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P J Nel (University of the Orange Free State)

PSALM 110 AND THE MELCHIZEDEK TRADITION

ABSTRACT

The paper seeks to define the nature of the oldest form of the Melchizedek tradition in the Old Testament and its subsequent development in the Qumran literature and the New Testament. The view that Ps 110 exhibits the authentic Melchizedek tradition will be substantiated. The original Melchizedek tradition is essentially linked to the cult of El-Elyon at Zion. The Melchizedek tradition in Ps 110 is employed to legitimise the Davidic rule as the authentic perpetuation of the original cult of El-Elyon and is not a legitimization of the cultic role of the Davidic king. A correct understanding of the oldest form of the Melchizedek tradition precedes any evaluation of its continuation and deviations from it in the traditions of Qumran and the New Testament. The analysis of the oldest version of the Melchizedek tradition has led to the conclusion that later traditions, at least those of Qumran and the New Testament, maintain its constitutive thrust.

R P Carroll (University of Glasgow)

JEREMIAH, INTERTEXTUALITY AND IDEOLOGIEKRITIK

ABSTRACT

Two approaches to reading the book of Jeremiah involving the use of Bakhtinian intertextuality and Ideologiekritik are here offered as further ways of analyzing a book which refuses to yield its alterity to the competing hermeneutics of contemporary commentators. The inter-textuality of biblical books points away from authored scrolls to a more complex production of writing in the Achaemenid/Hellenistic period and the reading of Jeremiah given here reflects the book's participation in the central mythic concern of the Hebrew Bible with producing strategies for the legitimation of possession of the land. Jeremiah is one more biblical scroll devoted to presenting the ideological claims of the power elite controlling Jerusalem and responsible for constructing representations of its past.

D L Büchner (University of Durban-Westville)

Exegetical Variants in the LXX of Exodus. An Evaluation

ABSTRACT

*There are many scholars who have asserted that similarities between the Jewish Midrash (Mekilta) and the Septuagint of Exodus are evidence of halakhic exegesis by the Greek translator. A close scrutiny of all available textual material will reveal that this is indeed true in many cases. Also, and more importantly, the evidence shows that readings presupposed by the body commentary of the Midrash and its agreement by readings of the Septuagint betray the existence of different textual **Vorlagen**. This confirms the results of previous studies in Jewish citation literature that have suggested that even though lemmata of midrashic works were brought into line with the Accepted Text, the commentary sections themselves still may contain alternative readings that betray different **Vorlagen**.*

J A Dearman (Austin Presbyterian Theological Seminary)

The Tophet in Jerusalem: Archaeology and Cultural Profile¹

ABSTRACT

Recent discoveries from Phoenician Tyre and Achzib provide cultural parallels for an understanding of the tophet in Jerusalem. The tophet was a cult-place without a temple where child sacrifice and the incineration of corpses were practiced. A summary of these discoveries suggests three ways in which the Jerusalem tophet functioned: in association with a cemetery, as a circumscribed area for incineration rites and the ritual manipulation of corpses, and as a place for the veneration of a Ba' al deity. The opposition to the tophet on the part of the biblical writers had at least two motives: its cult was understood as inherently defiling and it fostered the worship of deities other than YHWH.

¹

This article was written while I was a visiting professor at the University of Stellenbosch, dept of Old Testament.

W G E Watson (Newcastle upon Tyne)

COMMENTS ON SOME UGARITIC LEXICAL ITEMS

ABSTRACT

Sixteen difficult Ugaritic words are discussed, many of them the subject of recent studies. For some, extra-linguistic evidence is provided; for others, new or additional cognates from other Semitic languages are suggested. In the main, previous proposals by various scholars are shown to be correct.

