

174) which lacks the following items under "(i) Editions of Whole or Part": F. Delitzsch, *Assyrische Lesestücke* (3. Aufl.; Leipzig, 1885); P. Haupt, *Das babylonische Nimrodepos* (Leipzig, 1891); K. D. Macmillan, *Some Cuneiform Tablets Bearing on the Religion of Babylonia and Assyria* (Leipzig, 1906); and under "(iii) General Discussions, Particular Notes, Etc.": D. Hämmerly-Dupuy, "Some Observations on Assyro-Babylonian and Sumerian Flood Stories," *AUSS*, VI (1968), 1-18. Then follows a "Glossary" (pp. 175-197), prepared by Millard, that contains all words found in the "reconstructed text" of Atra-ḫasis. It not only helps to find words and passages, but also indicates the source of restorations and serves as a concordance of all its texts. A "List of Names in the Akkadian Texts" (p. 198) serves as a handy concordance of all proper nouns found in the texts. This volume concludes with eleven plates of cuneiform texts. In this connection, attention should be drawn to "Addenda" (pp. xi, xii and 172), which contains the cuneiform text of K 10097, its transliteration, translation, and philological notes. K 10097 is recognized as a join of cols. ii and iii of S.

Throughout the volume the spelling of Atra-ḫasis instead of Atram-ḫasis is adopted. No explanation is given why the former is preferred to the latter. As a matter of fact, all Old Babylonian and Middle Babylonian tablets consistently read *ʿat-ra-am-ḫa-si-is*. In Late Assyrian tablets the name appears five times, as *ma-tar-ḫasīs(geštu)*, and only in Late Babylonian the spelling is twice *mat-ra-ḫa-si-is* (and possibly once in DT 42 l. 11). This evidence indicates that this name should properly be spelled "Atram-ḫasis." There is no lexical or philological basis for any other spelling. It is more than misleading to adopt against the overwhelming and clear Old and Middle Babylonian evidence a Late Babylonian spelling for a work reconstructing the oldest Old Babylonian epic.

These and the foregoing remarks are not intended to diminish the value of this well-done edition of all available materials of the Babylonian and Sumerian stories of the flood, but it is hoped that they will contribute toward a better understanding of it.

The following errata were noted: "text" for "texts" (p. 5, l. 10); "li-bi-il" for "li-bi-il₆" (p. 56, l. 196); "k-ma" for "ki-ma" (p. 146. n. 1).

Andrews University

GERHARD F. HASEL

Lampe, G. W. H., ed., *The Cambridge History of the Bible*. Vol. II: *The West from the Fathers to the Reformation*. Cambridge, England: University Press, 1969. ix + 566 pp. \$ 12.50.

This is the second in a three-volume set which is appearing in reverse order. Volume III, including the period from the Reformation to the present day, was published in 1963. A further volume which

will treat the history of the Bible from the beginnings to Jerome is still awaited. The first three chapters of the present volume, however, give a survey of what will be treated in that forthcoming volume. Chapter 4 herein deals with Jerome himself. The remainder of the book is divided into chapters carrying the following titles: "The Medieval History of the Latin Vulgate," "The Exposition and Exegesis of Scripture," "The 'People's Bible': Artists and Commentators," "Bible Illustration in Medieval Manuscripts," "The Vernacular Scriptures," and "Erasmus in Relation to the Medieval Biblical Tradition." These chapter headings give an impression of the wide range of coverage in this book.

This publication is literally packed with information, but care has nevertheless been taken to give sufficient space for explanation of terms which might not be clear and for illustrating various points which are treated. For example, sometimes concrete examples are given of the method of lecture which medieval scholars used.

In discussing the vernacular Scriptures, the author gives the greatest amount of attention to the English Bible (understandably so), but the vernacular Bible in Spain is also given a fair amount of space (probably because relatively little has been done in this area). The treatment of the German vernacular Scriptures, however, is somewhat disappointing. Except for mention of the Mentel High-German Bible and three Low-German Bibles, none of the other 15th-century German printed Bibles is named. It would seem to this reviewer that at least the Koberger Bible of 1483 ought to have been mentioned because of its particularly great importance in the sequence of pre-Lutheran German Bibles. Furthermore, no mention is made of either Wilhelm Walther or Wilhelm Kurrelmeyer (neither in the text nor in the bibliography), whose outstanding contributions to the study of the early vernacular Bibles should not have been overlooked (especially when other scholars such as J. Berger have been duly noted).

Other deficiencies may be noted too, caused largely, perhaps, by the fact that so much material is packed into this volume. For example, on page 494 the treatment of the *Devotio Moderna* is hardly clear, and the place at which this movement was supposed to have "inspired" Erasmus is perhaps given erroneously. Did not Erasmus secure more influence from the *Devotio* at Deventer than at Steyn?

Aside from rather minor criticisms, however, this book is an excellent piece of work. It will be an indispensable reference tool for anyone interested in the history of the Bible.

Andrews University

KENNETH A. STRAND

Lowell, C. Stanley, *The Ecumenical Mirage*. Grand Rapids, Mich.: Baker Book House, 1967. 205 pp. \$ 4.95.