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fyrkantigt paradigmatänkande och istället ge rum för mångfald i samexistens är mycket vunnet.

De avslutande faktiska analyserna lever inte upp till mina (högt ställda) förväntningar. Här ser jag en överraskande obalans mellan gammalt och nytt. Jacobus grepp kan närmast beskrivas som etiologiskt (kontra Breeds etologiska) med fokus på genetisk intertextualitet. Cohens klassiker "Who by Fire?" fungerar här primärt som avstamp till en undersökning av babyloniska influenser till den judiska liturgiska texten *Unetaneh toqef*. Lyons arbetar i hög utsträckning med biografisk metod (uppväxt, intervjuer) när han mejslar fram ett "evangelium enligt Gore" ur Depeche Modes version av "John the Revelator". Med Blooms "anxiety of influence" undersöker Gilmour intertextualiteten mellan Lennons "God", U2s "God part II" och Normans "God part III" vad gäller synen på religion och på musikens kraft. Sista ordet går till religionssociologen Abraham som levererar relevant, men bitvis svepande kritik, till exempel att receptionsforskare tenderar att behandla lätttexter väl närsynt som "heliga texter" eller att forskarna inte intresserar för elefanten i rummet: de faktiska lyssnarna. Däremot visar antologins två afrikanska bidrag (Gunda och West) hur receptionsforskning produktivt kan beakta större sociala förändringar.

Reception History and Biblical Studies ger en kvalificerad lägesbeskrivning av fältets möjligheter och utmaningar. Dess främsta styrka ligger i de teoretiska bidragen, enligt min mening, men den utmanar oss också till att lyfta blicken och självkritiskt fundera över vad receptionshistoria i synnerhet, och bibelvetenskap i allmänhet, är till för.

Mikael Larsson, *Uppsala universitet*

DANNA NOLAN FEWELL (ED.)

The Oxford Handbook of Biblical Narrative

New York: Oxford University Press, 2016, Hardcover, xi + 644 pp., £97,

ISBN: 978-0-19996-772-8.

The jacket states that this handbook "is a state-of-the-art anthology, offering critical treatments of both the Bible's narratives and topics related to the Bible's narrative constructions," which is a good summary of

the book. It is not a beginner's handbook, but rather written for the serious student and scholar. Being a large volume featuring fifty-one chapters distributed over five parts, I will highlight several, but not all of the chapters, in what follows, and finish with a more general remark.

The first part, "Overtures," presents theoretical issues. Danna Nolan Fewell starts with a general chapter on narrative theory, and can be said to sketch "the narrative turn in the humanities," including Biblical Studies. She also discusses how narratives construct identities and form social interaction, and attend to the composite nature of the biblical texts.

Stephen D. Moore sketches the development of biblical narrative analysis more specifically. This is, according to Moore, an approach that has been very much influenced by New Criticism, which has hindered the integration of post-classical narratologies in Biblical Studies, something which Moore sees as urgently needed.

Robert S. Kawashima depicts the narratives of the Hebrew Bible in their literary milieu, and argues that in comparison to the monological epic works of the ANE, the Hebrew Bible's dialogical narratives represent the birth of prose literature. In similar fashion, Austin Busch explores the connections between New Testament narratives and Greco-Roman literature, especially those between Aratus' *Phaenomena* and Euripides *Bacchae* and Acts, and echoes of Homer's *Odyssey* in Mark. Raymond F. Person analyses the borderland between epic and historiography in chapter five, especially in regard to Samuel-Kings, and concludes that the biblical historians were faithful performers of historical discourse according to their own cultural standards. The last chapter of the first part elucidates the use of poetry in biblical narratives. Tod Linafelt makes a highly interesting and compelling case that poetry is used to supplement the terseness of narratives in the Hebrew Bible, injecting figurative language and feeling etc. in them.

The chapters of the second part of the volume, "Biblical Narratives," each covers a specific book, or range of books, in the Bible. Those left out are the poetic books of the Hebrew Bible (apart from Job), and, in the New Testament, the letter to the Hebrews, and the letters of Jacob,

Peter, and John. I believe this depends primarily on the lack of narrative research on these books. More intriguing is that the apocryphal books of Tobit, Judith, and 1–2 Maccabees are not allotted separate treatment.

David M. Gunn opens this part by covering “the Bible’s first story,” i.e. Gen–2 Kings. Gunn shows how these books have been read as one long story, and presents readings of it from both biblical and non-biblical quarters. Fewell has co-written the following chapter on Genesis with R. Christopher Heard, focusing on how it is a communally constitutive story, promoting survival. Moving to Leviticus, Bryan D. Bibb notes that it has seldom been read as a narrative, but, since it is a literary work appearing on one scroll, it is part of the larger Pentateuch, and since it has short narrative insertions (such as Lev 1:1), it is a narrative and merits narrative analysis. Adrienne Leveen is more cautious in her analysis of Numbers, saying that it is “an anthology of texts of great variety” (147), which, nevertheless, were carefully edited as a description of Israel’s wilderness journey.

