

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