here is to Professor Symeonoglou's failure to mention Dr. Spyropoulos' work. Other scholars have been more scrupulous in this respect: Professor Buck in his *A History of Boeotia*, does not accept Dr. Spyropoulos' conclusions but he refers to them and gives full references to Spyropoulos' works in his bibliography.[4] Professor Symeonoglou's omission, like Professors Dow and Chadwick's failure to mention Professor Gordon's work on Linear A in their chapter of the *Cambridge Ancient History* on "The Linear Scripts," shows an intolerance for contrary opinions that should have no place in academic life.[5]

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[4] *A History of Boeotia*. Calgary: University of Alberta, 1979, p. 43.

[5] *Cambridge Ancient History* II/1; *History of the Middle East and the Aegean Region c. 1800–1380 B.C.* Cambridge: Cambridge University Press, 1973, pp. 582–626 and 801–5. Chadwick also fails to mention Gordon's work in his authoritative *Documents in Mycenaean Greek.* Cambridge: Cambridge University Press. 1975. For a discussion of the general atmosphere of racism and anti-Semitism in which the tradition of categorical denial of Levantine influences on early Greece grew up, see this reviewer's "Black Athena denied: the tyranny of Germany over Greece and the rejection of the Afroasiatic roots of Europe: 1780–1980" *Comparative Criticism* 8: 3–69.1986.

The Sheep of His Pasture: A Study of the Hebrew Noun ⸢Am(m) *and Its Semitic Cognates.* By ROBERT MCCLIVE GOOD. (Harvard Semitic Monographs, 29.) Pp. xv + 198. Chico, CA: SCHOLARS PRESS, 1983. $15.00.

The book under review is a revised version of the author's 1980 doctoral dissertation prepared under the direction of Marvin H. Pope at Yale University. In the sense that it brings together much information concerning the Hebrew word ⸢am(m) "people," it is a useful volume. But the book has several failings, mainly of omission, hence its usefulness is somewhat diminished.

Good's thesis is highly original, "that the noun ⸢am(m) represents the sound made by caprine beasts and originally signified 'flock'" (p. 2). The best evidences for this theory are 1) the Arabic words ⸢īma "choice animal from the flock," ⸢aymān "man deprived of flocks," ⸢āmiya "animal from the flock without milk," and ⸢āma "to thirst for milk"; and 2) such tantalizing biblical passages as Psa 95:7 and Zech 9:16,

especially in conjunction with Prov 30:24–26 where ⸢am refers to animal groups and not people.

Apart from these items, however, there is little to commend the theory and few will be convinced of Good's suggestion. In fairness to the author, he readily admits that "absolute proof is unattainable" (p. 1), but this leads one to wonder why the thought was not relegated to a tangential remark or footnote instead of setting the tenor for an entire monograph.

The aforementioned failings of the book, however, lie elsewhere. The following comments are in no particular order of importance and are offered to increase the book's usefulness.

In his discussion of Semitic cognates to Hebrew ⸢am(m), Good opts to exclude the modern dialects. Accordingly, note the following: Neo-Aramaic ⸢amma "people," Modern South Arabian ʾōm (< ⸢ōm) "grandfather, ancestor," Gurage (Selṭi-Wolane) umi "maternal uncle," Argobba amme "paternal uncle." W. Leslau, *Etymological Dictionary of Gurage (Ethiopic)*, Vol. III (Wiesbaden, 1979), p. 42, suggests that the Ethiopian terms may be borrowed from Arabic. Beyond Semitic, note that ⸢am "uncle" also appears in Berber, where it is definitely a loanword from Arabic.

Attention to the modern dialects can often be instructive and an interesting semantic parallel between the two well-known connotations of "people" and "kinsman" in Semitic ⸢m may be forthcoming in Modern South Arabian. The Mehri word for "people, folk" is ḥā-bū which conceivably could derive from "the fathers" (see T. M. Johnstone, *Ḥarsūsi Lexicon* [London, 1977], p. 1).

