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The Nabataean Temple at Khirbet et-Tannur: Volume 1—Architecture and Religion. Final Report on Nelson Glueck’s 1937 Excavation. By JUDITH S. MCKENZIE et al. *Annual of the American Schools of Oriental Research*, vol. 67. Boston: AMERICAN SCHOOLS OF ORIENTAL RESEARCH, 2013. Pp. xxvii + 340, illus. \$89.95. [Distributed by ISD, Bristol, Conn.]

The Nabataean Temple at Khirbet et-Tannur: Volume 2—Cultic Offerings, Vessels, and Other Specialist Reports. Final Report on Nelson Glueck’s 1937 Excavation. By JUDITH S. MCKENZIE et al. *Annual of the American Schools of Oriental Research*, vol. 68. Boston: AMERICAN SCHOOLS OF ORIENTAL RESEARCH, 2013. Pp. xx + 329, illus. \$89.95. [Distributed by ISD, Bristol, Conn.]

After a long hiatus, the publication of Nelson Glueck’s excavation of the temple complex at Khirbet et-Tannur in 1937 is now a reality. Glueck never achieved a final publication of the excavations due to the interruption of WWII and his tenure as president of the Cincinnati Hebrew Union College after 1947. What was known about the excavation was from a series of preliminary reports he published, and from a popular account he produced in *Deities and Dolphins: The Story of the Nabataeans* in 1965 (hereafter *DD*), aided by his loyal assistant Eleanor K. Vogel. The inspiration for publishing a final report was the preparation for the Petra exhibit at the American Museum of Natural History in New York in 2003. The exhibit marked the uniting of the sculpture from the Cincinnati Art Museum with that from the Semitic Museum of Harvard University. Judith McKenzie’s study of the assemblage exposed her to the complete archive of Glueck’s excavation, which she recognized needed publication.

Some of the stimulus also was Jean Starcky’s perceptive and exacting critique of Glueck’s popular account in *DD*, which raised concerns about the chronological phases of Glueck’s analysis (1968: 212–25). Faced with the complex archive and artifacts, McKenzie astutely assembled an array of specialists to examine the remains. McKenzie provides the more general treatment of the architecture and art, but is also prominently involved in the Specialist Reports. The result is an impressive two volumes, lavishly illustrated, which are destined to be the guiding work on Khirbet et-Tannur in the future.

Volume 1: Architecture and Religion is primarily the contribution of Judith McKenzie. In the introduction (chapter 1) the background of the Tannur excavations is rehearsed, from the initial exploration of the site in 1936, the seven weeks of excavation in the spring and fall of 1937, and the shipping of some of the artifacts and remains to Harvard’s Semitic Museum and Cincinnati’s Art Museum in 1939. As Director of the American Schools of Oriental Research from 1936 to 1940, Glueck’s methodology was influenced by Sir Flinders Petrie for stratigraphy and Clarence Fisher for pottery, both residents of the school in Jerusalem at the time.

The heart of the volume is chapter 2, “Architecture and Phases.” In it, McKenzie provides a systematic re-examination of Glueck’s stratigraphical chronology of the site.

The earliest is *Period 1*, dating to the late second and first centuries BC. The architecture for this period is a rubble platform beneath the Temple Enclosure with three rooms in the north. The early altar filled with charred remains has several blocks with Nabataean diagonal dressing (*DD* 90). The dating to the first century AD is reinforced by four Nabataean Aramaic texts and some *Dekorphase* I Nabataean fine ware pottery from the sanctuary area dating to the same period. An incense altar and stele were dedicated to the Edomite god Qōs. During the first century AD, an enclosure wall was added around the altar. There are three times as many sherds of the last quarter of the first century AD as of the first three quarters of that century combined.

After an earthquake destroyed the entire temple complex in AD 111/112, the sanctuary was rebuilt and refashioned in the first half of the second century AD, ostensibly by the same architects and sculptors who built the nearby temple at Khirbet edh-Dharih. The main construction was executed in *Period 2*, when an Inner Temenos Wall was added with Altar 2, which had niches in the Altar platform for the cult statues, and where busts of other deities (Helios, Kronos) were displayed, including the vegetation

goddess, Nike, and sculptures of eagles and snakes, as well as the famous fragmented Zodiac Tycke, standing probably on a globe.

