

Jordan, Clarence, and Doulos, Bill Lane. *Cotton Patch Parables of Liberation*. Scottdale, Pa.: Herald, 1976. 160 pp. Paperback, \$1.95.

The major portion of this book consists of Jordan's Cotton Patch Version of the Parables and his expositions of them as excerpted from his lectures, sermons, and writings in his own inimitable Cotton Patch style. Jordan's style is vigorous, incisive, and flavored with Southern idioms. His comments also modernize the parables and make them very practical, especially to his Southern audience. Doulos, a friend of Jordan (who died in 1969), and the Koinonia Farm fill in to round out the discussion for the chapters. Jordan's contribution given in italics is by far the more colorful and pungent. Those who like the Cotton Patch Versions will enjoy this volume also.

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Patte, Daniel. *What is Structural Exegesis?* Guides to Biblical Scholarship: New Testament Series. Philadelphia: Fortress, 1976. vi + 90 pp. Paperback, \$2.95.

This guide helps the uninitiated to understand the most recent method being used to understand the Bible—the structural method. In the first chapter the author attempts to justify the method on the principle that “an exegesis is legitimate only when the preunderstanding implied in the methods is identical with (or at least closely related to) the preunderstanding demanded by the interpreter's culture” (p. 7). Traditional historical exegesis only partly meets this principle, since the view of man expressed is that man is a creator of significations; i.e., when man communicates, he determines the meaning of what he wishes to say. Structural exegesis is attuned to “the preunderstanding demanded by the interpreter's culture” because it recognizes that significations are imposed upon man; i.e., that the meaning of language is determined by its structure and has a plurality of meaning on several levels. These structural meanings were passively assimilated by the author. What is assumed is that contemporary preunderstanding accepts man as a creator of significations, but more so as one on whom significations are imposed.

The first two chapters are very informative and clearly written, the second one showing how structural exegesis developed out of structuralism. Patte first shows how the meaning of a text is determined by the author's intentionality (structures of enunciation) as well as his culture (cultural structures, constraints which characterize a specific culture) and his being (deep structures which characterize man qua man). The first two are studied by traditional methods, the last through structural exegesis. The two deep structures illustrated in later chapters are narrative and mythical structure. Structuralism began with the analysis of language, but this model was applied by analogy to anthropology first by Levi-Strauss. Then it was applied to other fields, such as biblical exegesis. From the study of languages (linguistics), structuralism was applied to the study of signs (semiology), i.e., other modes of communication such as cultural phenomena.

The third chapter goes into detail in explaining narrative structure with