beziehen die zeremonielle Erschließung ein, was sich in Reisefesten oder Kultreisen der Könige manifestiert (p. 141). Der Wettergott oder Teile dessen Körpers können ebenso wie der Körper des Königs das ganze Land versinnbildlichen (pp. 145–46). Die Übertragung von Vorstellungen über Natur oder Naturraum auf den menschlichen Körper als Mikrokosmos stellt eine weitere Möglichkeit dar (p. 146).

D. Huff unterrichtet über das Plansystem der unter dem ersten sassanidischen Großkönig Ardašīr in der Ebene des heutigen Firuzabad angelegten Stadt Ardašīr-Xwarrah. Die kreisrunde Stadt mit einem Durchmesser von knapp 2km wurde durch Ringstraßen und Haupt-/Nebenachsen in 20 Sektoren unterteilt (p. 159). Der Gesamtplan ist nicht an Astralkonstellationen, sondern dem natürlichen Gefälle der Ebene orientiert (p. 159). Der sog. Taḫt-e nešin, der wohl als Feuertempel diente, zeichnet sich als einziges Bauwerk der Stadt durch eine Ziegelkuppel und massive Kalksteinwände aus (p. 165). Der wichtigste Bau für den Symbolgehalt der Planung wird vom Terbāl bzw. Menār genannten Turm im Stadtzentrum gebildet, der sowohl geodätische als auch repräsentative Funktionen erfüllte (p. 166). Die Wohnstadt zwischen Stadtzentrum und Stadtmauer wurde durch ein radial-konzentrisches Straßensystem erschlossen (p. 170). Die Stadt ist als Abbild eines Idealstaates zu begreifen (p. 171). Das Stadtzentrum lässt sich in Hinblick auf die Repräsentation der jeweiligen Staatsmacht ungefähr mit der oberen Ebene des Dareios-Reliefs von Naqš-e Rostam vergleichen (p. 200).

K. Rezania schreibt über Ahura Mazdā und dessen Kosmos. Die Rezitation des 63. Kapitels des Yasna-Rituals kommt zur Sprache, das über einem mit vier Furchen auf dem Erdboden vorgezeichneten Rechteck zelebriert wird (p. 214). Das zoroastrische Ritualutensil Barsom wird erläutert, bei dem es sich in der neueren iranischen Tradition um ein Tamarisken- oder Granatapfelzweigbündel auf einem Requisitentisch handelt (p. 216). In avestischen Texten lassen sich Hinweise auf das Verständnis des Gebildes als Grasausbreitung finden (p. 217). Die Ritualanweisungen für zoroastrische Rituale im sassanidenzeitlichen “Nerangestān” als einziger Quelle zum Ritualvollzug in der avestischen Zeit wurden später ins Mittelpersische übersetzt und kommentiert (p. 218). Die zoroastrische Ritualliteratur kann in die Abschnitte a) (vor)achämenidische Zeit, b) sasanidische/ frühislamische Zeit, c) Frühneuzeit, 14.–19. Jhdt., d) Neuzeit, 19.–20. Jhdt. unterteilt werden (p. 219). Die Bewegung des Libationsschälchens bei der Rezitation von Y. 63 beginnt und endet im Zentrum der Fläche und läuft als geschlossene Kontur um das Zentrum herum (p. 227).

Das abschließende Urteil des Rezensenten stellt sich folgendermaßen dar: Die Essenz der einzelnen Beiträge ist durchaus unterschiedlich zu bewerten. Der Hauptteil ist ohne weiteres als gelungen zu bezeichnen. In manchen Fällen hätte der gedanklichen und sprachlichen Gestalt vielleicht etwas mehr Klarheit gut getan.

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About Antiquities: Politics of Archaeology in the Ottoman Empire. By Zeynep Çelik. Austin: University of Texas Press, 2016. Pp. xi + 268, illus. $27.95 (paper).

