, while that on Alphabet (20-23) is surely much too short, omitting many important works. Since the bibliographies refer predominantly to works by European authors, they are a real benefit for those who might be exposed only to English-language

sources, but they often exhibit a kind of scholarly parochialism which diminishes the caliber of the dictionary.

One could go on at length citing these kinds of inconsistencies, omissions, and other problems. But these matters pale in comparison to the overall success of the endeavor and to its importance for the study of the Phoenicians and the world in which they lived.

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Loscalzo, Craig A. *Preaching Sermons That Connect*. Downers Grove, IL: InterVarsity Press, 1992. 165 pp. \$10.99.

Challenged by the problems of preaching to people today, Craig A. Loscalzo has written a book designed to help preachers preach sermons that "connect." Given the present critical attitude toward preaching, for preachers to expect a hearing just because they are preachers is naive. Loscalzo argues that "preachers more effectively communicate and persuade when they intentionally identify with their congregations" (17).

Highly influenced by Kenneth Burke's *A Rhetoric of Motives*, Loscalzo argues that while persuasion is indigenous to preaching, it should be sought through "identification" rather than manipulation. What this means and how it is to be achieved is the burden of the book. For Burke, persons are persuaded when preachers talk the talk of their hearers through speech, gesture, tonality, order, image, attitude, and idea. He does not mean to suggest that preachers avoid confronting their congregations with the demands of the gospel. But as one who has a personal stake in the issue, he argues "we face a better chance of achieving our purpose in preaching if we focus on points of agreement rather than on places where [we] disagree" (23). Identification promotes authentic relationships, authentic relationships nurture trust between preacher and congregation, and trust enables the preacher to present sermon "content" with confidence that lives will be changed.

Loscalzo sees the principle of identification demonstrated in the ministry of Moses, Amos, Ezekiel, Paul, and Jesus, with "incarnation" as the ultimate paradigm of identification (55). Hearers need to know that the preacher is as human as they are, but that he or she is also trustworthy, keeps promises, and is a person of faith.

Loscalzo cites Burke's premise that communication is always "circumstantially founded" as the reason for preachers to "evaluate the congregation in terms of their scene and the circumstances that make it up" (83). The world scene, the political scene, the economic scene, the cultural scene, the religious scene, and the congregational scene all need to be understood and analyzed if one is to preach through identification.

An important and practical chapter is devoted to strategies for designing sermons that will connect. Strategies such as *attitude* toward the message of the