P B Dirksen (Leiden)

I CHRONICLES 16:38: ITS BACKGROUND AND GROWTH

ABSTRACT

To solve the exegetical problems of I Chron 16:38 a particular development of the text is suggested. The verse started as insertion by the redactor of chapters 23-27: (37: "and he left ...) and Obed-Edom and Hosa as gatekeepers". A later glossator became confused since he gathered from 15:21 and 16:5 that Obed-Edom was a singer, besides being a gatekeeper (15:18, 24, after redactional reworking), and therefore added a marginal gloss "and Obed-Edom was the son of Jedithun" (i.e. "belonged to the guild of singers"). Realizing that now Jerusalem had a singer-gatekeeper, he also assigned this type of functionary to Gibeon in v. 42, and created the necessary work force by adding a marginal gloss at v. 38, "and their brethren were 68 ([62 (62:8) + (25:3)])", which later was inserted in the text in the wrong place.

E R Wendland (Bible Society of Zambia)

A REVIEW OF "RELEVANCE THEORY" IN RELATION TO BIBLE TRANSLATION IN SOUTH-CENTRAL AFRICA

ABSTRACT

This two-part article presents an overview of the main principles of what has come to be known as "Relevance Theory" (RT), initially popularized in Sperber and Wilson (1986) and applied to Bible translation by E A Gutt (1991, 1992). While this theoretical approach has a number of important contributions to make to the field, e.g., in calling attention to the cognitive aspects of "context," it appears to be deficient in a number of other areas, particularly in its exclusivistic perspective and its idiosyncratic terminology, which leads to some confusion in its practical application. As an alternative to RT on its own, a more inclusive, discourse-oriented, structure-functional methodology is outlined.

J-C Loba Mkole (University of Leuven)

Une synthèse d'opinions philologiques sur le Fils de l'homme

ABSTRACT

***Sommaire.** - Une grande partie de l'exégèse biblique considère l'expression 'fils de l'homme' comme un titre messianique. L'approche philologique paraît être le domaine de recherche le plus approprié pour éclaircir l'origine et la signification de cette expression. Les études philologiques montrent que la locution 'fils de l'homme' est une expression idiomatique d'origine araméenne (bar [e]nash[a]). En araméen, bar (e)nash(a) peut avoir une triple signification: générique, indéfinie et circonlocutionnelle. Dans tous les cas, elle se réfère à un être humain et ne revêt pas automatiquement un statut messianique.*

***Summary.** - A great part of biblical exegesis considers the expression 'son of man' as a messianic title. The philological approach seems to be the most appropriate area to clarify the origin and the meaning of that expression. Philological studies demonstrate that the phrase 'son of man' is an idiomatic expression of Aramaic origin (bar [e]nash[a]). In Aramaic bar (e)nash(a) can have a triple meaning: generic, indefinite and circumlocutional. In any case it refers indistinctively to a human being and it does not automatically endow a messianic statute.*

C H J van der Merwe (University of Stellenbosch)

A BIBLICAL HEBREW REFERENCE GRAMMAR FOR THEOLOGICAL STUDENTS. SOME THEORETICAL CONSIDERATIONS

ABSTRACT

This study investigates the principles that should govern the content and structure of a reference grammar for students. It shows the following: (1) Grammarians can seldom be divorced from the entrenched traditions of grammar writing. Therefore, any BH grammarian must take cognisance of the fact that his own "common sense" is also part of a tradition in terms of which he has learned BH or another second language. (2) Both recent developments in linguistic thinking and the wealth of traditional insights can be put to good use in a BH reference grammar for students. The macro- and intermediate levels seems to be have presented themselves as the most suitable places to reflect a particular tradition or recent development that we may deem relevant for our purposes. (3) Pedagogical considerations should outweigh descriptive coherence and consistency in a reference grammar. Moreover, the success of any pedagogical reference grammar is measured only by its usefulness for its users. Any linguistic preference the grammarian may have should therefore be subordinate to the purpose of a particular grammar.

