

book of Exodus and analyzes it within the context of the Exodus narrative and ancient Near Eastern literature. He also explores overtones elsewhere in the Pentateuch, and in the Old and New Testaments, identifying an impressive number of connections. Among these is the first born motif found in the descriptions of the call of Moses, the Exodus, and the covenant at Sinai (p. 224). The final chapter (Gerhard Pfandl, "The Soteriological Implications of the Cities of Refuge") first identifies the passages that deal with the cities of refuge (Num 35:9-15; Deut 4:41-43; 19:1-13 and Josh 20:1-9) and then reviews the interpretative literature. In considering the soteriological implications of these passages, one important issue that surfaces is the function of the death of the high priest (pp. 238-39). Pfandl elaborates on the theological dimension of the motif within the context of salvation history, showing how the cities of refuge, often questioned by radical scholarship, serve a contextual function within the Hebrew Bible and Scripture as a whole.

Overall, this volume represents a well-organized and challenging collection of methodologically sound studies, featuring European and American contemporary scholarship in both English and Spanish, suitable for any serious student of the Pentateuch.

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*Palace and Temple. A Study of Architectural and Verbal Icons*, by Clifford M. McCormick. BZAW 313. Berlin-New York: de Gruyter, 2002. Pp. x + 221. ISBN 3-11-017277-1. €68.00. US\$ 95.20.

The present volume is a revised version of a University of North Carolina, Chapel Hill, Ph.D. dissertation (advisor John van Seters/Jack Sasson as committee member). McCormick states in the introduction that he seeks to integrate archaeological and textual data from two cultures, i.e., the Neo-Assyrian empire of the eighth and seventh centuries B.C.E. (with a particular focus on the reign of Sennacherib and the textual, architectural, and iconographic evidence of his reign) and the Judahite culture of the sixth and fifth centuries B.C.E., which McCormick connects (following fairly standard critical positions) with the Deuteronomistic reform. While it is not new that scholars have tried to discover the ideological or historical *Sitz im Leben* of the Deuteronomistic historian (see, e.g., the important work of Hans Ulrich Steymans, *Deuteronomium 28 und die adê zur Thronfolgeregelung Asarhaddons. Segen und Fluch im Alten Orient und in Israel* [OBO 145; Fribourg: Univer-

sitätsverlag, 1995], which, surprisingly, goes unmentioned, McCormick provides an innovative angle to the question.

In his methodological chapter one (pp. 5–44) the author introduces what he terms “built environment studies,” an emerging tool developed in architectural studies to describe and understand not only the function of built-up space but also the intentions of the builder(s) and the role of the building in social structure and activity. Considering the fact that this is a new methodological perspective, I found McCormick’s discussion a bit on the thin side (pp. 8–16), interacting principally with five scholars in that field (P. Frankl, S. Gideon [whom he criticizes strongly for idealistic notions and not applying the principles of built environment studies, p. 9], A. Rapoport, R. E. Blanton, and T. A. Markus). These contributions seem also a bit dated (between 1968 and 1994) and highlight the origin of the work as a doctoral dissertation which grows and develops over many years. McCormick adopts the three main categories of built environment studies, i.e., fixed, semi-fixed, and non-fixed features of the built environment, and applies them to buildings, users, and texts, a notion also suggested by Markus’ work (p. 16). In pragmatic terms, these categories involve walls, doorways, floor plans [= fixed features], height, color, redundancy [= semi-fixed features], and human social behavior associated with the building [= nonfixed features]. McCormick faces an obvious dilemma when it comes to the two focal points of his comparative study: while there are (limited) architectural remains of the palace of Sennacherib in Nineveh, none are available for the Jerusalem Solomonic temple. To be sure, McCormick is aware of this problem (pp. 6, 43) and by pointing to the iconic nature of both structures he tries to overcome this limitation. Similarly, the author posits all texts describing these structures (e.g., inscriptions on the *aladlammû* and wall reliefs, building inscriptions, the biblical text) as verbal icons that inform the modern reader about religious convictions or a particular worldview. Regarding the Solomonic temple, McCormick appears to follow minimalist notions of the non-existence of the united monarchy (p. 28) and dates the primary biblical data (1 Kgs 5–8; 2 Chr 2–5) to the exilic or postexilic period (p. 41). He follows here the suggestions made by van Seters’ work on Israelite historiography and the Chronicler and its relationship to the so-called Deuteronomistic historian (pp. 38–42).

Having laid out his presuppositions McCormick discusses in chapter two the evidence for the palace of Sennacherib (pp. 45–86), focusing first on the texts, followed by a discussion of the archaeological data. He notes the context of the references to the construction of the palace at the end of the recitation of victorious military campaigns of the king, thus linking the image of the great military leader with the image of the great builder (p. 83). In

the Assyrian texts, the palace of Sennacherib is not only the home of the royal family, but the focal point of the royal empire from which decisions are being made. The analysis of the spatial dimensions of the palace (including the design, positioning of reliefs, and interaction of space) point tacitly to the quasi-divine status of Sennacherib (pp. 85–86), although this is never explicitly stated by the king. The inclusion of building materials from all realms of the empire underlines the important nexus between military genius (i.e., the conqueror) and wise administrator (i.e., the builder, p. 86).

