

Fields') uses insights from pragmatics and sociolinguistics to locate the word *παρρησία* in the semantic field of speaking with authority and without fear, while B. Perego ('Παράδεισος and Κήπος: The Garden Terminology of the Septuagint') offers a useful listing of the various terms for gardens in the LXX and their background. Finally, M. Carminati ('The Verb *συναντιλαμβάνομαι*: The History of a New Compound Created in the Hellenistic Epoch') forays into the use of a rare verb, locating it in the context of bureaucracy and middle-class writings. Detailed indexes conclude the useful collection.

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BREYER, FRANCIS, *Ägyptische Namen und Wörter im Alten Testament* (Ägypten und Altes Testament, 93; Münster: Zaphon, 2019), pp. x + 205. €75.00 (hardback or e-book), €85.00 (hardback plus e-book). ISBN 978-3-963279-050-5 (hardback), 978-3-96327-051-2 (e-book).

This useful book earns a spot alongside related volumes, in particular Yoshiyuki Muchiki, *Egyptian Proper Names and Loanwords in North-West Semitic* (1999; reviewed in *B.L.* 2000, pp. 215-16), and Benjamin Noonan, *Non-Semitic Loanwords in the Hebrew Bible* (2019; reviewed in *B.L.* 2020, pp. 142-43). However, as per the titles of the three books, there are differences in focus. Thus, Muchiki listed Egyptian items which appear throughout Northwest Semitic (Aramaic, Ugaritic, etc.), while Noonan did not include toponyms, and registered all manner of non-Semitic loanwords (Hittite, Sumerian, etc.). B.'s contribution, accordingly, is a single book devoted to the singular focus of Egyptian words and toponyms which appear in the Bible—no more, no less. The introduction (pp. 1-28) and linguistic analysis and conclusion (pp. 159-95) will wish to be consulted, but most users of the book will focus on the major portion which lists and analyses each and every word or form in the Bible for which an Egyptian etymon has been proposed (pp. 29-158). The individual entries are divided into the categories of personal names, divine names, place names, and common nouns (plus one verb). For many of these items, B. concludes that they are *not* borrowings from Egyptian (e.g., *קִנְיָה* 'Eingeweihter'), so that the reader will need to consult the list of accepted borrowings (pp. 164-66). Naturally, for any given item, the user of this book may reach a different determination; thus, to my mind, the root *שסח* 'plunder' should be explained as a denominative of *ššsw* 'Shasu' (cf. 'vandalize' from 'Vandals'). As for the 'heißdiskutiert' name *משה*, B. concludes that the form derives from the Egyptian noun *ms* 'child' (though he rejects an Egyptian source for *אֶהֱרָן*, while *מרים* does not even enter into the discussion).

GARY A. RENDSBURG

COLEMAN, STEPHEN, *The Biblical Hebrew Transitive Alternation in Cognitive Linguistic Perspective* (Abhandlungen für die Kunde des Morgenlandes, 114; Wiesbaden: Harrassowitz, 2018), pp. 266. €68.00 (paperback or e-book). ISBN: 978-3-447-11117-1 (paperback), 978-3-447-19809-7 (e-book).

In a clear and engaging manner, C. delivers a landmark study on the topic of transitivity alternations in Biblical Hebrew. Its innovativeness lies in the fact that it provides an analysis of the linguistic processes at work in these verbal alternations occurring with an object. Chapter 1 formulates the impetus, demarcates the linguistic corpus used, gives