In the realm of semantic development, the classic work of C. D. Buck, *A Dictionary of Selected Synonyms in the Principal Indo-European Languages* (Chicago, 1949), might have been consulted. Although most words for "people" derive from roots meaning "fill, fullness, multitude, crowd, birth, world, men, strength, etc.," it is of interest to note Welsh gwerin "people" among whose cognates is Sanskrit vṛnda "crowd, herd, swarm" (ibid., pp. 1313–1316, especially 1314). I do not think that one such word-pair among the dozens of Indo-European languages further bolsters Good's thesis, but a reference to it would have been of interest.

Any treatment of Hebrew ⸢am(m) must also discuss Egyptian ⸢3m "das asiatische Nachbarvolk der Ägypter," a term used from the Old Kingdom onward (see A. Erman and H. Grapow, *Wörterbuch der aegyptischen Sprache*, Vol. I [Leipzig, 1926], p. 167). The word clearly must have been borrowed from Semitic ⸢m and a Canaanite source in the 3rd millennium would seem most likely.

Two important studies by Israeli scholars should be added to the bibliography: J. Liver, "⸢am," *Enṣiqlopediya Miqraʾit*, Vol. VI, pp. 235–39; and Y. M. Grintz, "Munaḥim qedumim be-torat kohanim, III," *Leshonenu* 40 (1974–75), 20–25, with discussion of ⸢am "kinsman" and the phrase ⸢am hāʾāreṣ

"people of the land." Another lacuna is the 1980 New York University doctoral dissertation of Laurence Kutler, "Social Terminology in Phoenician, Biblical Hebrew, and Ugaritic." Good cannot be expected to have used this work in his original dissertation, but the published version of 1983 should have incorporated Kutler's material.

Good's acceptance of the exilic date for "P" presents many problems, particularly in his discussion of the phrases *ne'ĕsap 'el 'ammā(y)w* "to be gathered to one's people/kinsman" and *nikrĕtâ hannepeš hahî' mē'ammêhā* "that soul is to be cut off from its people/kinsman." See especially the aforementioned article by Grintz. Also, see now Avi Hurvitz, *A Linguistic Study of the Relationship Between the Priestly Source and the Book of Ezekiel* (Paris, 1982), pp. 67–71. Of related interest, see Hurvitz's discussion of *'amît* "fellow" (ibid., pp. 74–78).

Good resists using the expression *'am sĕgullâ* "treasured people," especially if compared with Akkadian *sugullu* "herd," to support his thesis on the caprine origin of *'am(m)*. But he does believe that the connection between the two terms "remains probable" (p. 171, n. 58), despite the convincing argument of M. Greenberg, *JAOS* 71 (1951), 172–74, to relate Hebrew *sĕgullâ* and Akkadian *sikiltu* "earnings, possessions." To all that Greenberg has forwarded, note as well the Egyptian evidence, where *sd3wt* means "precious things, treasures," and *sd3wtyw* means "treasurers" (see Erman-Grapow, *Wörterbuch*, Vol. V [1931], 636–38, where however the hieroglyphs are described as "unlesbares";

accordingly see also R. O. Faulkner, *A Concise Dictionary of Middle Egyptian* [Oxford, 1976], p. 258). The fiscal connotation of these words assures the equation made by Greenberg. (The correspondences of Egyptian *s* = Hebrew *s* and Egyptian *3* = Hebrew *l* are well known. Since the equation of Egyptian *d* and Hebrew *g* is less widely recognized, note the following cognates: *md3t* "papyrus-roll, book" = *mĕgillâ*, *sdd* "relate, recount" = *higgîd*, as well as *dnḥ* "wing" = Arabic *ǧanāḥ*.)

Good speaks of the linguistic situation of the Nabateans as diglossia (p. 26), but he intends bilingualism. The former refers to two varieties, a literary and a colloquial, of the same language (the best example being Arabic). The latter refers to the use of two distinct languages, which was obviously the case among the Nabateans where both Aramaic and Arabic were used.

To sum up, it is convenient to have many important ideas about Hebrew *'am(m)* gathered between the covers of one book. Scholars seeking information not only on *'am(m)* but on such phrases as *'am qĕšēh 'ōrep* "a stiff-necked people," *'am yhwh* "Yahweh's people," the several mentioned above, and still others, will want to refer to Good's study. But additional material along the lines presented here would have enhanced the volume greatly.

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