

suggests the essential faithfulness of these early manuscripts to the original text.

Comfort further points out that, for most of the books of the NT, genuine manuscript trajectories are possible only for the Alexandrian text. The "D text" and the "western text" survive in only a few early examples and only for parts of the NT such as Luke-Acts. The Byzantine text exists not at all in the earliest period. Thus the Alexandrian text of the earliest manuscripts provides the best window onto the original text.

This unabashed call for a revival of Westcott and Hort is stimulating reading whether or not one buys into Comfort's thesis. Obviously, the ongoing debate is somewhat reminiscent of the chicken and egg controversy. Internal and external evidence for textual readings both support and challenge each other. Any solution to the problems of text criticism, therefore, inevitably comes up against the obstacle of contradictory evidence. Certitude in the face of contradictory evidence can only come by overplaying some evidence and ignoring some, a reality which Comfort cannot entirely escape.

The book is as readable as Metzger and quite up-to-date: it therefore offers an excellent overview of the text-critical field for beginning students as long as it is balanced with other sources like the Alands' book or Epp's chapter in the MacRae volume. In addition to the above discussions, Comfort offers a survey of the major papyri finds over the last hundred years, suggests manuscript "trajectories" for each book or group of books in the NT, offers specific suggestions for further amending the 26th edition of Nestle-Aland in light of the early papyri, and argues that two early papyri contain a 20-chapter first edition of the Fourth Gospel.

On the negative side, Comfort tends to make assertions, often without footnotes or evidence. He offers surprisingly early dates for a number of papyri without a great deal of supporting evidence. He is honest about certain evangelical assumptions that many readers will not hold. Nevertheless, the book is readable enough and stimulating enough to recommend it to anyone who is interested in the latest developments in the text-criticism of the New Testament.

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JON PAULIEN

Dothan, Trude and Moshe Dothan. *People of the Sea: The Search for the Philistines*. New York: Macmillan Publishing Company, 1992. 276 pp. Cloth, \$25.00.

*People of the Sea: The Search for the Philistines* by Trude and Moshe Dothan is a popular account of the pursuit to identify the Philistines and their material culture. Beyond this, it is the personal account of two Israeli

scholars who excavated several of the more important Philistine sites. The book is not so much a history of the Philistines as a history of the *rediscovery* of the Philistines. Its six sections contain 21 chapters which are organized into a chronological outline centering primarily on the authors' personal experiences. The text is well illustrated with 32 full-color plates, numerous line drawings, and b/w photographs.

This book is a joint work of the authors although all of its sections (except Part I) are independently authored (T. Dothan, Parts II, V, and VI; M. Dothan, Parts III and IV). Part I relates the search for an understanding of the Philistines prior to the Dothans. The remainder of the book, Parts II-VI, is written as a family account of the Dothans. Personal reflections are sprinkled throughout the book and convey details about the Dothans' life: where they met (78), their graduate degree struggles (77-78, 89), and brief synopses of their archaeological careers (88, 102, 107). The intimate tone woven in and around the Dothans' archaeological activities makes for interesting reading. In addition, in the singly authored sections the writers frequently refer to each other's ideas and work.

The individual chapters of Parts II-VI chronologically follow the archaeological careers of the Dothans: Chapter 6 records their participation at Tell Qasile; chapter 7 tells the story of Trude's dissertation; chapter 8 recalls Moshe's survey of the Sorek Valley and excavations at Afula; in chapter 9 Moshe reports of his digging of the Philistine tombs at Azor; chapter 10 records the archaeological rescue project at Tel Mor directed by Moshe; chapters 11-16 relates Moshe's excavations at Tel Ashdod; chapter 17 describes Trude's two seasons work at Athienou, Cyprus; chapter 18 tells of Trude's excavation of the tombs near Deir el-Balah; in chapter 19 Trude outlines Moshe's work at ancient Akko as it relates to the mix of Sea Peoples; chapter 20 is about the renewed excavations at Tell Qasile by Amihai Mazar and the beginnings of Trude's work on the Tel Miqne project; chapter 21 summarizes the Tel Miqne project's four seasons of excavations.

Those not yet initiated in archaeological materials will be greatly helped by the authors' clarity, the almost conversational tone of their writing, the quality of the pictures and drawings, and the limited use of technical terms. In those instances where technical jargon is used, definitions are also given (e.g., "great beehive-shaped monuments, called *tholoi*," 111; "cultic libation vessels called *keranoi*," 137; "open bowls called *kalathoi*," 201). Although these definitions are not exhaustive, they are informative and provide a sense of the "science" of archaeology.

A confusing aspect of *People of the Sea* is how it relates to other scholars who have also been involved in Philistine research. The popular audience, to whom this book is directed, may assume that, beginning in the 1940s, the Dothans were the only searchers for the Philistines. Even when other archaeologists are mentioned, the reader is left somewhat confused as to

their precise role in the specified project. For example, "Jim Swauger" is said to agree with Moshe about cancelling the proposed 1967 excavation season at Tel Ashdod (160). But who is "Jim Swauger"? The reader is required to remember that 35 pages previously (125-126), Swauger was obliquely introduced as one of the joint sponsors (along with David Noel Freedman). Their names rarely appear after their introduction, but never as joint leaders of the project. In one reference to Swauger it is even implied that he was only an area supervisor (143).

Additionally, one wonders whether others who have worked on Philistine sites (e.g., Stager at Ashkelon, Dever at Gezer) or those who have excavated other Sea Peoples sites like Trude's student Amihai Mazar, discussed in chapter 20 (e.g., Stern at Tel Dor) could have been incorporated into the text, instead of being "lost" in the "Suggestions for Further Reading" section. A possible explanation for this omission may be that *People of the Sea* is written as a personal account by the Dothans and is therefore limited to their personal experience. For clarity, one simple solution would be to change the subtitle in future editions to: "Our Search for the Philistines." Even then, I do not think a few additional pages of text summarizing the work of others would take away from the justly-deserved credit of the authors.

Despite this, *People of the Sea: The Search for the Philistines* is a well-written book with good summaries of the Dothans' archaeological work which lead the reader to an informed understanding of the Philistines. Those interested in ancient peoples, archaeology, and particularly the Dothans' contribution to the rediscovery of the Philistines, should not be without it.

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DAVID MERLING

Dyck, Cornelius, William Keeney, and Alvin Beacy, trans. and ed. *The Writings of Dirk Philips, 1504-1568*. Scottdale, PA: Herald Press, 1992. 701 pages. \$44.95

Scholars particularly interested in Anabaptist and Mennonite studies will welcome this compendium of the works of Dirk Philips, Menno Simons' right-hand man in the Low Countries, Denmark, and Prussia. Like the previous five volumes of the Classics of the Radical Reformation series, this collection of sermons, tracts, hymns, and letters, all translated from Dutch, is a significant attempt to increase the availability of Anabaptist sources in the English language.

The editors, all Mennonites fluent in both Dutch and English, are well qualified for their task: Dyck (Ph.D., University of Chicago) taught church history at the Associated Mennonite Biblical Seminary in Elkhart, IN, and