might note that the codes adopted by organizations of dealers and museums seem written to be nebulous or simply ignored when the opportunity to acquire a particularly interesting or valuable antiquity arises. As one commentator has noted, "[I]t should not surprise us that such codes tend to be consistent with the interests and to advance the programs of the associations or institutions that produce and purport to be governed by them" (Merryman 1998: 22).

In addition, private collectors are not organized in any fashion that would permit the promulgation or enforcement of a code of ethics. Thus, the end point of the market is without controls, other than through the legal system; and private collectors are affected only indirectly through the codes that purport to regulate dealers who sell to collectors and museums that accept private collectors' objects as donations. O'Keefe later makes the interesting and possibly very effective suggestion that tax deductions should be denied for donations of antiquities that lack appropriate provenience. While this might not affect the illegal trade in antiquities of lower economic value, it might well affect the high end, a segment that has so far proven very resistant to any other form of regulation.

The growing use of electronic databases to track stolen objects and possibly to provide the evidence necessary for a successful restitution claim is also noted. The effective use of these databases has encountered obstacles to fulfillment of their anticipated goals. One obstacle, the reluctance of owners to register their objects and of purchasers to consult such registers before purchasing, has not yet been adequately confronted. On the other hand, many of the technical obstacles, particularly in providing uniform descriptions, may have been resolved through the recently completed "Object ID" project of the Getty Information Institute, which establishes uniform standards for the description and illustration of cultural objects.

The last section of the book turns to the future and, while O'Keefe addresses the market, the legal rules, the professions and the public separately, he actually focuses throughout on the most important element—the need to publicize these issues widely and to educate all the players as to the detrimental consequences of theft and destruction that are fostered through the illegal elements of the art market. O'Keefe also tackles thornier possible solutions, in particular, the practicality of increasing the flow of documented antiquities to the market. He points out that while collectors seem to prefer documented antiquities, increasing the supply would not necessarily eliminate the looting of sites as even those countries that have a supply of documented antiquities suffer from a parallel black market that promotes widespread looting. Increasing the supply might also have the unexpected result of increasing demand, particularly in the low-to-middle economic range. The frequently stated but never examined assertion that museums contain numerous duplicates of archaeological materials that could be placed on the market and the question of whether this action would help to reduce the black market need extensive empirical study. Despite possible obstacles in the form of political pressure, need for complete scientific study, belief in the uniqueness of each object, and provisions in many museum codes of ethics that discourage deaccessioning of collections, O'Keefe's call for such a study commission under UNESCO auspices is one that should be heeded.

Encouraging chance finders through the award of appropriate compensation to report their finds to government authorities is another way of supplying legitimate antiquities, although those who intentionally seek such finds should be denied compensation. On the other hand, the notion that excavations should be carried out for the purpose of supplying the market is appropriately rejected as contradicting scientific and conservation principles as well as many of the codes of ethics of archaeological and conservation organizations; sites are themselves a finite and nonrenewable source of historical, scientific, and cultural information.

This study is very useful reading both for those who might be in a position to implement some of the author's suggestions for reform and future studies and also for the nonspecialist who wishes to gain an overview of the problems of the illegal antiquities market and solutions that are currently under consideration. For a relatively short volume, the author manages to summarize these complex issues in a brief and lucid yet thorough presentation. It is to be hoped that some of the actions and future studies suggested here will be taken up by appropriate governmental and nongovernmental authorities.

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**REFERENCE**


This work is a collection of essays in honor of Aapeli Saarisalo, Professor of Oriental Literature at the University of Helsinki from 1935 to 1963. Professor Saarisalo's primary original contributions to the study of ancient Israel came between the years 1924 and 1935. During that period he conducted a survey of Lower Galilee and part of the Jezreel Valley as part of his dissertation research; his
most important discovery was the site of Tell el-Hudetheth. That work was published as The Boundary between Issachar and Naphtali: An Archaeological and Literary Study of Israel's Settlement in Canaan.

Saarisalo conducted subsequent surveys in the Galilee and Shephelah that were published in several geographical essays; he worked with Albright at Tell Beit Mirsim and Beth Zur; he worked in Iraq at Tepe Gawra, Warka, and Tell ‘Umar; he published slave/adoption documents from Nuzi; he wrote on Arabic folklore and religious institutions; from 1961–1963 he conducted a small excavation of a Byzantine church at Kfar Kama, near Mt. Tabor. In his early years he attempted to emulate the contemporary work of Albright and Albright, who indeed advised him in his studies.

After his appointment to the chairmanship of his department he had fewer opportunities for such field work and instead concentrated on publishing scores of popular articles on the history and archaeology of Israel and on Christian studies.


Palva’s article recounts the life and academic accomplishments of Saarisalo. Kochavi surveys the route from Akko, across the Lower Galilee, around or across the Sea of Galilee and then the ascent into the Golan. Along the way he gives brief summaries of the excavations of his Land of Geshur Project at Tel Hadar and ‘En-Gev, respectively the Late Bronze-Iron Age I and Iron Age II harbors on the eastern side of the Sea of Galilee, and part of his own 1967 survey work in the southern Golan. He ascribes to the theory that the tripartite pillar buildings are “markets” and indicate Iron Age II trade routes. He suggests various alternative routes trade would have taken around the sea in different periods. Frankel’s article is misnamed; it deals yet again with the tribal boundaries of the territory of Asher; it has relatively little to do with the geographical setting and history of Asher, which is what the title sug-

gests. Gal’s article provides a compact topographic and archaeological survey of the Nahal Zippori. Louhivirta hints at the future benefits of Geographical Positioning Systems and Geographic Information Systems, but acknowledges that we have a long way to go. The cost of equipment is still high and civilian level accuracy is low. In addition, not only will all future excavations have to provide computer-readable coordinates for their projects, but all earlier material will have to be cleaned up and standardized.

Millard argues, based on contemporary parallels from sites such as Ugarit and Emar, that the cultic material in Leviticus could have originated at the end of the Late Bronze Age. Laato takes a sensible approach to understanding Israelite religion, recognizing that there were many simultaneous strains of religious thought in ancient Israel. This ever-fluctuating spectrum ran the gamut from monolatrous/"monotheistic" to polytheistic (e.g., YHWH having Asherah as his consort). He argues, based on the prior incipient "monotheism" of Akenaten, that some segments of ancient Israelite society may have been at least monolatrous from earliest times. Junkkaala summarizes the views of the Conquest, Immigration, Revolution, and, as he calls it, Imagination schools on the origins of ancient Israel. Most of this piece is a rejection of the latter school, which sees no material for successfully reconstructing pre-Exilic Israel from any of the texts that purport to record at least some of the events from that period. He notes the congruence of much archaeological material from the end of the Late Bronze Age/Iron Age I with some passages in Joshua and Judges as evidence for a more optimistic appraisal of the historical value of these texts. Eskola evaluates Paul’s teaching on the Law in Romans against the social background of his era, drawing especially on sapiential literature and Qumran. The “Works of the Law” are seen as “those precepts which God had given to Israel, and which were to bring them life.” Eskola sees Paul as essentially having a different understanding of sin, that it predestined Jew and Gentile alike before the judgment of God.

This collection of essays, especially the Israeli contributions, reflects well the interests of the scholar it attempts to honor.

The articles vary in the quality of the English editing; the articles by the Israeli authors in particular suffer from spelling mistakes and grammatical errors, which should have been spotted in editing.

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