

in their critiques), while allowing for the genuine, if pseudepigraphical, character of the Book of Mormon as revealed scripture. Let me conclude by saying again that Welch presents the evidence irenically and fairly.

As I intimated above, the articles singled out for particular mention are those that fell within the area of my competence as a biblical scholar. For completeness, let me mention briefly the other contributions: "Chiasm in Sumero-Akkadian" (pp. 17-35), by Robert F. Smith, who also prepared the index for the volume; "Chiasmus in Ugaritic" (pp. 36-49), by John W. Welch; "Chiasmus in Talmud-Aggadic Narrative" (pp. 183-97), by Jonah Fraenkel; and "Chiasmus in Ancient Greek and Latin Literatures" (pp. 250-68), by John W. Welch. The book includes as well a brief preface by David Noel Freedman (pp. 7-8), a bibliography (pp. 269-86), and an index (pp. 287-352).

The great value of a book of this type is that it will focus the attention of scholars on literary devices like chiasmus; and such attention will bring new instances to light. For instance, in his article on chiasmus in the New Testament, Welch notes that 2 Corinthians is one of the Pauline epistles

that "appear[s] to contain little chiasmic structure" (p. 219). He might wish to consult an article by M. L. Barré ("Paul as 'Eschatologic Person': A New Look at 2 Cor 11:29," *Catholic Biblical Quarterly* 37 [1975]: 500-26) in which the author reveals the chiasmic character of 2 Corinthians 11:21-29.

Of particular importance in an encyclopedic work like this are the full indexes. Without them, the book would have considerably less value as a reference work not only to be read, but to which the scholar will want to return frequently.

I conclude by noting that this is not a book for the general reader, although the material is presented clearly enough for comprehension; it is a book for the scholar of the literatures of antiquity. A book that demands and amply repays intensive study, it is highly recommended.

Copies of *Chiasmus in Antiquity* may be ordered either from the publisher, Gerstenberg Verlag, Postfach 390, 3200 Hildesheim, West Germany, for DM95, or from the Foundation for Ancient Research and Mormon Studies, Box 7113, University Station, Provo, UT 84602, for \$34. A few copies of the first edition are left. Depending on local inventories, delivery may be prompt or may take several months.

An Unfocused Vision of Zion

Chesterfield: Mormon Outpost in Idaho, edited by Lavina Fielding Anderson (Bancroft, Idaho: Chesterfield Foundation, Inc., 1982), 91 pp., price unknown.

Reviewed by Phillip Neuberg, Architectural Conservator, Utah State Historical Society, Salt Lake City.

"I felt the beginnings of a gnawing wish that somewhere we could find a little village to preserve" (p. 1).

AFTER A CENTURY OF fledgling survival, Chesterfield, a quiet, remote hamlet in southeastern Idaho, has suddenly become the subject of unprecedented attention.

This hamlet is curiously without any of the trappings of the contemporary landscape — fast food restaurants, gasoline stations or residential subdivisions. The Chesterfield Foundation, established in 1979, aims to preserve Chesterfield's largely unaltered nineteenth-century image. This book of essays is a valuable resource from the first phase of the foundation's preservation plan, and received a special citation from the Mormon History Association in 1983. Reading between the lines from essay to essay, one gleans that Chesterfield is not a typical nineteenth-century Mormon village either. This interesting discovery could have made an excellent theme with which

to unite the otherwise disparate essays into a cohesive statement about Chesterfield. To the reader's and the book's misfortune, it was not.

Nevertheless, the book is a commendable effort. Using a multidisciplinary approach, it incorporates eight separately authored essays (two of which are photographic) on diverse aspects of Chesterfield's history. Davis Bitton's study, "Play and a Lot of Hard Work: Group Life in Chesterfield" and Lawrence G. Coates's thorough "Chesterfield and her Indian Neighbors" are indicative of the original research that the book required. F. Ross Peterson's "Chesterfield: A Picture from the Past" and Leonard J. Arrington and Richard L. Jensen's "Making a Living: Economic Life of Chesterfield" are particularly successful at conveying Chesterfield's uniqueness as a Mormon Village. Their findings are enhanced by the decidedly tasteful and readable format of the book.

Chesterfield remains important today as an area for future study not because of its typicalities but because of its oddities. An LDS community, it was not settled in typical LDS fashion. It was a speculative venture by LDS ranchers whose linear settlement pattern so appalled visiting Church authorities that it was subsequently platted according to standard Mormon design.

Even then, the town departed from the ideal square mile arrangement to a rectangular grid of three-fourths of a square mile. Also, many Saints never moved from their original homesteads to the city blocks, perpetuating a decentralized version of Zion. Chesterfielders also paid no heed to official Church orders to proselytize nearby reservation Indians. They were not, however, unfriendly with them. Coates, in fact, reveals that some second generation Chesterfield Mormons tried to claim free land from the federal government by virtue of having some Indian blood.

Impermanence was another odd characteristic of Chesterfield. The harsh environment and abysmal annual incomes from husbandry discouraged many Saints from farming. According to Peterson, "Young men, fathers, mothers, and anyone else would try to find wage work wherever they could" (p. 15).

The issue of preserving Chesterfield is not discussed beyond a sentence or two. One might hope to have read of the restoration plans or adopted strategy of the Foundation. Instead, the architectural analysis tacked on the end seems so scanty that one wonders why it was included. While some of the essays are captivating in themselves, they lack a unifying thread. The result is an ambitious and laudable attempt which fails to excite the reader due to its lack of focus.

Political Hacks in the Idaho Territory

Rocky Mountain Carpetbaggers: Idaho's Territorial Governors, 1863-1890, by Ronald H. Limbaugh (Moscow, Idaho: The University Press of Idaho, 1982), 234 pp., notes, index.

Reviewed by Merwin Swanson, Associate Professor of History, Idaho State University, Pocatello, Idaho.

RONALD H. LIMBAUGH'S *Rocky Mountain Carpetbaggers* chronicles Idaho's gubernatorial administrations — maladministra-

tions? — during its territorial years. The scenario Limbaugh creates runs as follows: (1) a petty politician has connections in Washington; (2) he is appointed to the territorial governorship; (3) he clashes with equally petty politicians in the territory; (4) he serves briefly; (5) he resigns; and (6) the cycle returns to step 1. The details vary only as individuals of somewhat more or less talent find their way to Boise. Limbaugh's book rests on his dissertation. He has used secondary sources, newspaper accounts from the period, and