Further on, Ovidiu Creanga analyzes the themes of land, identity, and memory in Joshua, and outlines a spatial-critical reading of the conquest. Deryn Guest traces narrative and related research on Judges, and focuses on Yahweh as a character from the perspective of masculinity, psychological and queer theory. Rachelle Gilmour looks at the two dominating concerns of the books of Samuel as the rise and fall of leaders, and the election of David, while Keith Bodner traces the motif of death, among other things, throughout the books of Kings.

Patricia K. Tull takes on the Latter Prophets, and starts by shortly arguing for the narrativity of the prophetic books, but then primarily analyzes the narratives found in the prophetic books (e.g. Isa 6:1–13; 36–39). Carol A. Newsom’s learned and stimulating chapter on Job, holds the prose and poetic parts separate, while at the same time manages to let them shed light on each other.

Turning to the New Testament, Scott S. Elliott analyzes Mark’s gospel, concluding that much narrative research has agreed to analyze the final form, to separate story and discourse, and to assume the posi-

tion of the ideal reader. Elliott makes an alternative reading to this by studying time and focalization in Mark 6:7–30.

Melanie Johnson-Debaufre, outlines the narrative study of Paul's letters, which have focused on the narrative substructure to the letters, and portrayals of Paul through narrative historiography. However, these readings are challenged by the multiplicity of stories in Paul's letters.

The third ("The Bible and Bodies") and fourth ("The Natural, Social, and Conceptual Landscapes of Biblical Story Worlds") parts proceed mainly from ideological and post-colonial readings, and also incorporate social-scientific theory. Jeremy Schipper starts by elucidating the implications of the dearth of body description in the Hebrew Bible, for the portrayal of disability and non-disability. In a chapter on feminist criticism, Judith E. McKinley sketches how scholars have worked with the portrayal of women in the biblical texts, retrieval of 'forgotten' women, but also how male reading practices have been challenged. In a similar vein, Eric Thurman traces the study of masculinity and its constructions from the 1990's and forward, and Kathleen Gallagher Elkins and Julie Faith Parker looks at children and childist interpretation.

Turning to more social-scientific inspired research, Jennifer L. Koosed focuses on food in the Bible, and its connections to sustenance and survival. Martien A. Halvorson-Taylor devotes his chapter to "diaspora novels," such as Esther and Joseph, and the social reality of exile. Linda A. Dietch takes a broader view on social-scientific research, and uses Durkheim and Bourdieu to analyze the story of Ehud in Judg 3.

The fifth and last part is termed "On Reading." Here Jione Havea and Monica Jyotsna Melanchthon perform a cross-cultural reading of Israel's meeting with the Gibeonites in Joshua 9, and theirs and others' trickery. Gerald West outlines how the Bible was leaked, stolen, and integrated into a southern African context. Finally, Gary A. Phillips probes "the ethical turn" in narrative studies and the importance of accountability in interpreting the texts.

The *Handbook* is, as seen from this short and partial overview, a rich resource to biblical narrative. It is an anthology and not uniform. However, reading through the volume I kept wondering what is meant by

“narrative.” The concept would seem to include almost anything, and I miss a chapter that would problematize not only the different contexts and uses of narratives, but the very concept itself. How can the book of Jonah, Genesis–2 Kings, and Leviticus all at the same time be termed narratives? Tellingly, literary scholars such as Käte Hamburger, Lars-Åke Skalin, and Richard Walsh, who have argued that “narrative” covers several and not one phenomena, are not included. Even so, this handbook is a must read for anyone interested in the study of biblical narrative, and should form the starting point for many a groundbreaking narrative analysis.

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ROBERT P. GORDON AND HANS M. BARSTAD (EDS.)

*“Thus speaks Ishtar of Arbela”: Prophecy in Israel,
Assyria and Egypt in the Neo-Assyrian Period*

Winona Lake, IN: Eisenbrauns, 2013, Cloth, xiv + 322, \$49.50,

ISBN: 978-1-57506-282-2.

This volume collects fourteen articles presented at the 2009 symposium of the Edinburgh Prophecy Network (founded in 2006), the principal aim of which was to study prophecy within the limited time-frame of the Neo-Assyrian period, during which “classical” Israelite prophecy is thought to originate. The biblical texts discussed include the major prophetic texts associated with the pre-exilic period: Hosea, Amos, Micah and Proto-Isaiah.

Apart from the well-known texts of the Hebrew Bible, two corpora of prophetic texts from the Ancient Near East exist: the Mari texts (18th cent. BCE) and the Neo-Assyrian texts of the seventh century BCE, which date from the troubled reigns of Esarhaddon (681–669 BCE) and Ashurbanipal (669–627 BCE). This relatively small corpus of cuneiform tablets in Akkadian was retrieved from the royal archives of the ruins of Nineveh. The volume’s title quotes the introductory formula referring to the goddess Ishtar that regularly occurs in these oracles: Ishtar was the deity who pronounced the decisions of the divine assembly. As M. Nissinen – who drew attention to the relevance of the Neo-Assyrian