Zeynep Çelik frames *About Antiquities: Politics of Archaeology in the Ottoman Empire* within a universal question on the intellectual empowerment over history, “Who owns antiquity?” (p. 1). This question has dictated competition over antiquities since the onset of Western interest in archaeology and contributed local responses in the Near East, among other places. As the title of her highly analytical and complex work reflects, Çelik focuses particularly on the Ottoman world to demonstrate that creation of the Imperial Museum in nineteenth-century Istanbul, academic research, and laws to regulate and administer archaeology in Ottoman lands occurred in a culturally competitive historical environment. She points out the deeply entangled dynamics between the meanings of antiquities associated with “empire building, global relations and rivalries, power struggles, definitions of national and cultural identities, cross-cultural exchanges, cooperations, abuses, and misunderstandings” and “elements of money” (p. 1). These are still inherent in contemporary political agendas just as much as

they were in the nineteenth century, enabling the present "demands of the Turkish Republic directed at Western museums" (p. 218) for the return of artifacts extracted from Ottoman and Republican lands.

In the introduction, Çelik presents her approach from multiple perspectives and through what she calls "unconventional methodologies" with a focus on the "hidden evidence" and "meanings" inherent in a diverse and dispersed body of sources, consisting of photographs and accounts of the archaeologists, and providing first-hand records of the interaction between archaeologists, artifacts, and contemporary local communities.

The first chapter, "Beginnings: The Nineteenth-Century Museum," addresses the conventional notion that passion for antiquities and institutionalization of archaeology emerged initially in the West and developed in the Ottoman Empire in reaction to the Western activity at archaeological sites involving excavation and transportation of antiquities into European and American museums. Osman Hamdi Bey, a pioneering Ottoman official, initiated Ottoman excavations to fill the exhibits in the newly founded Imperial Museum. His writing of strict laws in the late nineteenth and early twentieth centuries to regulate excavations and to prohibit antiquities from exportation despite protests from Western archaeologists constituted a turning point in the history of Turkish archaeology. Here Çelik examines the complex relationship between the initial stages of "archaeology" as a field and identity building in the Ottoman Empire through a close comparison between the Imperial Museum in Istanbul and the Metropolitan Museum of Art in New York. The contrasting agendas of the two museums, according to Çelik, are evident in the location of the two museums within the urban fabric of the cities where they were established. The Imperial Museum stood "secluded in the palace gardens" (p. 37), aimed at impressing the educated elite (p. 41), while the Metropolitan Museum of Art stood displayed in Central Park, but aimed at the education of the wider public (p. 31).

Chapter two, "Scholarship and the Imperial Museum," further traces the tension between Western and Ottoman institutions that reveals their racial and hierarchical perspectives on the debates over rightful ownership of antiquities. Çelik provides contemporaneous opinions from a variety of sources, mainly American and ranging from newspaper articles to academic publications, that express the deep threat Ottoman laws and regulations posed to Western-claimed authority over Classical antiquities, which constitute the "foundation stones of European civilization" (p. 43). Despite the growth of a debate on leaving antiquities in their place of discovery, critiques of Ottoman attitude and capacity maintained a claim to save antiquities from potential destruction by "primitive populations in the eastern provinces of the empire" (p. 46).

At the same time, many foreign sources praised the collection of the Imperial Museum and the efforts of Osman Hamdi to build the museum around the sarcophagi he had excavated in Sidon (p. 48). Furthermore, Çelik demonstrates through a case study on the Sidon sarcophagi that the exquisite collection at the Imperial Museum could not be disregarded by the international scholarship on Greek art and that it contributed to the Imperial Museum's gaining its inevitable place among other world-class international museums, although Turks displayed a general lack of interest by rarely visiting the museum (p. 44).

Chapter three, "The Imperial Museum and Its Visitors," meticulously investigates foreign and Ottoman perceptions of the Imperial Museum in literary fiction, travel accounts, guidebooks, collection catalogues, and even postcards to demonstrate that the audience these sources addressed was initially foreign visitors, but with "a concentration on the educational mission" (p. 86) this audience also gradually included the locals.

