

But these shortcomings pale into near insignificance compared to the great service done for us by the editors and contributors as a whole. Indeed, no scholar in the early twenty-first century should be that surprised to find a survey such as this shaped partly by the historical-cum-ideological interests of those involved in its production. And in any case, this fault—if fault it is—is counter-balanced by the inclusion of areas which some might be tempted to characterise unfairly as peripheral: Jewish music (P. V. Bohlman), theatre (A. Belkin and G. Kaynar) and film (M. Zimmerman), as well as Yiddish (C. E. Kuznitz), Judaeo-Spanish (O. R. Schwarzwald), Judaeo-Arabic (G. Khan), and other languages (I. Stavans). Moreover, the diverse chapters by M. Goodman ('Jews and Judaism in the Second Temple Period'), A. Cooper ('Biblical Studies and Jewish Studies'), J. Dan ('The Narratives of Medieval Jewish History'), R. Ben-Shalom ('Medieval Jewry in Christendom'), M. R. Cohen ('Medieval Jewry in the World of Islam'), T. Rosen and E. Yassif ('The Study of Hebrew Literature of the Middle Ages: Major Trends and Goals'), E. Carlebach ('European Jewry in the Early Modern Period: 1492–1750'), S. I. Troen ('Settlement and State in Eretz Israel'), H. Diner ('American Jewish History'), G. Abramson ('Modern Hebrew Literature'), B. Jackson *et al.* ('Halakhah and Law'), P. Alexander ('Mysticism'), L. A. Hoffman, ('Jewish Liturgy and Jewish Scholarship: Method and Cosmology') and T. Ilan ('Jewish Women's Studies') struck this reviewer as especially interesting and enlightening. Indeed, overlaps in subject matter and methodological interconnections between these assorted chapters, as well as between them and other areas of the humanities and social sciences, demonstrate the essentially interdisciplinary nature of modern Jewish Studies. Given the volume's remit to encourage reflection on the wider Jewish Studies context by individuals working within discrete areas of it, therefore, the book has certainly achieved its main objective.

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JOHN BARTON (ed.), *The Biblical World*. Routledge, London / New York, 2002. 2 vols. xxiii, 525 and viii, 539 pp. £130.00. ISBN 0-415-27573-3.

The Biblical World is an ambiguous title: it may refer either to the wider ancient world in which the Bible was set historically and from which it came, or to the 'inner world' of the Bible—a world evoked by powerful literature which may bear more, less or no relation to any real world which has ever existed or which now exists, but which becomes real to the reader (who need not necessarily be a believer) as he or she immerses himself or herself in its pages and returns to the real world as a person with changed horizons, outlooks and values.

The distinguished editor of this monumental work is not unaware of this ambiguity, and to some extent he has exploited it in the selection of topics for treatment by a galaxy of nearly fifty contributors, most of whom are household names in international scholarship. Many of the entries deal authoritatively with what might be regarded as background information—not necessarily the kind of information which every Bible reader needs, but which becomes of intense interest 'as soon as you stop to think about it' and which therefore is the frequent subject of questions when any with scholarly pretensions open themselves up to being questioned by what are patronisingly known as lay audiences. Why are these books in the Bible and not those, and anyway, where do the apocrypha fit in? Does archaeology prove the Bible or not? Why was there an Israel and a Judah? What exactly *are* the Dead Sea Scrolls? Who was Jesus, and why are there four gospels rather than just one? These and many other like questions are what this book sets out to answer in scholarly but accessible form.

The forty-nine chapters are divided into eight parts. The first, simply entitled 'The Bible', provides a brief introductory overview of the Old and New Testaments and the Apocrypha as complete wholes, including issues of canon. The second deals with most of the major biblical genres such as prophecy, wisdom, gospels and letters, though slightly curiously it is prefaced with a chapter on Near Eastern myths and legends (an important and relevant topic in its own right which perhaps could not be conveniently fitted in elsewhere). Law and possibly psalmody might be thought surprising omissions here, though both will receive some treatment later on under different headings. The approaches adopted vary somewhat: A. D. H. Mayes, on 'Historiography in the Old Testament', gives a full summary of scholarship on the relevant books (with five pages of bibliography to match), while A. G. Auld on 'Prophecy' discusses the material itself, also in a scholarly manner, of course, but without much direct reference to the work of other scholars and with a bibliography of less than half a page. Later on, a few entries will have long endnotes and no bibliography at all, while one contributor even limits himself to the conceit of simply listing three of his own books.

