

documents that reveal the inner workings of Miller's mind—his hermeneutical principles and the logic that undergirded his exposition of prophecy. Parts IV through VII follow the Millerite movement from 1842 through the spring disappointment of 1843 and the "seventh-month movement" to the autumn disappointment of 1844. Part VIII highlights the Albany Conference of 1845 which became a formative meeting in the development of the Advent Christian denomination (132). Parts IX and X illumine the Millerite origins of Sabbatarian Adventism.

After a century and a half of secondary works on Millerism, this volume provides a real service in making available high-quality reproductions of rare original documents in an interpretive framework. The publishers are to be complimented on the attractive format and page design. Although some items have quite small type in consequence of their reduction from newspaper-size pages to the 8.5" by 11" format of the collection, nevertheless, a high standard of legibility has been maintained. Handwritten documents have been recast in large clear type for ease of reading. *1844 and the Rise of Sabbatarian Adventism* will be a great value to all students of Millerite and early Sabbatarian Adventism.

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LaBianca, Øystein S. *Sedentarization and Nomadization: Food System Cycles at Hesban and Vicinity in Transjordan*. Hesban Excavations Final Reports Series, ed. Lawrence T. Geraty, vol. 1. Berrien Springs, MI: Andrews University Press, 1990. xx + 353 pp. \$29.95.

Øystein LaBianca's *Sedentarization and Nomadization* is the introductory volume of a proposed 14-volume series. As such it provides the theoretical basis for the comprehensive analysis and interpretation of the data gathered by the Heshbon Expedition which has been excavating Tell Hesban since 1968. LaBianca's autobiographical history of the Heshbon project (21-24), the detailed appendix, "Sponsors and Participants of the Heshbon Expedition" (267-273), and the extensive "Bibliography of Hesban-Related Scholarly Publications" (249-258), provide ample documentation of the Heshbon project's far-reaching and long-lasting results. Many people who worked at Tell Hesban (e.g., Boraas, Herr, Lawlor, Mare, Parker, Sauer, de Vries, and Wimmer) have gone on to contribute time, energy, and expertise to other digs in Jordan and elsewhere.

It is reasonable to suggest that Siegfried Horn and his scholarly offspring—the staff and participants who have focused primarily on Tell Hesban, Tell el-Umeiri, and Tell Jalul and their vicinities—have formed a "school" of their own, i.e., an approach to archaeological fieldwork that is somewhat distinctive. Since Professor Horn and his immediate successor at Hesban, Lawrence T. Geraty, were faculty members at Andrews University, archaeologists from other institutions sometimes refer to doing archaeological fieldwork "the Andrews way." The factors that make their strategy and tactics so recognizable are at least three in number:

(1) implementation of a state-of-the-art multidisciplinary methodology; (2) integration of various kinds of data into a broad perspective that goes beyond an interest in political history alone; and (3) publication of primary data and synthetic studies according to a well conceived, timely plan. Øystein LaBianca's book, *Sedentarization and Nomadization*, is both a product of the "Andrews way" and at the same time a testimony to the fact that LaBianca himself helped to formulate the overall approach followed at Hesban (Geraty's preface, xv-xvi). As such, the book under review contains a wealth of information about the history and cultural life that transpired on Tell Hesban and its environs, as well as the philosophy and methods used to retrieve the data on which the story of ancient Hesban is based.

As outlined in the "Overview of the Hesban Final Publication Series" (261-263), *Sedentarization and Nomadization* is the logical point of departure for a study of the Hesban region. In this well-indexed volume, LaBianca presents the overarching perspective that makes sense of the vast amount of materials excavated and information collected in and around Tell Hesban. In chapter 1 (3-30) he explains the food-system concept that is the interpretational framework for both the data from Hesban and the Madaba Plains Projects.

Sedentarization and Nomadization is a revision of LaBianca's doctoral dissertation at Brandeis University. The author's early involvement with the Hesban project and his Ph.D. program in cultural anthropology enabled him to lay the theoretical foundation—the food-system concept—for the 14-volume Hesban Final Reports series. One of the most interesting disclosures of the book is how the food-system approach was gradually adopted as the means to interpret some 35 centuries of cultural change at Hesban. LaBianca's foreword and chapters 1 and 4 address this increasing theoretical focus and the simultaneous shift from the use of "Heshbon" in the project's title to an almost exclusive use of "Hesban." He explains how and why the food-system concept came to dominate the retrieval, analysis, publication, and the long-term significance of the Hesban archaeological project. As a result, the book's reception will depend on how successful LaBianca is in convincing his readers (many of whom will bring to their reading a previous biblical or historical agenda) that an anthropological concept is the best way to assess the Hesban data.

The largest part of the book, chapters 3-7 (53-232), is given to a readable, period-by-period inquiry into the nature of the lifestyles followed at Tell Hesban, lifestyles ranging from sedentarized to nomadic. The book's title reflects its focus on the periodic fluctuations or cycles of food systems in the Hesban region, and the linkage of those food production, procurement, and processing techniques to overall cultural patterns. In the anthropological approach advocated by LaBianca, features such as political stability and complexity are understood as reflections of the way that cultures harness energy for food production, a dynamic process that is described in terms of intensification and abatement (see especially 12-20).

That the food system of such a settlement and territory was subject to change from the beginning of the Late Bronze Age (ca. 1500 B.C.) until the recent past comes as no surprise, given our knowledge from other sites and the relevant literary evidence. But the fact that *Sedentarization and Nomadization* correlates all available archaeological, historical, and ethnographic information

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,