

into focus the repeated mistakes of Western missionaries in their misguided attempt not only to convert but also to civilize non-Christians. The book fills a tremendous void in the literature of Christian history and I hope it will spur other church historians to research and write on the history of Christianity with a broader global prospective.

Andrews University

TREVOR O'REGGIO

Hostetter, Edwin C. *An Elementary Grammar of Biblical Hebrew*. Biblical Languages: Hebrew, vol. 1. Ed. Richard Hess and Stanley E. Porter. Sheffield: Sheffield Academic Press, 2000. 176 pp. Hardcover, \$85.00.

This book covers a large spectrum of grammatical information in relatively few pages. Though intended for the elementary level, its thirty-four lessons also introduce information well suited even for intermediate students. Lessons 1 to 13 deal with the basic and nominal aspects of the language (e.g., alphabet, accents, adjectives, nouns) and lessons 13 to 34 present strong and weak verbs. Each lesson engages a specific topic (e.g., lesson 1—alphabet; lesson 2—vowels; lesson 4—dagesh). This organization, along with a subject index provided at the end of the book, makes it easy to locate topics. Another commendable aspect is the fact that most exercises presented at the end of each chapter require the student to use a Hebrew Bible along with a lexicon. For example, the lesson 11 exercise (“Construct”) instructs the student to identify five words in Gen 12:11, 15, 17 that are in the absolute state and preceded by constructs.

Some minor flaws in the presentation can be observed. In the Introduction, the author promises “to inject certain labels of contemporary linguistics” (7). The exposition, however, follows traditional grammar, and one looks in vain for contemporary linguistic labels in this work.

In lesson 9 (41-45), section 3, nominal patterns are discussed, but there is no mention of *segholate* words or the concept of changeable and unchangeable syllables. A brief exposition of these matters would enable the student to better understand how some words inflect when they receive suffixes or change to the construct state. Later in the book, the expression “*segholate*” simply appears without any reference to previous explanations (114). In lesson 11, the author should have explained that the *taw* in the feminine construct comes from an original feminine ending *at*, which for the most part dropped out in the subsequent development of the language but which appears when a word becomes construct or receives a suffix. The term “mobile *shewa*” is employed for the first time on page 63, while in the earlier section devoted to “*shewa*” the author referred to it as “vocal *shewa*” (30). To avoid confusion, a more unified terminology should have been used. A few typographical errors could be mentioned. The Hebrew clause in lines 3 and 4 of page 61 should be inverted. There is no vowel for the *taw* in 2ms and *teth* 2fs/1cs on page 79. Page 130 reads “*linterpret*” for “*Interpret*.”

This grammar does not go beyond the traditional Hebrew textbooks. One could ask what the purpose of such a publication would be. Its major advantage is conciseness. Though small, it covers the content needed for an elementary Hebrew course, and even beyond. I would not recommend it for self-study, but it could be profitably adopted as a textbook for use in a Hebrew course under the guidance of a teacher.

Berrien Springs, Michigan

ELIAS BRASIL DE SOUZA