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**Book review:**

**Glatt, David A. *Chronological Displacement in Biblical and Related Literatures*.  
SBL Dissertation Series 139. Atlanta: Scholars Press, 1993.**

**First Published in:**

*Journal of the Association for Jewish Studies* 21 (1996), 367-369.

two types of altered states of consciousness—hunting and gathering societies (associated with nonpossession trance) and agricultural societies (associated with possession trance). Needless to say, this distinction does not apply to traditional Jewish society. Yet it is worth asking whether the socialization pressures toward compliance, obedience, and conformity that were evident in agricultural societies were not also the fate of the Jewish female victims of dybbukim? And in this vein, is it not possible to metaphorically ponder the Jewish mystics as hunters, relentlessly propelled by the adventurous drive to find their own path to the Divine and to stalk mystical secrets? In this independent pursuit of esoteric knowledge, the maggid served as a kind of a guardian spirit or a spiritual ally, a chaperon and guide in the dangerous orchard of mystical enigmas, who helped to dispel doubt and insecurity among the kabbalists and suffused them with assurance in their calling.

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AJSR 21 (1996), 367-369.

## BOOK REVIEWS

David A. Glatt. *Chronological Displacement in Biblical and Related Literatures*. Society of Biblical Literature Dissertation Series 139. Atlanta: Scholars Press, 1994. xii, 220 pp.

For centuries biblical scholars have employed the talmudic dictum *'en muqdam u-me'uhar ba-torah*, literally "there is nothing early or late in the Torah," as a rationale for the "anomalies in the Bible's sequential patterns of formulation and arrangement (i.e., what moderns would call the Bible's 'editorial' practices)" (p. 2), even though it fails to explain why such displacement exists. It is this question which David Glatt attempts to answer in this insightful contribution.

Throughout Glatt carefully distinguishes between chronological misplacement, or accidental dislocation of textual data, and chronological displacement, by which he means "a situation in which an author or editor intentionally transfers an episode from its original chronological context (of which he knew through general historical awareness or from another written source) into a different setting" (p. 1). For Glatt, empirical documentation exists "wherever one text diverges from the chronological framework of an extant earlier text, or external data, of which the author/editor was demonstrably aware" (p. 8).

As for those non-empirically demonstrable examples of displacement, Glatt contends that "patterns emerging from empirically recognized examples of chronological displacement can point the way to the elucidation of similar patterns which appear to be present in the examples that lack an empirical basis" (p. 9).

With this in mind, Glatt begins by discussing examples of chronological displacement in Mesopotamian materials, specifically Sargon II's Nineveh prisms, Esarhaddon's Babylonian inscription, the Assurbanipal annals (edition A), Nabonidus' Sippar cylinder, the Adad-guppi inscription, and the Atrahasis text.

From here Glatt moves into the biblical material, specifically 2 Sam 5-6, 2 Kgs 2:1-9, 2 Kgs 22:49-50, and 2 Kgs 22-23, and their parallel accounts in

Chronicles. Glatt then illustrates the presence of chronological displacement in other pericopes by comparing them with their postbiblical counterparts. Thus Gen 35–41 is compared with Jub 34–41, Josh 8:30–35 with T. Sotah 8 and Josephus' *Antiquities* 5:68–70, Judg 17–21 with Seder 'Olam 12 and Josephus' *Antiquities* 5:132–179, 1 Kgs 14:1–18 and 1 Kgs 20–22 with LXX 3 Reigns 12:24, 20–22, Ezra 1–6 with 1 Esdras 2–7 and Josephus' *Antiquities* 11:1–113, and Esther 2:21–23 with the LXX's Esther Addition A.

Afterwards, Glatt examines those instances of chronological displacement for which there are no extant comparative sources, namely Gen 35:27–29, Exodus 18, Judges 17–21, 1 Kgs 11, Ezra 2:1–4:5, 1 Chronicles 11:4–9, and 2 Chronicles 20:1–30, 25:25–27. Despite the lack of comparative material, Glatt concludes that "features which are characteristic of empirically-based displacements are recognizable in cases of internally-derived displacements as well" (p. 185).

Glatt's approach is refreshing and appropriately cautious. When confronted with conflicting evidence he refrains from imposing personal biases. For example, regarding the ambiguous evidence of the Nabonidus stele from Harran he concludes: "as long as the evidence in favor of the Harran stele isn't crystal clear, we must proceed along the assumption that either of the variant time frames could be correct" (p. 28).

One of Glatt's most interesting discoveries is that the Mesopotamian instances of chronological displacement tend to date events before they actually occurred (p. 53), and that chronological displacement has as a motivation a desire to boost the ruler's military prowess, quell opposition, or boast of the king's cultic piety (p. 54).

Another of Glatt's contributions is that chronological displacement in Josephus often results from his tendency to employ the logic of a military commander (pp. 88 [with n. 40], 92).

Also of some importance is his insight that the ancient scribes sometime employed ambiguous terms, e.g., Akkadian *palū* "year of reign," *ina umešu* "on that day," and Hebrew *bayyāmim hāhēm* "in those days," to achieve chronological displacement.

Glatt's work is well organized and thoroughly documented. Only two critical remarks seem warranted. First, the reader should know that the study is not exhaustive. Missing, for example, are several well-known examples of the phenomenon, e.g., the mysterious setting of the sun in Gen 15:12 (cf. 15:5), the conquest of Rabbah in 2 Sam 12:26–31 (cf. 11:1; did it really take two years, i.e., two of Bathsheba's full-term pregnancies, and then some?),

and Saul's lack of recognition of David in 1 Sam 17:55–58 (cf. 1 Sam 16:18–23).

Second, when highlighting literary "associative links," especially in the book of Genesis, e.g., the death and burial of Abraham (Gen 25:7–11) and the death and burial of Isaac (Gen 35:27–29) (pp. 151, 186), Glatt could have garnered additional support by citing Gary A. Rendsburg, *The Redaction of Genesis* (Winona Lake, Ind., 1986), pp. 75–76.

Finally, and this is not a criticism, the author makes reference to Tremper Longman's work on fictional Akkadian autobiographies (p. 44, n. 150) which illustrates features similar to some of his texts. Though published too late to be included, the reader should know that a few Sumerian examples also exist; see the reviewer's "Fictional Sumerian Autobiographies," *Journal of the Association of Graduates of Near Eastern Studies* 4, no. 2 (1993): 46–55.

In all, Glatt's work is a welcome addition to the more cursory studies on the subject that preceded it. The charts which conclude every chapter and outline the comparisons made are extremely helpful. One now would like to see others take up Glatt's methodology and apply it to Sumerian, Egyptian, and Greek sources (e.g., the New Testament) which display evidence of chronological displacement.

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Richard A. Henshaw. *Female and Male: The Cultic Personnel. The Bible and the Rest of the Ancient Near East*. Princeton Theological Monograph Series 31. Allison Park, Pa.: Pickwick Publications, 1994. xiii, 385 pp.

Women were marginalized in the cult of ancient Israel, as reflected in the Hebrew Bible in general, and in the legislation of the Pentateuchal Priestly source in particular. This practice was a precedent for the minor role granted women in Jewish communal worship until this day. Yet marginalization in temple ritual does not entail exclusion from religious life. Recent scholarship, sensitized by feminist concerns, has done much to place women in their proper position in ancient Israelite religious practice. Although women were excluded from the priesthood, they participated in sacrifice, made and paid