

Grimme in his article does not mention Winnett's work, and may have reached his identification independently from Winnett.

Not only does Kitchen fail to give a complete picture of the archaeological evidence shedding light on Geshem, but he completely ignores the other two antagonists of Nehemiah: Sanballat and Tobiah. These two men have received equally interesting illumination from recent discoveries. On Sanballat's official position the Elephantine papyri (Cowley No. 30:29) and the recently discovered Samaria papyri (F. M. Cross, *BA*, XXVI [1963], 110-121) have shed a most interesting light. For the family of Tobiah additional information has been obtained from the Greek Zenon papyri and for the estate of the Tobiah family at 'Arâq el-Emîr the recent excavations of Paul Lapp have provided interesting new material. These facts and discoveries should have been mentioned to avoid giving the wrong impression that Geshem is the only one of Nehemiah's enemies of whom we know anything, and that only one discovery has shed light on him while there are actually two inscriptions that mention him and several discoveries that have provided information concerning Sanballat and Tobiah.

This criticism is not intended to minimize the value of this little book, which provides much useful information. It will be read with great profit by the conservative student of the Bible. However, this reviewer would like to encourage the author to provide us with penetrating and exhaustive studies of certain aspects of Biblical history, chronology, or other related disciplines.

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Samuel, Archbishop Athanasius Yeshue, *Treasure of Qumran: My Story of the Dead Sea Scrolls*. Philadelphia, Pa.: The Westminster Press, 1966. 208 pp. Paperbound. \$ 2.65.

This book is an autobiography of Archbishop Samuel inextricably interwoven with the world-famous manuscripts discovered in the caves of Qumran. The first part of this autobiography presents a moving picture of the serene life of the Syrian community to which Archbishop Samuel belonged. But this happy state of affairs did not last long until it was harshly interrupted by the backlash of World War I. The troubles of the young boy and his family and their friends, and the extraordinary story of his survival and eventual reunion with his mother, are painted quite realistically, without any special bitterness or rancor against those who mistreated them, which might have been expected. However, as a sidelight, the brief glimpse given in the book into the fate of the Armenians at the hands of the Turks is nothing but sheer horror.

The next part of the autobiography is concerned with the author's survival during the time of war, and his re-establishment into a

happier state of society in the years immediately following the war. Young Samuel was fortunate indeed to have been accepted as a student in various schools, where he had the opportunity of pursuing his studies and getting a well-rounded education under the tutorship of his kindly superiors.

The statement (which is really sort of a background theme throughout the autobiography) that the author, from his youth onward, was aware of the possibility of ancient writings hidden in a cave *not far from Jericho*, cannot be either proved or disproved, but can only be taken at face value on the authority of the author. At any rate, it turns out that there actually were extremely ancient and valuable documents so hidden, and the author was ready to grasp the opportunity that presented itself to secure these documents for the scholarly world, even at some personal monetary risk. The last part of this autobiography is a step-by-step story of the finding of the Dead Sea scrolls, the negotiations and purchase of them, and their ultimate disposition. The details of this story are quite intriguing, if not full of intrigue.

Just a word of caution may be interjected here. In the various accounts of the discovery and publication of the Dead Sea scrolls, there are certain discrepancies which are undoubtedly due to the passage of time and the ensuing haziness of memories on the part of the various authors. Possibly it is not in order here to point out specific discrepancies to the reader, but it may be well to refer him at this point to the work of John C. Trever, *The Untold Story of Qumran*, which is based on his letters, diary entries, and jotted notations made at the time of the occurrence of these unfolding events. Even so, Trever in several instances has admitted that his recollections were hazy, and that he was indebted to others in refreshing his memory concerning those instances in question.

The reviewer feels that this little volume is worth the reading of anyone interested in this field.

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Strand, Kenneth A., *Early Low-German Bibles: The Story of Four Pre-Lutheran Editions*. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1967. 48 pp., 2-cols. \$ 4.00.

As the Preface indicates, this work is a sequel to an earlier one devoted to the High-German Bibles before Luther, published in 1966. Strange though it may seem, the Low-German Bibles were more often neglected by historians and theologians than the others, since the former appeared in the area where the Northern Renaissance culminated in a tremendous intellectual activity. At the end of the 15th century the great port of Antwerp and the thriving cities of Cologne and Lübeck were in closer touch with the Commercial Revo-