

Bienkowski summarizes what is known of them east of the Jordan, primarily in the Edomite homeland. These are followed by two chapters in the non-material dimension: 'Edom: The Social and Economic History', by E.A. Knauf-Belleri, and 'Edomite Religion: A Survey and an Examination of some Recent Contributions', by A. Dearman. The volume concludes with a valuable study of the Edomite script and language by D. Vanderhooff.

I am not certain that I understand the reasons for dividing the biblical evidence into 'Prophetical' and 'Nonprophetical', nor do I find the sequence of chapters entirely logical. These are, however, but minor faults. After all, correlating biblical writings with what is otherwise known about Edom and the Edomites requires a greater degree of speculation than is required for evaluating datable, ancient finds. Bearing this particular difficulty in mind, Bartlett and Knauf-Belleri have provided a balanced view.

Of course, all of the contributors had to take biblical evidence into account, and they did so systematically, whether dealing with religion, language, or any other aspect of history or culture. It is encouraging, at a time when the historical value of the Hebrew Bible is being disdained, to observe how serious investigators factor biblical data into their overall analysis. More studies of this sort, and of this quality, are needed in higher education.

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Daniel Sivan: *Ugaritic Grammar (The Biblical Encyclopaedia Library IX)*, Bialik Press and Ben-Gurion University of the Negev Press, Jerusalem — Beersheba, 1993. xiv + 213 pages (Hebrew).

Elisha Qimron: *Biblical Aramaic (The Biblical Encyclopaedia Library X)*, Bialik Press, Jerusalem and Ben-Gurion University of the Negev Press, 1993. xiv + 213 pages (Hebrew).

The Biblical Encyclopaedia Library Series, under the general editorship of Shmuel Aḥituv, continues to present to the Hebrew-reading public excellent and useful books. These two volumes obviously fill lacunae in secondary literature available in the Hebrew language, but also may be recommended to anyone seeking concise, up-to-date and readable grammars of Ugaritic and Biblical Aramaic.

Both books analyse in detail the phonology and morphology of the respective languages. Neither has a chapter devoted to syntax, although comments concerning syntax may be found within the sections on morphology (e.g. functions of the different verb forms are described briefly). Both volumes refer freely to previous studies, thus allowing the reader to explore a given subject in further detail.

D. Sivan presents the Ugaritic material transliterated into Latin script; throughout the book, each form is accompanied by a reconstructed pronunciation presented in brackets. The value of such reconstructions may be questioned, and frankly, I found them to be 'in the way' most of the time. They slow the reader down, especially since the transliterations and the suggested pronunciations are in the same font, and they do not allow for a clear presentation of the paradigms. It would have been preferable to relegate all such attempts to reconstruct the actual pronunciation of Ugaritic to an appendix. The book concludes with two appendices: one is a selection of 24 Ugaritic texts with comments to guide the learner; the other is a lexicon of words appearing in the selected texts.

By contrast, E. Qimron's numerous paradigms of the various parts of speech are clearly presented and aid the reader immensely. The volume includes the entire corpus of Biblical Aramaic texts according to the Aleppo Codex (ed. M. Breuer), selections of Daniel with Babylonian vocalisation, and Qumran fragments of Daniel. A complete vocabulary of Biblical Aramaic closes the volume.

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