Çelik's innovative approach and methodology, through a comparison of the records of how the locals received the museums in European or American cities as well as in Istanbul, sheds light on the integration of the institution into the social and cultural fabric of the society where the museum was built. Çelik emphasizes that from the onset in New York, "'museum schools' played an important role binding the Metropolitan into the ordinary fabric of the city," whereas in Istanbul, initially the highly sophisticated Imperial Museum "evolved slowly from its exclusively academic beginning into a more inclusive educational institution" (p. 93). The Imperial Museum's increasing ambition to become a world player, in contrast, went hand-in-hand with a simulacrum of a Western museum showcasing imperial authority to a sophisticated and international political scene.

In chapter four, “The Ottoman Reading Public and Antiquities,” Çelik focuses on the role antiquities played in identity building for the Ottomans. A substantial part of the scientific approach in archaeology developed through the research conducted at sites within the imperial boundaries. Ottoman journals and popular magazines, which Çelik has meticulously collected, present an effort to raise the status of antiquities from mere “booty” (p. 96) to principal elements of scientific discourse. From Sardis to Baalbek or from Miletus to Nineveh, archaeological investigations were unearthing invaluable discoveries and contributing to the growth of historical knowledge, while a wide range of sources were contributing to the promotion of these discoveries.

Çelik observes that the value Western experts placed on the historic wealth of Ottoman lands “undoubtedly played a large part in the endeavor to engrave it in the Ottoman mind-set as another aspect of intellectual progress and modernity” (p. 100). She further describes the growing interest in historical sites within their local contexts, which was simultaneously accompanied by increased sensitivity toward heritage protection, as emphasized in Halil Edhem’s short but seminal article published in 1911 in response to increased looting activity for financial gain (p. 125).

Chapter five, “The Landscape of Labor,” presents an innovative methodology that focuses on the interaction between archaeologists and local populations, one that provides a model for future investigations on the social and economic impact of archaeological excavations at a regional level. Çelik relies on available field notebooks, excavation reports, photographs, and publications to retrieve information that is unpublished and overlooked, rather than taking the general publications for granted, publications where archaeologists are conventionally represented “as heroes of scientific discovery in a primitive human sea” (p. 136). Çelik investigates numerous projects with differing scholarly agendas, cultural presumptions, and economic budgets that have impacted local social, cultural, and economic dynamics.

Her research reaches beyond addressing how economic to social hierarchies were impacted by Western encroachment into regional communities. Çelik infers that “the social, cultural, and ideological mind-sets of the era, shaped by imperialism, colonialism, and Orientalism at their peaks, reflected on the arrogance of the Western archaeologists, confident in their status as representatives of progress and civilization” (p. 157). In other words, archaeologists believed that they were informed observers of society, as illustrated in their descriptions of local cultural traits and in the ethnographic and ethnic parallels they drew between contemporary and past societies. They further used these parallels “to attribute backwardness and resistance to change” along with persistent “disrespect for the past” among indigenous societies (p. 170).

The last chapter, “Dual Settlements,” builds on the discussion in chapter five by focusing on where archaeologists set up their camps in the immediate vicinity of local communities providing the labor force for expeditions. As Çelik’s case studies on Sardis and Nippur demonstrate, expedition camps and houses were often constructed at some distance from the local settlements, displaying a visible command over the sites they explored as well as the wider landscape (p. 195). Socially, archaeologists kept a distance from local communities on the basis of the hierarchical superiority they assumed. Nevertheless, in particular American archaeologists recorded observations on regional cultural elements, such as architectural techniques, musical traditions, family customs, or authentic daily activities, articulating their otherness—at Sardis, for example. The villagers, who had no curiosity about or interest in antiquities, were “acutely aware of the past they literally lived on and exploited for financial gain” (p. 178).

In her epilogue, “Enduring Dilemmas,” Çelik emphasizes that the current policy in the Turkish Republic to repatriate antiquities from Western museums reaches back in history to the ambition to fill the exhibit halls in Western museums and to the Ottomans’ resistance to this ambition that materialized in the form of the Imperial Museum and the antiquities laws. The question “Who owns antiquities?” proves to be far from simple, especially since “the debates and controversies on the possession of antiquities persist today on a global scale with the rigor and passion of the nineteenth century” (p. 215). The recent actions of the Islamic State (ISIS) involving antiquities, which Çelik mentions in a “postscript,” brings the question on an even more complex level of discourse.

