

the cemetery at Bab edh-Dhra is based upon Paul Lapp's earlier work, and it has been revised downwards by the current excavators (p. 54). The area of Early Bronze (EB) Ai is overestimated (p. 59) on the assumption that the town occupied all of the territory inside the walls at the foot of the hill. Aharoni's EB IV (p. 71) and the EB IV which is becoming the more popular term for Albright's Middle Bronze (MB) I are two different things, which contributes to confusion in terminology. Ai was destroyed earlier in EB than the rest of the sites listed on p. 80 (cf. p. 71).

W. G. Dever's excavation of an MB I (= EB IV) site in the Negev-Sinai region has shown that the stone circles of such sites were more in the nature of dwellings than Aharoni admits (p. 86). The Hyksos Dynasty of Egypt was the 15th Dynasty, not the 16th (pp. 99, 105). The author's identification of Tell Masos with biblical Hormah (p. 103) is debatable if not dubious. The reference to Fig. 40 on p. 136 should be transposed to follow the preceding sentence in order to make sense. There is a typographical error on p. 140, where "Stratum X" of Megiddo, supposedly destroyed by Thutmose III, should read "Stratum IX." The proposed connection of the Iron-I well at Beersheba with Abraham (p. 168) rests upon a misinterpretation of what the biblical text requires.

Excavations now begun at Tell Miqne have shown that the site was occupied prior to Iron I, contrary to what Aharoni has written on p. 187 (based on old survey work). On p. 214, the author objects to the use of the term "Proto-Aeolic" for a certain type of pillar capital, but Fig. 67 on the next page is labelled with this same term. "Beersheba V" comes from David's "time," not David's "region" (p. 218). Aharoni assumes that the biblical text refers to a temple at Beersheba (p. 229), when the text is not that explicit. The reference to Fig. 82 at the bottom of p. 253 is a typographical error.

These quibbles over matters of detail do not detract in any significant way from the excellence of the overall comprehensive treatment of the subject matter provided in this book. For what it sets out to accomplish, this is the best publication on the subject currently available. Our thanks are also due to its translator for making this material available to an English-reading audience.

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Binns, E. Randall. *The Archaeology of the Mind: Modern Man in Search of His Roots*. Cambridge, Eng.: Heffers Printers, 1982. 602 pp. £10.

This monumental study, the fruit of many years of research and travel, compares both modern psychological insights and ancient mythology with

data in the Bible record. The author proposes that original truths which the Creator taught to humankind at the beginning were deformed and mythologized in the pagan cultures. In a comprehensive review of Greek and biblical literatures, this volume traces distorted Greek parallels as compared with items preserved in the records of the OT and NT. The author, a former teacher at Newbold College in England, manifests a high level of competence in dealing with the ancient materials, both linguistically and conceptually, as well as in extracting and applying relevant insights from modern psychology.

Part I in six short chapters reviews "Points of Contact Between the Psychology of Carl Gustav Jung and the Bible." This section provides the foundation for the further chapters by suggesting how the primordial ideas were developed in the ancient world and by comparing and contrasting this development in the pagan mythologies with that of the biblical record. In my view, the presentation is competent, judicious, and balanced, bringing to attention some of the most relevant psychological insights.

Part II consists of five chapters on "The Sanctuary and the Temple." These chapters cover rather familiar terrain for biblical scholars, but are nonetheless outstanding and afford fresh and illuminating insights into the drama of salvation as exhibited in the worship system of ancient Israel.

Part III, "Myth and Pagan Divinities and Ritual," contains ten chapters which treat a remarkably wide range of Greek myths surrounding a number of ancient heroes or deities: Herakles; Gaia, Ouranos and the Early Ages of Man; Zeus; Dionysos; Hera, Athene and Aphrodite; Hermes, Kadmos, Apollo; Demeter and the Eleusinian Mysteries; Oedipos, Bellerophon, Prometheos; and Okeanos. The last of these chapters provides a sublime climax to the study by discussing Okeanos with its counterpart in Rev 21 and 22, particularly the restoration of the original "Garden of Eden" with its "River of Life."

The author's thesis is well summed up in the book's concluding remarks: "Modern man needs to return to the recognition that both individually and collectively he is rooted in those archetypal beginnings which were on the spiritual level. . . . God is still speaking to us as He has done from the beginning, and He now calls us to recognize that all the non-Biblical 'religions' are merely fossilized, degenerate remnants of the original Truth, and that *His* thinking must govern ours. . . ." The book also contains notes, indexes, and a bibliography.