Part III moves to what are entitled 'Documents', thus moving from inner to extra-biblical worlds. Here readers will find such matters as the textual transmission of the Bible being explained, together with ancient inscriptions, Dead Sea Scrolls and the gnostic gospels. The Cairo Genizah (with the obligatory photograph of Solomon Schechter at work in the Cambridge University Library) might be thought a slightly remote topic for this particular volume, though it is full of interest in its own right, and while the chapters on early Jewish and Christian interpretation (by A. G. Salvesen and M. Edwards respectively) might again seem slightly out of place in this particular section, it may be argued that, in the former case at least, they are based in no small part upon ancient translations of the Bible, 'rewritten Bible', and so on.

The first volume concludes with a section of seven chapters on history. Surveys of the main periods are introduced by a chapter on archaeology (F. Cobbing) and concluded with one on Israel's neighbours (B. Oded). It is here, perhaps, that the contrast between the two sorts of biblical world is most acute. On the one hand, it is unlikely that any of it derived from as early as the Bronze Age (still less from prehistoric times, where J. M. Miller in fact begins the chapter of that name), while the discussion of the Iron Age by K. W. Whitelam, where one might look for background to much of the Old Testament narrative, in fact maintains that there is a great gulf fixed between the two. If true, it is important to know that, but then it might have been expected that in a book of this kind there would have been some discussion of how such a conclusion affects the way that we should read and interpret the Bible. On the other hand, when later on there is a treatment of David and Solomon we find no indication of the radical skepticism of some of these historical chapters. So, taken overall, there is good balance between different points of view, but first-time readers (assuming that they read the whole, which seems unlikely) may be confused by the failure to draw attention to these differences and by the lack of any interaction between them.

The second volume begins with 'Institutions', which range from biblical languages to religion (two chapters on Israelite religion by the masterful Rainer Albertz). Psalms get their look-in here under 'the arts' (S. E. Gillingham), and it is sad but necessary to find a chapter on warfare. New Testament law and administration find a place, but strangely no equivalent for the Old Testament, whose lack was also noted at Part II. Of course, it is difficult to know where to stop once one starts with institutions: no priests, kings, temple, sacrifice, family Some are again covered in part, for instance under religion, and so no criticism should be made here. The biblical world is just too rich for complete description!

'Biblical Figures' is another part of which the same could be said, so that patriarchs and matriarchs, Moses, David and Solomon, Jesus and Paul must be taken as repre-

sentative of the main ones which could have been chosen. Equally the different ways in which such a topic may be treated are well illustrated here, from those which broadly study the characters within the text (the inner world of the Bible) to those which debate historical (or rather, unhistorical) topics. Arguably the most helpful will be those which try to do both (e.g. J. Van Seters on Moses), since it is one of the few places in the book where the meeting of the different biblical worlds is explicitly addressed.

A selection of 'religious ideas' (salvation, death and afterlife, purity) makes up the seventh part, and here the editor is clear in his brief introduction that a 'complete guide to the religious ideas of the Bible would be a large book in itself, but the present volume offers a guide to a few of the more obvious concepts that the reader needs to know in order to make some sense of the text' (vol. 1, p. 2), and we may trust his judgement over the selection of which topics fall most centrally under that rubric. Finally, 'The Bible Today' introduces us to Jewish and Christian Bible translation (L. J. Greenspoon and H. Wansbrough), before the whole is rounded off by W. R. Telford on 'modern Biblical interpretation'; however valuable, it is unashamedly New Testament in orientation, so that one may only express regret that the editor did not himself also contribute a chapter on the same topic from an Old Testament and fully biblical perspective. But, given the size of this book, perhaps he felt that as editor he had already done enough!

The publisher's blurb tells us that the book is intended for 'students, academics and clergy, and for all to whom the Bible is important as a religious or cultural document'—the usual suspects, in other words, for the increasing number of such introductory guides to the Bible. Of all I have seen to date this is the fullest and widest in its coverage. It succeeds for the most part in explaining things from first principles, so that it should well serve its purpose for those coming to the Bible with enquiring minds, if not necessarily for the first time, yet at least for the first time with serious questions about the history and nature of this remarkable work. They will need to be intelligent to follow all that is on offer (the first sentence on Near Eastern myths and legends by S. Dalley, for instance, may stretch some with its reference to 'Akkadian cuneiform, a complex system of writing that uses logograms, determinatives and syllables') and not to be looking in particular for guidance on how to read the Bible from a standpoint of faith. Students may therefore find it helpful, though they should soon outgrow it; if by academics is meant biblical scholars they too should not really need this (though some in related religious disciplines might find it helpful), and none of the clergy that I know would have the leisure to use such a book (still less to afford it). Yet clearly there is a market for such works. It seems to me that publishers should perhaps drop the mindless repetition of appeal to these categories and focus instead on the last category mentioned above: those to whom the Bible is important as a cultural document. Internationally in non-Christian and non-Jewish societies, and increasingly in Western societies where we are fast losing touch with even the story of the Bible, which was second nature to nearly everyone until only a few decades ago, there are many well educated readers who know, or more often suddenly discover, that the Bible has had an extraordinary influence on all aspects of our cultural and political life and who become aware of their deep ignorance of what it is. Their interest is far from religious (at least initially) and they would shy away from books aimed at the religious market. For them, these sumptuous volumes will furnish a mine of articulate and relevant information to answer just the sort of questions that they are asking. I have seen this work heavily criticised in an early review (in the *Times Higher Education Supplement*) for not advancing a reading from within a standpoint of faith. Such a reading is of course legitimate, given that that is also the locus of the Bible's origin, and that arguably therefore it can only be fully appreciated in that context. But the Bible is also