About Antiquities addresses the roots of fundamental issues in the Ottoman past of the Turkish Republic that still dominate archaeology and heritage studies. Complemented by remarkable images,

Çelik elegantly frames her inquiries with cross-cultural literary analyses to illustrate the impact of the growing field of archaeology on different aspects of Ottoman culture and society. Çelik's cross-cultural methodology stands as a contribution not only to the Ottoman and Republican history of Turkey but also to the historiography of archaeology and heritage studies in general, while providing insight into the subtle but powerful role antiquities have played in the construction of national identities.

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The Southern Transjordan Edomite Plateau and the Dead Sea Rift Valley: The Bronze Age to the Islamic Period (3800/3700 BC–AD 1917). By Burton MacDonald. Oxford: Oxbow Books, 2015. Pp. ix + 118, 49 pls. $120.

This volume provides a summary of an ambitious long-term project organized and directed by MacDonald involving almost four decades of an intensive archaeological survey of the Transjordan region between the Wadi al-Hasa and Ras en-Naqb that comprised the territory of the Iron Age Edomite Kingdom. The focus greatly expands that time frame to include the evidence for human occupation from 3800 BCE to 1917 CE, so the volume has broader appeal than just to biblical scholars.

The region is divided into three topographical areas: 1) the Southern Ghor and Wadi Arabah, better known as the Dead Sea Rift Valley; 2) the highlands of the Transjordan Plateau; and 3) the eastern desert steppe. The territory is quite sizeable, comprising 6,900 sq. km, and very rugged. The elevations range from 400 m below sea level to 1700 m above, with annual rainfall varying from 350 to 25 cm. MacDonald's extraordinary energy and dedication are exuded throughout this description of the rugged landscape of this massive project, in which 2,350 sites were recorded, many for the first time.

Each of the six chronological chapters of the volume has a similar structure: an introduction, followed by discussions of the climate and the primary literary and epigraphic evidence, before a summary of the archaeological evidence from MacDonald's surveys, including highlights from other major archaeological explorations of the landscape. But the main objective is to draw attention to the results emerging from MacDonald's previously published surveys: Wadi al-Hasa (WHS), Tafila-Buseirah (TBAS), Shammakh-Ayl (SAAS), and Ayl-Ras en-Naqb (ARNAS). There are twenty-four maps scattered throughout the text, and forty-nine excellent illustrations at the end of the volume, many in color.

Beyond Petra, the excavations in this region are few and widely scattered: Buseirah, Tawilan, Khirbat edh-Dharih, Gharandahl, Bir Madhkur, Khirbat en-Nahas, and the Feinan are the major sites. MacDonald's survey focused on the interstices, excluding some of the steep ridges that descend into the Dead Sea Rift and the Petra Archaeological Park.

The main objective of the surveys was "to discover, record and interpret the sites" encountered in the pedestrian surface-sherding survey of this terrain by MacDonald's team. The percentage of sherds for the various periods is provided. For large sites, the method was to select random squares that comprised less than five percent of the settlement. The driving questions were the chronology of the site, establishing the beginning and end of occupation, and the reasons for each, emphasizing the environmental resources available, with a proposed delineation of the settlement pattern for each period, including the transportation lattice revealed in the region.

The various chronological periods are characterizing as a "filling up" or "emptying out," which are attributed mainly to immigration of newcomers and forced migration of settlers to other areas, with attempts to coordinate the fluctuations with climatic changes ("moist" and "arid"). But there are contradictions. No urban centers are recorded for Bronze Age I–III on the Edomite Plateau, in spite of the period between 3000 and 2300 being defined as a "moist period." The period of Middle and Late Bronze also has minimal occupation and is characterized as an arid period of "nomadic pastoralists." The same absence of sites occurs for Iron Age I (1200–1000 BCE), but Iron II (1000–539 BCE) represents the first "filling up" period of Edom, although it is assumed to be a drier or arid period.