

BOOK REVIEWS

Bernal, Martin. *Black Athena*. Vol. 2: *The Archaeological and Documentary Evidence*. New Brunswick: Rutgers University Press, 1991. xxxiii + 736 pp. \$16.95.

Volume 1 (1987) of Bernal's work on Egyptian and Levantine influences on Greek civilization was a history of classical scholarship. In it Bernal showed that modern classical studies remain influenced by Eurocentrism and anti-Semitism. With volume 2 Bernal begins a detailed discussion of the evidence for his assertion, as well as its scholarly implications.

The Archaeological and Documentary Evidence synthesizes the witness of ancient documents, especially histories, and the archaeological evidence. The first nine chapters detail Egyptian influences through the Old and Middle Kingdoms, while chapters 10-12 discuss the New Kingdom and other influences from the Levant and Mesopotamia. The volume reaches only to the fall of Mycenaean civilization, ca. 1200 B.C. The endnotes alone take up 95 pages. The volume contains maps, charts, a glossary, and an index.

Bernal is not attempting a final reconstruction, but rather proposing a model based on ancient traditions. Though Bernal does not grant infallibility to ancient historians, he believes that "where ancient sources converge and are not controverted in Antiquity, one should take their schemes as working hypotheses" (26). However, the ancient sources he cites are classical; biblical material is largely ignored. An advantage to reading this book as a working hypothesis is that the weaker elements may be ignored without harm to the stronger points.

The chief contribution of this volume is in chronology and archaeology. When Bernal discusses the chronology of Egypt (206-216, 323-336) he makes the point that Egyptian chronology has been steadily shortening throughout this century, without the benefit of new evidence. With improved C¹⁴ and other dating methods the short chronology is showing some problems and the long chronology corresponding advantages. His discussion of the dating of the Thera eruption is useful for both historiography and chronology (275-289).

The chief weakness of the volume lies in Bernal's handling of etymologies and mythical identities. Most of these discussions seem to rely on suppositions, very thin connections, and long chains of reasoning. For example, there is far too little source material to attempt an analysis such as fills chap. 2. Over the course of a millennium, language and pronunciation may drift considerably so that reconstructing the traditions and beliefs of Late Bronze Age Greece is almost impossible, although

something is known about the language. Reconstructing Early Bronze Age Cretan culture is almost impossible. Also, if Egyptian (and Levantine) influence continued throughout the Bronze Age, classical sources should reflect late Egyptian and Levantine traditions.

Bernal's discussion of Sesostri (chaps. 5-6) is breathtaking, if not difficult to swallow. According to Bernal the campaigns of this Pharaoh reached to the Caucasus and across Anatolia. Although his data can have alternate interpretations, perhaps we should enlarge our concept of the campaigns of the 12th dynasty.

This is only a small sample of the wide range of topics covered in Bernal's book. This book more than any other points out the apparent lack of communication which exists between the American School of Oriental Research and the Albright Institute of Archaeology, and more broadly between Near Eastern and classical archaeology. The breach between the two disciplines is due more to oversight than rivalry, yet as long as it exists, links between the ancient cultures will remain poorly understood.

The reconstructions of Bernal should be critically studied. It is certainly premature to take any of his conclusions at face value, but to ignore his work is ignorance indeed.

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Biblical Research Committee, Euro-Africa Division of Seventh-day Adventists. *Abendmahl und Fusswaschung* [Lord's Supper and Footwashing]. Studien adventistischen Ekklesiologie, 1, Hamburg: Saatkorn Verlag, 1991. 296 pp. Paperback.

This volume, the first in the series of "Studies in Adventist Ecclesiology," was prepared by the Biblical Research Committee of the Euro-Africa Division. According to Jean Zurcher, chairman of the BRC, its purpose was "to contribute toward a conscientious translation of the words and deeds of him who himself instituted the Lord's Supper as well as the rite of foot-washing." In *Abendmahl und Fusswaschung* thirteen European contributors, pastors and professors of theology, look at the ordinances of footwashing and the Lord's Supper from a biblical- theological and practical perspective.

The book is divided into four sections: In section A, six authors discuss the Biblical-historical and theological aspects of the Lord's Supper. Section B deals with the meaning of the ordinance of footwashing and its interpretation in Adventist theology. Section C addresses practical questions: "Common or Single Cup at the Lord's Supper?" "Open or Closed Communion?" "Who is Worthy to Participate in this Rite?" Other issues addressed are: formats for the celebration of the Lord's Supper on special