The pilasters of the altar platform were decorated in front with florals, but the capitals were missing. The throne of the cult statues is decorated with bull calves. This was all enclosed by the Inner Temenos Wall. McKenzie provides an extensive treatment of the identity of the cult statues, concluding that Qōs and Allāt were mainly presented in the guise of Serapis and Isis, rather than of Hadad and Attargatis as Glueck surmised. Glueck dated the vegetation goddess to *Phase 3*, but the pieces of sculpture were found in the collapsed debris of the Inner Temenos and McKenzie suggests they were part of the pediment in *Period 2* (p. 102). *Period 3* represents a reconstruction effort after another earthquake. The Altar of *Period 2* was enlarged, and some of the rooms repaired. The temple appears to have still been in use by a “squatter” group in the third century AD—perhaps until the site was destroyed by the earthquake of AD 363. During Late Antiquity, the sanctuary was re-visited and reused as a church in the fifth or sixth century AD.

The “Iconographic Programme” in chapter 3 rehearses much of the discussion of the identity of the cult statues in the previous chapter, but with a more detailed valuable discussion of the Zodiac Tycke (pp. 211–21). Chapter 4 explores “Religion and Practice” and suggests a Spring Festival celebrated around the Vernal Equinox to mark the New Year with a procession from the Temple of Khirbet edh-Dharih uniting the two adjacent sanctuaries. Chapter 5 on “Iconoclasm at Khirbet et-Tannur and Petra” assigns the period of destruction to the eighth and ninth centuries, rejecting the recent proposal that it represented a Nabataean reaction to figurative art in the first century AD.

Volume II has two sections. The first consists of the Excavation Records (pp. 1–45) and the second a series of Specialist Reports (pp. 47–322), followed by an index. Chapter 6 begins the first section with the “reestablishment of loci from Glueck’s Excavation Records” regarding the various finds. These comprise 5700 pottery sherds, metal objects, glass fragments, carbonized wood, botanical remains, and faunal bones. The finds can be coordinated with the detailed lists in the excavation records and the photographs. These records include Glueck’s Excavation Journal (*GJ*) with his annotations, photos (negatives), and prints pasted into three black albums. In 1937, Glueck sent sixty-two boxes from Tell el-Kheleifeh to the Semitic Museum at Harvard that included “sacks of debris, charcoal and sherds” from Khirbet et-Tannur in six of the boxes. These are the focus of the Specialist Reports. Chapter 7 provides a valuable transcription of Glueck’s Excavation Journal with his annotations that reveal his methodology and revisions, followed in Chapter 8 by Glueck’s Registration Book.

The Specialist Reports begin in chapter 9 with “The Nabataean Inscriptions” associated with the sanctuary in the first century BC of Period 1 by John F. Healey, a reiteration with a minor correction of one of the four texts published previously by R. Savignac (nos. 1–3) and J. T. Milik (no. 4). Only the first is specifically dated, to 8/7 BC, early in the reign of Aretas IV, with mention of his Queen Ḥuldu, and the rest dated paleographically to the same century. In one text (no. 3), the toponym *’lh Ḥwrw’* appears (“the god of *Ḥwrw’*”) in connection with the Edomite Qōs. *Ḥwrw’* is vocalized by Milik as *Horawa*. In the fourth text, the same toponym appears in the typical Aramaic adjectival *nisbah* form as *Ḥorawā’* (Savignac’s reading) or *Ḥorawāy* (Milik and Healey’s reading), i.e., “the Ḥorawite.” Savignac’s reading seems more accurate, according to the photo (fig. 9.4b on p. 52). Milik thought with reasonable certainty that the name refers to the location of the cult of Qōs, i.e., the ancient name of Khirbet et-Tannur (“the ruins of the oven”), referring to “ce site aride et brûlé par soleil” (1958: 238).