J Cook (University of Stellenbosch)

ASPECTS OF THE TRANSLATION TECHNIQUE FOLLOWED BY THE TRANSLATOR OF LXX PROVERBS

ABSTRACT:

The translator of the Septuagint version of Proverbs approached his Semitic subject matter in a unique way. This is observed in his approach on a micro- and a macro-level. From a study of six chapters (1,2,6,8,9 and 31) I demonstrate that the person responsible for this translation unit was not in the first place interested in the details of his subject matter, but in its intention. He applied lexical items in a unique way – a total of 30 hapax legomena are used in these chapters. He also had a different understanding of the coherence of passages; consequently he structures certain passages in a syntactically different way. He even rearranges the order of some chapters towards the end of Proverbs on the basis of religious and literary considerations.

BOOK REVIEWS

Bieberstein, K 1995. *Josua – Jordan – Jericho. Archäologie, Geschichte und Theologie der Landnahmeerzählungen Josua 1-6 (Orbis Biblicus et Orientalis 143)*. Freiburg Schweiz: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht. pp. 483. ISBN 3-7278-1016-5 (Universitätsverlag); 3-525-53778-6 (Vandenhoeck & Ruprecht).

The conquest narratives in the Book of Joshua are situated at the crossroads of intensely debated exegetical issues. On the one hand, their relevance for the early history of Israel is obvious, insofar as they provide the biblical starting point for the question of how the establishment in Canaan of the entity bearing the name Israel should be conceived. On the other hand, being placed at the junction between the Pentateuch and the Deuteronomistic History, they play a key role in determining how these compilations arose out of earlier literary works. Of particular interest is the story of the seizure of Jericho in Joshua 6, which may serve as a classic example of failed efforts to confirm biblical reports through archaeological evidence.

Bieberstein embarks on his massive study on Joshua 1-6 with an overview of the excavations in Jericho and their interpretations, which by now have led to the admission that a military capture of the city by the Israelites, of the kind being depicted in Joshua 6, must virtually be ruled out. In the wake of the archaeological insights, the historical understanding of the conquest narratives gave way to other explanations, which view them either as aetiologies assembled by a Benjaminite collector (A Alt, M Noth) or as the cult agenda of a Mazzot feast celebrated at Gilgal (H-J Kraus, E Otto). However, as Bieberstein succeeds in demonstrating, either interpretation from the outset disregarded vital observations already made in the last century, according to which both the aetiological notes (Josh 4:9; 5:9; 6:17f,25) and the account of the celebration of the Passover (5:10-12) are late postexilic additions. Opposing the explanations dominating recent research, Bieberstein endeavours to turn the methodological procedure from its head onto its feet again. He does so by probing the texts for indications of secondary growth without preconceived expectations as to their original function being allowed to influence the argument. Since the Septuagint diverges from the Massoretic text significantly, textual criticism receives extensive attention. The literary strata thus recovered are thoroughly examined regarding form, genre and

usage, the results forming the foundation for suggestions as to the time of origin and the intentions guiding the writers.

The basic layer turns out to be a carefully crafted sequence of two narratives about the crossing of the Jordan and the conquest of Jericho (Josh 3*; 6*). Reviving older Hexateuch theories, Bieberstein for terminological reasons assumes these pieces to have formed part of a larger work of literature that presumably reached from the exodus to the completion of the conquest in Joshua 24*, comprising mostly passages traditionally attributed to the so-called Jahwist. Given the fact that this layer regards the River Jordan as the eastern border of the promised land, it must presuppose the downfall of the northern kingdom and the radical diminishing of Judah at the end of the eighth century. It was authored in a bid to explain these dramatic territorial losses theologically. The effortless Israelite victory was designed as an intentional contrast to the political reality in order to jolt the audience into asking themselves "How in the face of Yhwh's previous grace such a loss of land could come about" (342). Similar to the Deuteronomists of the exilic period, the writer occupied himself with theodicy, locating the cause of the affliction in the lacking faith of the Judeans (344).