Chapter three, dealing with Solomon's temple, represents the largest section of McCormick's work (pp. 87–147). First, issues of historicity and the lack of clearly attributable archaeological evidence for the reign of Solomon are considered (pp. 90–97). I found McCormick's interaction with the data less than convincing and not always even-handed. While he quotes extensively those critical to a tenth century B.C.E. dating of Solomon (such as Wightman, Finkelstein, and Ussishkin), crucial references by well-known archaeologists defending the traditional tenth century B.C.E. dating are missing, some of which were available before the publication of the volume and some appearing later (e.g., Amihai Mazar, "Iron Age Chronology: A Reply to Israel Finkelstein," *Levant* 29 [1997]: 157–67; idem, ed., *Studies in the Archaeology of the Iron Age in Israel and Jordan* [JSOTSup 331; Sheffield: Sheffield Academic Press, 2001]; idem, "Remarks on Biblical Traditions and Archaeological Evidence concerning Early Israel," in *Symbiosis, Symbolism, and the Power of the Past. Canaan, Ancient Israel, and Their Neighbors from the Late Bronze Age through Roman Palestina* [ed. William G. Dever and Seymour Gitin; Winona Lake: Eisenbrauns, 2003], 85–98; Steven M. Ortiz, "Deconstructing and Reconstructing the United Monarchy: House of David or Tent of David (Current Trends in Iron Age Chronology)," in *The Future of Biblical Archaeology. Reassessing Methodologies and Assumptions* [ed. James K. Hoffmeier and Alan Millard; Grand Rapids: Eerdmans, 2004], 121–47; and the important volume edited by Thomas E. Levy and Thomas Higham, eds., *The Bible and Radiocarbon Dating. Archaeology, Text and Science* [London: Equinox, 2005], which includes several chapters relevant to this discussion). Furthermore, McCormick does not discuss the important parallels between the Syrian Ain 'Dara temple and the Solomonic temple (see John M. Monson, "The Temple of Solomon: Heart of Jerusalem," in *Zion, City of Our God* [ed. Richard S. Hess and Gordon J. Wenham; Grand Rapids: Eerdmans, 1999], 1–22).

When considering the literary evidence of Solomon's reign McCormick again notes the lack of solid data (both textually and comparatively) that would point to the existence of a historical Solomon during the tenth century B.C.E. (pp. 97–100). One gets the impression that the outcome of these

questions has already been determined by the author's presuppositions, viz., the exilic or postexilic date of the primary literary data. Four pages to discuss this highly relevant issue seem to be inadequate, particularly in view of the fact that his basic notion of the temple construction texts as verbal icons seems to be based on their a-historical nature. McCormick's critique of Millard's important work, arguing favorably for the historicity of the biblical account of the united monarchy does not interact directly with the data and questions the validity of comparing the biblical material with data coming from distinct ages (p. 99). As I have suggested elsewhere, multiple and multi-faceted comparative data from the ANE, while not always emanating from the same period, sheds helpful light on historical issues in biblical studies (see Gerald A. Klingbeil, "Methods and Daily Life: Understanding the Use of Animals in Daily Life in a Multi-Disciplinary Framework," in *Life and Culture in the Ancient Near East* [ed. Richard Averbeck et al.; Bethesda: CDL Press, 2003], 401–33). McCormick emphasizes the ideological stance of the Deuteronomistic historian who uses the "literary temple" (with no real historical basis) to focus the readers' attention on the interaction between the human and divine realms.

Chapter four seeks to reconstruct the historical context of architectural and textual icons against the larger context of religious reform (pp. 149–90). McCormick suggests that when taking into consideration both the textual as well as the architectural data it becomes clear that it was Sennacherib's religious innovation that motivated his design choices and, ultimately, also his untimely death at the hands of his sons (pp. 163–68). In the case of Solomon's temple it appears to this reader that the results are to a certain degree predetermined by McCormick's presupposed dating of the sources. While he seems to dislike traditional source-critical methodology so common in critical scholarship, he apparently adopts its "accepted" results which in turn help to determine the historical *Sitz im Leben* of the literary temple of Solomon. For McCormick, the temple narratives (together with other stories about religious utensils such as the ark of the covenant) reflect the religious innovations of the experience of the exile and thus form a verbal icon followed by later biblical interest groups, which historical criticism assigns to the postexilic horizon (i.e., the priestly school and the Chronicler).

McCormick's work is innovative in its use of built environment analysis, a tool which provides a helpful look beyond the mere functions of buildings. However, he fails to interact more closely with archaeologists who have begun to look at locations, use, and intention of particular space (such as the work of P. M. Michèle Daviau, *Houses and Their Furnishings in Bronze Age Palestine. Domestic Activity Areas and Artifact Distribution in the Middle and Late Bronze Age* [ASOR Monograph Series 8; Sheffield: Sheffield Aca-

demic Press, 1993]; or Elizabeth Bloch-Smith, "Solomon's Temple: The Politics of Ritual Space," in *Sacred Time, Sacred Space. Archaeology and the Religion of Israel* [ed. Barry M. Gittlen; Winona Lake: Eisenbrauns, 2002], 83-94, to mention only two). This oversight is to be expected, since McCormick is a text-based scholar, rather than an archaeologist. What is of greater concern, however, is the circular reasoning apparent in his discussion of the biblical data. Unfortunately, a promising and innovative angle has been used to cement the well-established notion of the a-historical nature of biblical texts. The volume concludes with a bibliography (pp. 197-214) and also includes several useful indexes. I could only detect one error on p. 46 where it should say "reinforces his unique position" instead of "reinforces to his unique position."

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