Healey finds seductive the possibility that it refers to Humayma, whose ancient name Hawara is derived from ancient *Hawar* (“white”), which he vocalizes as *Hawarra*, but this proposal appears to be a red herring. The only evidence of Iron Age Edomite occupation in the region of Humayma are two badly damaged structures 2 km NW of the Nabataean-Roman settlement (Oleson 2010: 50). The Semitic root *ḥrw* (‘to burn’) seems rather to refer to the large black oven-like volcanic eruption adjacent to Khirbet et-Tannur (Starcky 1968: 209), offering the most appropriate explanation of the toponym and for the Nabataeans locating the sanctuary at this site.

Chapter 10 by A. T. Reyes and J. S. McKenzie discusses the various altars at the site: the main altar for the offerings, two adjacent altars on each side for incense (one inscribed in Greek with the name “Alexander [son of] Amros”), another altar in the forecourt for burnt offerings, and a small altar west of the Temenos with a thunderbolt. Chapter 11 by S. W. Kansa addresses the animal bones, represented by 255 fragmented burnt bones, the majority as a result of butchery. As one would anticipate, sheep and

goats represent 84% of the total, cattle 9%, and chickens-birds the remaining 7%. The lack of cranial bones suggests that the butchery occurred outside the temple complex.

Chapter 12 by W. Wetterstrom provides an analysis of the plant remains taken in six “grab-bag” samples of what turned out to be primarily emmer wheat with a stray grain of barley. These charcoal bits were from the sacrificial fires fueled by local shrubs and trees for offering the wheat cakes. Chapter 13, by J. S. McKenzie, E. Reyes, and A. T. Reyes, deals with a small assortment of metals: two Seleucid coins (Antiochus III and IV, one of Aretas IV), a copper spatula, and a seal ring with a portrait head.

Chapter 14 by B. Gilmour discusses the remains of a carbon steel door hinge that was attached to the charred remains of the doors to the Inner Temenos Enclosure. Chapter 15 by M. O’Hea concerns the fifty fragments of twenty-nine glass vessels, the majority of which are beakers of the third century AD, perhaps used in ritual dining. This glass was subjected to chemical analysis by N. Schibille and P. Degryse, whose report in chapter 16 revealed that it was perhaps the earliest example from the Levantine coastal workshops.

The final essays discuss the pottery. Chapter 17 by D. G. Barrett analyzes the forty-eight lamps in intricate detail, many of which were mere fragments, and assigns them to the second-sixth centuries AD. The final essay in chapter 16 by S. G. Schmid, C. S. Alexander, and J. S. McKenzie provides a survey of the 5600 sherds, the majority dating to the second-fourth centuries AD, with a small sampling of all the types of Nabataean Painted Fine Ware. Some of the *Dekorphase* I in the late second century BC and first half of the first century BC have parallels to some Edomite prototypes and may even be earlier than the standard date assigned for this type (p. 210). The excellent extensive catalogue and drawings of the pottery will be useful for other Nabataean sites (pp. 213–16).

In sum, these volumes are a major contribution to the study of Nabataean culture and religion, and will be of fundamental importance for all scholars investigating the Nabataean heartland in the future. Appreciation must be expressed to Judith McKenzie for spearheading this effort to bring Glueck’s important excavations to the larger academic world. Her re-analysis and refinement of Glueck’s stratigraphy will be the basis for all future discussions of the site. The excellent Specialist Reports also are all of equal high quality.

Small criticisms include the necessity of scurrying to find the appropriate illustration on adjacent pages while reading the text, some redundancies, and lack of clarity at times. But these are minor detractors from what is an extraordinarily well presented account of the excavations. In the process, Glueck’s effort also comes across in a strikingly positive fashion, especially his foresight in plucking and preserving burnt grains and charcoal from the excavation well before such remains became the subject of analysis by archaeologists. If he could read the contributions by McKenzie and her colleagues on his efforts, one might imagine that he would be proudly smiling with satisfaction over this splendid final publication of his excavation.

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The Samaritans: A Profile. By REINHARD PUMMER. Grand Rapids, MI: WILLIAM B. EERDMANS PUBLISHING COMPANY, 2016. Pp. xiv + 362. \$30 (paper).

For many, the Samaritans exist only as a cliché, although a flattering one: that of the Good Samaritan. But there is more to this ancient people than the parable from the Gospel of Luke (or John’s account of Jesus meeting a Samaritan woman at Jacob’s well). For the Samaritan is not only a literary figure: on