It is this interpretation of the basic stratum that is most likely to invite debate. For Joshua 3* and 6* are read in the light of Chapter 24, which is supposed to contain the denouement of the account, thus holding the key to its interpretation, but which today is wholly rephrased from a Deuteronomistic point of view. Yet Bieberstein could not extend his analysis to an attempt to recover this original ending - understandably so, given the sheer size of his study. Further, when drawing parallels to the writings of the sixth-century Deuteronomists, it is noteworthy that Bieberstein's reconstruction is of a widely different nature. In striking contrast to Deuteronomistic literature, the miracles demand nothing from the people that is typically Yahwistic, like abstaining from illegal cults, and there is no inclination to describe Yhwh's gifts as conditional, making them dependent on the behaviour of the Israelites. In view of the delimitation of the promised land, one may ask whether already at such an early stage the author himself should tacitly have given up the territories east of the Jordan. For reasons of form and genre, Bieberstein labels this conquest narrative a "purely literary construct" (331), and the capture of Jericho should be seen as a "literary construct lacking a basis in older tradition" (343 n. 126). One wonders if these phrases truly reflect Bieberstein's convictions.

It took eight reworkings for the text (Josh 1-6) to reach its present state: The first one introduced the ark of the covenant into the proceedings and

infused the story with a cultic tinge. The second one brought the Rahab clan into the story as a living monument of the preserving power of faith. Three Deuteronomistic layers can be discerned, one of which might be identical with the basic framework of the Deuteronomistic History, and another one with R Smend's DtrN. The most recent strata are precisely those which provided the basis for the aetiological and the cultic explanations. Bieberstein's model may appear overly intricate at first sight, but it is meticulously substantiated and offers a painstaking discussion of details that must not be ignored.

The author deserves our sincere congratulations for his momentous, extremely careful and balanced investigation, which is a credit to the OBO series. Hopefully it will attract many readers who, like Klaus Bieberstein, are willing to delve with endless patience into the text, its highly diversified transmission and a vast amount of secondary literature.

Hermann-Josef Stipp
University of Stellenbosch

Polacvek, Z (General Editor) 1990. *M. Azzänä and T. Täsfaye, A concise sociopolitical dictionary. English-Amharic*. Wiesbaden: Otto Harrassowitz. pp. 511. ISBN 3-447-03067-4.

In 1990 Harrassowitz published the large Amharic-English dictionary by T L Kane (2 volumes). Dealing with English-Amharic and Amharic-English respectively, these two dictionaries can be regarded as complementary. From both dictionaries it is evident that the Ethiopian Revolution of 1974 had a far-reaching influence on Amharic lexicography. Amharic, as we know, is the national language of Ethiopia and one of the Semitic languages of Africa. In his preface Kane states that it is not just that the socialist ideology adopted by the present regime requires its own vocabulary, but also that the linguistic nationalism which seeks to replace the foreign words so familiar to the educated elite has been given free rein. In the attempt to expand the range of the Amharic lexicon, there has been extensive borrowing from the Ge'ez lexicon to which new meanings have often been arbitrarily assigned.

In accordance with a cultural agreement with the former Czechoslovakia, the concise dictionary is the result of the joint efforts of a Czechoslovakian linguist, Dr Z Polacvek, and Ethiopian scholars in the Academy's Department of Lexicography. The introduction also states how, since the Ethiopian

Revolution, profound changes in all spheres of life of Ethiopian society have taken place which have manifested themselves at the linguistic level. A lot of new terms have been coined to name the new phenomena. The new Amharic political and social terminology, however, often sprang up spontaneously and was marked by inconsistency. The hope is expressed that the Dictionary will contribute to the standardization and codification of the present-day Amharic political and social terminology.

The structure and use of the Dictionary are clearly set out at the end and the Dictionary as a whole is evidence of the high standard and clarity aimed at. A list of symbols and punctuation marks follows. The orthography of the Dictionary is based on the rationalized system of the Amharic syllabary adopted by the Academy of Ethiopian Language (40 shapes less than in the former Amharic alphabet). This is followed by a list of abbreviations and subject-field labels, lexicographical sources and, finally, a very interesting appendix dealing with some formative elements which can be used to create Amharic words and terms in series.

