

great care taken in choosing articles from Tadmor's bibliography and the painstaking task of translating so many of his valuable studies from Hebrew into English and thus presenting them to a much broader readership. It is hardly necessary to state that this fine volume will make an extremely valuable addition to any research library specializing in Near Eastern history of the second and first millennium B.C.

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Vogel, Winfried. *The Cultic Motif in the Book of Daniel*. New York: Peter Lang, 2010. xii + 272 pp. Hardcover. \$82.95.

This is a slightly updated Th.D. dissertation, defended at Andrews University, Michigan, in February of 1999 and supervised by Jacques Doukhan. Winfried Vogel, Professor of Theology at Seminar Schloss Bogenhofen in Austria, seeks to contribute to the theological (over against the purely historical or linguistic) discussion involving the book of Daniel. His focus upon the cultic elements (and here particularly space and time) in Daniel reflects the underlying presupposition that cult somehow relates to theology in a direct way, a notion that I find myself in agreement with (cf. Gerald A. Klingbeil, "Altars, Ritual and Theology—Preliminary Thoughts on the Importance of Cult and Ritual for a Theology of the Hebrew Scriptures," *VT* 54 [2004]: 495-515), but that is not universally accepted in academia, which tends to carefully distinguish between Israel's history of religion (as visible in the biblical text, historical records, and material culture) and Israel's theology (as portrayed in the biblical texts). I wish that Vogel had spent more space arguing this silent presupposition, which is a crucial element of the discussion in our discipline.

Following a brief introduction (1-18) that includes the statement of problem, definition of terms, methodology, review of literature, and a general introduction to the topic, the volume is divided into three main sections that incorporate a number of significant subheads. Section 1 focuses on cultic space (19-109) and includes discussions of the mountain as a cultic location, the sanctuary, the temple (including also temple vessels), the throne (of God), and the city (i.e., Jerusalem). Each subsection includes a helpful summary and conclusion, even though the section as a whole is not reviewed or summarized.

Section 2 focuses on the fundamental element of cultic time (111-188). Beginning with a brief discussion of the Hebrew concept of time, Vogel reviews the use of cultic time in the OT, particularly focusing upon the Sabbath and the Israelite festivals. I missed in this section further discussion of specific cultic time periods (such as seven- or ten-day periods) that appear to be such significant building blocks in the Israelite cult (cf. Gerald A. Klingbeil,

“Ritual Time in Leviticus 8 with Special Reference to the Seven-day Period in the Old Testament,” *ZAW* 109 [1997]: 500-513; and, more recently, looking at the bigger picture of time in biblical ritual *per se*, see idem, “Of Clocks and Calendars: The Cohesive Function of Time in Biblical Ritual,” *BZ* 55 [2011]: 21-34), even though there are references in the more specific discussion of cultic time in Daniel. The remainder of this section is dedicated to detailed discussions of the numerous cultic time references in Daniel, suggesting that the two introductory sections were just that: introductory and setting the stage for the detailed analysis that followed. The section also includes discussion of *implicit time* (e.g., when a period of time is associated with fasting or mourning rituals; the term does not appear in Vogel’s volume), which focuses upon action and highlights the importance of action in cultic (or ritual) studies.

The final section 3 (189-224) brings together the insights of the first two sections and seeks to develop more coherently four important theological elements that Vogel has identified in Daniel: (1) cult and judgment; (2) cult and eschatology; (3) cult and kingdom; and (4) cult and worship. The section has a balanced feel and for those suffering from time limitations, it should be a great starting point to get to the essence of the book. The volume concludes with an extensive bibliography (225-265) and an author index (267-272). The bibliography is excellent until 1999, but contains only eighteen entries published after 1999 (and these additional titles are mostly commentaries). I would have wished for more interaction with current scholarship, especially those volumes and studies dealing with ritual in the Bible and approaches to ritual texts in Scripture (e.g., Ithamar Gruenwald, *Rituals and Ritual Theory in Ancient Israel*, Brill Reference Library of Judaism 10 [Leiden: Brill, 2003]; Wesley J. Bergen, *Reading Ritual: Leviticus in Postmodern Culture*, JSOTSup 417 [London: T. & T. Clark International, 2005]; Roy E. Gane, *Cult and Character: Purification Offerings, Day of Atonement, and Theodicy* [Winona Lake: Eisenbrauns, 2005]; James W. Watts, *Ritual and Rhetoric in Leviticus: From Sacrifice to Scripture* [Cambridge: Cambridge University Press, 2007]; or Gerald A. Klingbeil, *Bridging the Gap: Ritual and Ritual Texts in the Bible*, BBRSup 1 [Winona Lake: Eisenbrauns, 2007]), to mention a few recent key monograph-length contributions to this field. Vogel’s methodological discussion (including his take on “cult”) would have benefited from interacting with these authors, who, granted, have not spent too much time with cultic elements in Daniel, but whose interaction with ritual studies *per se* would have provided a more focused approach. As an example of this lack of interaction with current scholarship, see, for example, Vogel’s rather brief discussion of “cult,” which he defines as “all those fixed conventions of worship, observed by both the individual and the group, by which the benefits of divine favor in everyday life could be realized” (6-7). This rather wide definition is useful as a starting point, but it also makes for the danger of a “catch-them-all.”

Vogel has provided a helpful discussion of an important subject. His interaction with (pre-1999) scholarship is extensive, while the update suffers the fate of most dissertation publications (especially those that see the light of the printed page after a significant time has passed), i.e., lack of continuing interaction with a scholarship that moves on. As already noted, Vogel's presupposition is important, and I would have wished for more discussion of the crucial link between practice and theology, or cultic action and the thinking behind that action. This link has been (and continues to be) a key element of the academic conversation in our field and deserves more attention for future research. While not perfect, for now *The Cultic Motif in the Book of Daniel* is the place to go if one is interested in the theology of the book of Daniel.

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Von Stiegel, Herta, and Gina Smith. *The Mountain Within: Leadership Lessons and Inspiration for Your Climb to the Top*. New York: McGraw-Hill, 2011. xviii + 229 pp. Hardcover, \$25.00.

The author of *The Mountain Within*, Herta von Stiegel, is the founder and CEO of Ariya Capital Group Limited, a fund-management firm focusing on sustainable investments in Africa. Previously, she has held senior positions at Citibank, JP Morgan, and, until 2005, she was managing director at AIG Financial Products. A U.S. tax lawyer by training, von Stiegel practiced law prior to becoming a banker, specializing in international taxation. She holds a Juris Doctor degree from Thomas M. Cooley Law School in Michigan, a Master's of Law degree in Taxation from New York University Law School, and a Bachelor of Arts from Andrews University.

Von Stiegel's monograph is based on an expedition to climb Mount Kilimanjaro in Africa, led by her in July of 2008. A group of twenty-eight multinational climbers, including seven disabled athletes, set out on the tour. Against incredible odds, almost 60 percent of the group made it to the summit. This expedition has been carefully film-recorded and has become an award-winning documentary. Von Stiegel wrote the book because readers "need leaders who can relate spiritually and humanely to their fellow human beings. . . . They must be leaders who know not to stay too long at the top, because the rarefied atmosphere in the upper echelons causes us to lose perspective, to become intoxicated with power, status, and wealth and to lose touch with what matters" (xi). The book is a call to create a framework for leadership based on integrity, transparency, and the power of teamwork (xi).

The Mountain Within examines the lessons gained from two attempts to climb Mount Kilimanjaro. The first one ended disappointingly just 4,200 meters from the Barranco Wall. However, failure gave her the necessary motivation to begin afresh, but this time much better prepared. She draws