more than that, and there are many other ways in which it can legitimately be studied. I am glad that this book addresses some of them.

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MEIR BEN-DOV, *Historical Atlas of Jerusalem*. Continuum Publishing, New York / London, 2002. 400 pp. \$50.00. ISBN 082641379X.

This work is the 'first English-language edition' of the original Hebrew published in 1991 by Carta, The Israel Map and Publishing Company, under the title *Atlas Carta: Yerushalayim be-Re'i ha-Dorot*. An 'expanded and revised' Hebrew edition appeared in 2000. The translator, David Louvish, who has done an outstanding job, chose, one imagines in concert with the author and publisher, to turn the somewhat difficult Hebrew phraseology of the title into a *Historical Atlas*. The book under consideration is many things but, in the opinion of the reviewer, it is not a 'historical atlas'.¹ Indeed, it is questionable to what extent the Hebrew versions would rate a review in a top-notch academic journal, since Carta for the most part targets a general audience and its books clearly reflect this. The 'religion and spirituality' books of the Continuum Publishing Group, the rubric under which this volume apparently appears, seek to cover 'all levels from reference, scholarly and student to general and devotional books' in religion and spirituality.² Continuum has published serious scholarship in religious studies. The present work is a serious, popular presentation of the author's vast knowledge of all matters related to the history of Jerusalem and does indeed contain matters that will be of interest to scholars. However, it is not scholarship.

What should a historical atlas of Jerusalem contain and how should it be written? First of all there is the issue of accessibility. We shall provide one example. Should the reader of this atlas, for instance, seek information about the 'Gates' of Jerusalem, he or she would find in the index references to the 'Gate of Mercy' (with a sub-reference to the 'Golden Gate'), 'Gate of the Chain' and 'Gate of the Jews'. Glancing through the book, one of course notices that this is a 'drop in the bucket', as it were. The reader must seek individual references in the index and text to the 'Corner Gate', 'Cotton Gate', 'Damascus Gate' and so on. Clearly this is not a user-friendly reference work.

Then there is the technical nature of the work as an atlas, historical or otherwise. One looks in vain for any discussion of such technical matters as scale, scope or styles of presentation of maps. Maps have their own ideologies, as one can learn from scale, omissions, focus, labelling and even colouring. None of this is relevant for the work

¹ See Dan Bahat with Chaim T. Rubenstein, *Atlas Carta ha-Gadol le-Toldot Yerushalayim*, Carta, Jerusalem, 1989. A 'new format' appeared in 2000. In both cases the Hebrew was translated on the English title page as *Carta's Great Historical Atlas of Jerusalem*, making the use of the phrase by Ben-Dov, also published in Hebrew by Carta, undoubtedly somewhat awkward. (There is no English title page in the Hebrew versions of Ben-Dov's book.) However, the English version of Bahat's work, published in 1990 by Simon and Schuster, appeared as *The Illustrated Atlas of Jerusalem*. In our view, Bahat's work comes much closer to being a historical atlas than that of Ben-Dov, although a real 'historical atlas' of Jerusalem has yet to be written. Neither the Hebrew nor the English version of Bahat's atlas appears in Ben-Dov's 'Bibliography and Sources'.

² See their website at <http://www.continuumbooks.com>. The work includes a preface by Fr. Bargil Pixner O.S.B., who presents a very brief history of Christianity in Jerusalem (pp. ix–xi) and then adds his stamp of approval to the book, praising it because, for instance, Ben-Dov even 'relates to the visits of the popes, Paul VI and John Paul II'. One wonders to what extent Continuum really considers this to be scholarship.