Despite the fact that recent far-reaching political and probably also social changes have taken place in Ethiopia, as a result of which some of the terms may already have become obsolete, much of which has been achieved in this Dictionary will have lasting value. For example, on p. 240, s.v. "human" (adj.) we find: "human history, -mind, -nature, -rights, -society, progress of human knowledge". The principles formulated for this Dictionary can also be applied under changing conditions in Ethiopia and elsewhere in Africa. Rather than simply resort on a mass scale to a "colonial" language, Ethiopian lexicographers tried to borrow from their "mother" tongue (Geez) and to coin new terms in a structured manner.

With all the radical changes that are now taking place in South Africa, which must have a profound influence on our indigenous African languages, sound lexicographical principles are essential so that at least those languages that are recognised as official can play an effective role in modern South Africa.

L M Muntingh
Stellenbosch

Dietrich, M, Loretz, O & Sanmartín J 1995. *The Cuneiform Alphabetic Texts from Ugarit, Ras Ibn Hani and other places (KTU: second, enlarged edition.)* Abhandlungen zur Literatur Alt-Syrien – Palästina und Mesopotamiens. Band 8. Münster: Ugarit-Verlag. pp. 668. ISBN 3-927120-24-3.

In the preface the editors supply four reasons for this new edition of *KTU*: (1) the first edition (of 1976) has long been out of print and is difficult to obtain; (2) the numerous collations of problematic passages assembled by many fellow-scholars and by the editors themselves since 1976 and the continuing critical study of the various texts have often led to the establishment of more reliable or improved readings, and these ought to be made accessible to users of *KTU*; (3) the increase of text material, especially from Ras Ibn Hani, but also from Ras Shamra itself and other Syrian and Palestinian excavations, has led to an improved understanding of the texts; and (4) it is highly desirable that the new edition should offer a comprehensive picture of the complete range of cuneiform texts. For this reason known but as yet unpublished or only partially published texts are recorded in Chapter 9.

The second reason above highlights the reliability of such a text edition. In spite of what CFA Schaeffer in his introduction to *KTU* and M Dietrich and O Loretz have written in the Preface, we know that the reliability of *KTU* was seriously questioned by WGE Watson, who followed certain criticism by D Pardee and P Bordreuil. Watson alleged that *KTU* was based principally on photographs and casts of the original texts. In "A word from the editors of *KTU*" (*UF* 22, 1990, pp. 1-4) they rejected this allegation as completely unfounded. Yet in the present edition of *KTU* the editors express their deepest gratitude for the work done by, among others, Pardee and Bordreuil. In their reaction in 1990 the editors said that *KTU* was never intended as *the* definitive text edition. Anyone familiar with such materials knows quite well that it is virtually impossible to avoid errors, and that there have been occasional efforts in Assyriology to denounce the editors of texts, but such efforts are rightly rejected by the international scholarly community. It is precisely in this scholarly community that *KTU* has gained an indispensable place. It is hoped that this will be even more the case with the improved and enlarged edition.

The format of the first edition is retained. According to this the texts are divided according to genres, a procedure that facilitates the addition of new texts in the proper place. In the English edition we find the following categories, with the number of texts not yet in *KTU* (1) in brackets: *KTU* 1 Literary and Religious Texts (15), *KTU* 2 Letters (11), *KTU* 3 Legal Texts

(1), KTU 4 Economic Texts (25), KTU 5 Scribal Exercises (3), KTU 6 Inscriptions on Seals, Labels, Ivories, etc. (13), KTU 7 Texts not classified (5), KTU 8 Illegible Tablets and Uninscribed Fragments (4), KTU 9 Unpublished Texts (an inventory of 529 texts), and KTU 10 Appendix: a Ugaritic Text in Syllabic Script.

