

textual traditions. Yet, once we remove the discussion about synchrony and let Lee explore the textual variations we are on much stronger ground. So, if we ignore the opening and closing paragraph of the chapter, which are the only places where Polzin is mentioned, then we have a thorough and responsible presentation of the main text-critical issues. With these firmly in place Lee can then explore how they relate to other parts of the OT in subsequent chapters, especially the Ark Narrative, before coming back to trace a possible literary history which shows interesting variations in development between LXX and MT. Much here depends upon his way of reading texts as influencing one another and from which a literary history might be traced, often in light of the theory of BTH, whereas another important element of synchrony (the function of type stories in shaping language) might offer an alternative. But even if not all his proposals here persuade, they are at least plausible and need to be considered by any who seek to trace the literary history of Joshua 3-4. Here then is Lee's major contribution, and much of the information that supports it is helpfully presented in tables. But in his conclusion, we return to the view that Polzin's synchronic approach does not succeed because he does not consider this data. Perhaps he doesn't, but the fact that he has not sought to offer the sort of diachronic reading provided here means that we must surely judge him on what he has attempted to do, and even if we judge his reading to fail, does that mean all synchronic readings fail? In the end, the issue of diachrony and synchrony is a distraction. What Lee has done is provide a mass of detail and interpretative judgements that offer a possible explanation of the literary history of Joshua 3-4, and the value of the book must ultimately be assessed on whether or not those judgements best interpret his data. I remain unconvinced at various points, perhaps because alternative explanations were not considered, but hold that view whilst recognising that the mass of data Lee has presented needs careful reading, and for that I am thankful.

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### **Stig Norin**

*Personennamen und Religion im alten Israel, untersucht mit besonderer*

*Berücksichtigung der Namen auf El und Ba'al. Coniectanea Biblica, OT Series 60.*

xiv + 336 pp. Eisenbrauns, Winona Lake, IN, 2013.

Norin here builds on and develops the results of his previous work on *-yh* and *-yhw* names (*Sein Name allein ist Hoch*, Lund, 1986) by collecting and analysing names compounded with *el* and *ba'al*. With innumerable lists and charts

he draws together all the relevant data he can find from inscriptions first and then from the biblical books. Regardless of consequences, this is an immensely valuable catalogue. Applying the results to a history of Israelite religion is interesting but inevitably less secure. For instance, the relatively sparse use of Baal in Israelite names, and they mainly from Samaria, leads him to suggest that this deity was not widely worshipped in pre-Israelite Palestine but that he became more prominent under influence from Phoenicia during the Omride dynasty. The discrepancy between the use of the name Yhwh in narratives about the early period and its lack in personal names at that time is suggestive of later editorial work on the narratives, and indeed the ultimate origins of the Hexateuch should therefore be dated to the pre-monarchic period. The Davidic period is seen as crucial to the introduction of the deity Yhwh from his original location in the deep south, and so on. These are all results that deserve careful consideration, and some seem more probable than others in the light of wider considerations. Norin is not the first to attempt to move from names to a history of religion, and the empirical data he has so carefully assembled are undoubtedly to be respected, but the history of research in this field suggests that we need some time yet in order to assimilate this and to evaluate how many of his conclusions stand up to further critical scrutiny.

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### **Daniel C. Olson**

*A New Reading of the Animal Apocalypse of 1 Enoch: 'All Nations Shall be Blessed'*  
*Studia in Veteris Testamenti Pseudepigrapha* 24. vii + 296 pp. Brill, Leiden, 2013.

This monograph proposes a new interpretation of key aspects of the Animal Apocalypse (1 Enoch 85:2-90:42) and also provides a new translation and commentary. It argues that the two-fold aim of the Animal Apocalypse is to offer (1) a contemporary political document and (2) a theological interpretation of human history which emphasizes individual responsibility and the importance of encountering the divine. The envisioned end-result is a single humanity where the boundary between Israel and the nations has been erased. The monograph falls into two main parts. After the introductory history of scholarship, Chapter 1 explores the scope of the allegory: is it concerned with the salvation of Israel or humankind? As implied by the title of the book, Olsen argues in favour of the latter interpretation. The discussion is centred on key passages in the Apocalypse. In particular, who is the white bull in 1 Enoch 90:38 and what