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Van Dijk-Hemmes, Fokkelien, and Athalya Brenner. *On Gendering Texts: Female and Male Voices in the Hebrew Bible*. Leiden: E. J. Brill, 1993. xiii + 211 pp. \$65.75.

Fokkelien Van Dijk-Hemmes searched the Hebrew Bible for "traces of women's culture"; Athalya Brenner searched for "(presumably male) biblical literary paradigms of women and their [underlying] social stereotypes." When they realized that their projects overlapped and complemented each other, they began collaborating, and this book was the result. From their different starting points as a Christian woman educated in the Netherlands and a Jewish woman educated in Israel, they sought to identify "women's texts within the Hebrew canon, and the means for differentiating them from men's texts" (Introduction, by Brenner, 1).

Labeling the voices they heard in the texts M(ale) and F(emale), they identified "double voices" and women's "muted voices" as well as F voices in various biblical texts. Sometimes the F voice was found in an M-authored text and therefore was distorted or misunderstood—"not a reproduction of *genuine F voices* but a filtered image, mirrored through the literary convention of an M voice and delivered through the filters of M perspectives and perception of woman" (*ibid.*, 10-11).

Part I is authored by Van Dijk-Hemmes: "Traces of Women's Texts in the Hebrew Bible," and includes, after "Methodological Considerations," discussion of: "Victory Songs and Mockery Songs"; "Wisdom and Warning Discourse"; "Prophecy and Soothsaying"; "Love Songs and Songs of Harlots"; "Laments and Rituals of Lament"; "Vows and Prayers"; and "Birth Songs and Naming Speeches."

Parts II and III are by Brenner: "Proverbs 1-9: An F Voice?" and "M Text Authority in Biblical Love Lyrics: The Case of Qoheleth 3:1-9 and Its Textual Relatives." Her discussion in Part III also includes Eccl 12:1-7, by the same M voice, and Samson's riddles in Judges 14, Hosea 2, and sections from the Song of Songs (Canticles). In Part II she finds the strong possibility of an F voice in Proverbs 1-9 and the book as a whole—admonishments from a mother to her son as an alternative reading to the traditionally thought father.

Part IV is by both authors. Van Dijk-Hemmes wrote "Divine Love and Prophetic Pornography," discussing Ezekiel 23 (and 16). Brenner wrote "On 'Jeremiah' and the Poetics of (Prophetic?) Pornography." She especially discusses Jeremiah 2 and considers that misogyny is a feature of "the dehumanizing animalization of female sexuality, even when done in jest, as 'just a metaphor,'" and that "the *function* of pornography is the maintenance of male domination

through the denial of female experience" (184). One way to accomplish this function is to represent "female objectification as universal human experience rather than male experience of femaleness" (ibid.). The result in Jeremiah 2 and 3 is that the voice of the woman who represents Israel as well as Judah and Jerusalem is never heard—she never has an opportunity to defend herself. "Pornography preserves and asserts male social domination through the control of female sexuality. . . . the ultimate causes of pornography, . . . hark back to male insecurity and need to affirm and reaffirm gender control in the face of change" (186).

This book gives both women and men much to ponder. While not every identification and discussion is completely persuasive, much is, and one who has read the book carefully will never again read those texts in the same old way, without hearing the M, F, "muted F," and "double" voices that have come to one's awareness by the work of these creative coauthors.

Following the brief Afterword there are 8 pages of "References and Additional Bibliography" and an "Index of Ancient Sources," which is a list of "Biblical Passages Cited."

In a book devoted to making the reader aware of the hidden, muted F voices in texts, it is astonishing that in most of the footnotes and the bibliography the women authors are *invisible*, hidden behind initials like the men! I recognized some male and a few female authors, and finally resorted to writing in the women's first names when I found them given in the first or any reference, but only a few could be thus recovered; the rest remain locked in ambiguity. There are a number of misspellings and a persistent misuse of "like" for "as," probably because English is not the first language of either author or of the editor, but in general the material is very readable. This is a valuable addition to biblical studies from a feminist point of view, a stimulating corrective to traditional reading with a male-dominated and -filtered viewpoint.

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Wood, Bryant G. *The Sociology of Pottery in Ancient Palestine: The Ceramic Industry and the Diffusion of Ceramic Style in the Bronze and Iron Ages*. Sheffield, England: Sheffield Academic Press, 1990. 148 pp. Hardcover, \$42.50.

The Sociology of Pottery in Ancient Palestine by Bryant G. Wood is Monograph 4 in the JSOT/ASOR series. It is divided into two parts, one on the manufacture and the other on the distribution of pottery.

In Part I, Wood discusses a fullrange of items associated with potters and their products, including potter's workshops, wheels, kilns, other equipment, distinctive marks, and guilds. He concludes that during the Bronze and Iron Ages, pottery types were mass-produced (16, 34) by men (23-24) who considered themselves in a low-status occupation (38). These craftsmen worked in shops