The edition is concluded with indexes of excavation numbers, museum numbers, publications, genres and subject matter. Each text is preceded by information on the origin, publication and type of text.

We would like to extend our heartfelt thanks towards the editors for this most welcome and valuable addition to Ugaritic studies.

L M Muntingh
Stellenbosch

Hoch, J E 1994. *Semitic Words in Egyptian Texts of the New Kingdom and Third Intermediate Period*. Princeton, New Jersey: Princeton University Press. pp. 572. ISBN 0-691-03761-2. Price \$65.00 or £50.00.

Egyptian contacts with Syria-Palestine date back to predynastic times and during the Old and Middle Kingdom periods. During the New Kingdom, when Syria and Palestine formed part of the Egyptian empire, contacts with Semitic-speaking peoples were considerably intensified. In the 18th dynasty, during the Amarna Age, Western Peripheral Akkadian (or rather Babylonian) was the *lingua franca* of international diplomacy. Recently the Akkadian dialect of the Egyptian scribes in the 14th centuries B.C.E. has been studied by Cochavi-Rainey in her unpublished doctoral dissertation and later publications based on documents derived from the Amarna, Kâmed el-Lôz and Boghazköi archives. The Amarna letters have recently been edited and translated by Moran (1992).

Hoch classifies the Semitic languages that the Egyptians would have encountered as North-West Semitic, South-West Semitic and North-East Semitic. Late Egyptian was used in the 18th-24th dynasties (ca.1570-715 B.C.E.). The Semitic words dealt with in this study come mostly from this period.

The all-important role of the scribe must never be forgotten. When large numbers of Semitic-speaking slaves or labourers lived in Egypt, some of them could be trained as scribes. A knowledge of Semitic vocabulary and how to write foreign names was probably a necessary part of scribal training in the

New Kingdom. The single largest source of Semitic words for Hoch is school texts (38,7%). Semitic and other foreign words and names are regularly written in a specialized writing system known as "group writing" (or rather "vocalic orthography", p. 490, n. 23): a relatively small number of sign groups in combinations not normally used for native words, although they could be used for native words, a fact that may help us to vocalise Egyptian. The development of group writing is discussed in Part II Chapter 6. It is interesting to compare the degree of "vocalic orthography" in the various Semitic scripts.

In the Introduction the author's methodological considerations and the presentation and discussion of the evidence (the format of Part I) are set out; Part I presents the Semitic words (595) and Part II provides analyses and conclusions. The book ends with a catalogue of hieroglyphic signs, a bibliography, word indexes and name indexes.

In Part I the entries are presented in standardized format: the entry itself followed by its variant writings in hieroglyphic script with transliterations in italic script, and at the end of each line, in square brackets, the dynasties in which the writing is found. Then follows, marked with an asterisk, a reconstruction of the Semitic word and a translation in bold small capital letters. Other aspects dealt with are phonology, morphology, semantics, syntax, bibliography and level of certainty. The reliability of the word as evidence, based primarily on etymology (in bold square brackets), is rated from (5) entirely certain to (4) quite certain to (1) wholly uncertain. Hoch is aware of the fact that these "reliability tags" represent his subjective judgements, and therefore states that in the concluding chapters generally only evidence from level (5) is used with occasional specified reference to level (4) data.

The publishers are to be congratulated on an excellent publication. It could not have been an easy text to produce as, among other things, they had to reproduce ten different scripts. Some minor corrections are to be made: on pages 14 ("etymologies" instead of "etymology"), 158n.138 (EA 22, III, 11 instead of 22, III, 11:I), 379 ("Another ostrakon makes" instead of: "ostraca"), 482 (𓆎 instead of 𓆎), 506 ("sign groups" instead of "roups") and 526 (Neville, *E Das Aegyptische Totenbuch* instead of *Todtenbuch*).

Hoch's book, which is to be regarded as the most significant contribution to Egyptian-Semitic philology in decades, can be recommended to all interested in this field.

L M Muntingh
Stellenbosch