

JOURNAL OF NORTHWEST SEMITIC LANGUAGES

*Annual of the Association for the Study
of Northwest Semitic Languages
in South Africa*

VOLUME 12

1984

VOLUME EDITOR:

F CHARLES FENSHAM

*Professor at the University of Stellenbosch
South Africa
and assisted by
Prof. W T Claassen, Dr. J Cook and Dr P A Kruger*

Published by the Department of Semitic Languages
University of Stellenbosch

CONTENTS

ABBREVIATIONS	v
FROM THE EDITOR	ix
F. C. Fensham: Prof. Dr. Adrianus van Selms	1
Jimmy A. Loader: The Writings of Prof. Adrianus van Selms	5
F. C. Fensham: Prof. J. H. Kroeze	19
F. C. Fensham: Prof. Yigael Yadin	21
F. C. Fensham: Prof. Dr. Walther Zimmerli	25
Robert Althann: Northwest Semitic Notes on some Texts in 1 Samuel	27
Kevin J. Cathcart: <i>bōšet</i> in Zephaniah 3:5	35
Johann Cook: "Ancient" Readings in the Translations of the Old Testament	41
Izak Cornelius: Genesis XXVI and Mari	53
F. C. Fensham: The Ugaritic Root <i>-tpt</i>	63
F. C. Fensham: The Marriage Metaphor in Hosea for the Covenant Relationship between the Lord and his People (Hos. 1:2-9)	71
Paul A. Kruger: The Hem of the Garment in Marriage. The Meaning of the Symbolic Gesture in Ruth 3:9 and Ezek 16:8.	79
Casper J. Labuschagne: On the Structural use of Numbers as a Composition Technique	87
J. P. Oberholzer: The Text of Ex. 20:22.23	101
Hannes Olivier: The Effectiveness of the Old Babylonian Mē- šarum Decree	107
Victor Sasson: A Matter to be put right: The Yabneh-Yam Case Continued	115

Richard S. Tomback: An Unrecognized Maltese West-Semitic Gloss	121
Richard S. Tomback: Islam and the Religions of the Ancient Orient: A Reappraisal	125
Emanuel Tov – Johann Cook: A Computerized Database for the Qumran Biblical Scrolls with an appendix on the Samaritan Pentateuch	133
A. S. van der Woude: Die Hirtenallegorie von Sacharja XI	139
Albertus H. van Zyl: 1 Sam 1:2-2:11 – A Life-world Lament of Affliction	151
REVIEWS	163
ADDRESSES OF CONTRIBUTORS	171

NO ABSTRACTS

REVIEWS

We have received four collections of articles issued by the Instituto Metodista de Ensino Superior Centro de Pos-Graduacao Sao Bernardo do Campo, Sao Paulo, Brasil. Two of the articles could be of some use for the readers of *JNSL*, viz one written in *Apocaliptica*, 1983, pp. 17-21 by Daniel Sotelo on the origin of apocalyptic. The author discusses the four possible origins of apocalyptic, viz. out of Persian conceptions, the English school who propose a development out of prophecy, Von Rad's surmise that it could have developed out of the Wisdom literature and P.D. Hanson who holds that apocalyptic literature must be connected to the mentality of Ancient Orient with a complicated relationship of myth and history. In the collection *A Renovacao da Comunidade Humana* (Towards a renovation of the human community), 1984, pp. 47-52 Lysias Oliveira dos Santos writes about linguistic applications to theological study, some observations (*Linguistica aplicada ao estudo Teologico: Algumas Observacoes*). He refers *inter alia* to semiotics, the structural approach of French scholars, notably Roland Barthes and in a footnote to the view of Paul Ricouer, discourse analysis, meta-language, transformational grammar, diachronical approaches etc. All these articles are written in Brazilian Portuguese.

F.C. Fensham

Gottfried Vanoni, *Literarkritik und Grammatik. Untersuchung der Wiederholungen und Spannungen in 1 Kö 11-12*, pp. 316, Münchener Universitätschriften Katholisch-Theologische Fakultät. Arbeiten zu Text und Sprache im Alten Testament, 21. Band, Eos Verlag St. Ottilien, DM 39.

This is a dissertation written under the guidance of Prof. Dr. Wolfgang Richter. The author is already known to us through his study *Das Buch Jona*, 1978. The work consists out of the following: An introductory chapter discusses the method employed. His first sentence is: "Voraussetzungslose Wissenschaft gibt es nicht" (p. 1). This as true as one can get. And the author has also on the same page note 1 a humorous remark about reviews! In the second chapter he discusses textual critical problems. Firstly MT and its adherents are tackled and secondly LXX and related translations. It is clear as it is also said on p. 45 that only external textual criticism is employed. This is, however, only one side of the problem. The scholarly world is becoming more and more aware of the importance of internal textual criticism and this should be especially employed on the Versions. The third, the longest chapter, is given on "Literarkritik" in close connection to grammatical constructions. This is a typical example of the method of the school of Richter. It is a testcase of how one could apply the rigid "Literarkritik" and structuralist approach to a piece of historical writing. The main objective of the author is to discuss "Wiederholungen", "Spannungen" and "Parallele Text und Querverweise" to ascertain to what extent editors etc. had a hand in augmenting the text. This discussion is valuable and give one an insight in the grammatical structures and in the history of certain lexemes. Valuable light is also thrown on structures with a number of statistical lists etc. The discussion also testifies of enormous knowledge of literature on various subjects. It comes clearly out in the copious footnotes. The fourth chapter is devoted to some conclusions. The author shows that his investigation brings him to conclusions similar to those of other authors who worked with different methods, but by his close connection of "Literarkritik" and grammar his results are more refined and have a better foundation. Although one would be apt to say that the words of J. Lichtenberg could also be applied to the writer of this review, viz: "Ich sehe die Rezensionen als ein Art von Kinderkrankheit an" (p. 11 note 1). I just want to point out that in the application of this method and only one aspect of it, to write on two chapters so many pages, would make the production of a fullscale commentary on the Book of Kings impossible. One must somewhere try to shorten the process.

It is necessary for every scholar who wants to study 1 Ki. 11-12 to consult this work. It can be strongly recommended.

F.C. Fensham

Robert Althann, *A Philological Analysis of Jeremiah 4-6 in the Light of Northwest Semitic*, 1983, pp. 380, Biblical Institute Press, Rome. *Biblica et Orientalia* 38, 35 USA Dollars.

The author, a lecturer at the University of Zimbabwe, Harare, has written this dissertation on three chapters in Jeremiah. In the introduction the author discusses the method he is going to follow. He takes issue with the different approaches to textual critical problems, discusses the problem of poetic form in Jeremiah by referring to the work of K. Stuart, F.M. Cross, O. Loretz, Luis Alonso Schökel etc. He then goes on to discuss Dahood's approach to philological and poetical problems. It is clear that the author has learned a lot from Dahood and his analysis of Jer. 4-6 is much influenced by Dahood's method. One of the features of this method is that MT is usually preferred and the problems in MT solved by Northwest Semitic Philology, e.g. in Jer. 4:27 the difficult *lō'* is interpreted as *lē'* the "Omnipotent" (pp. 100-101, cf. for *lē'* Viano, *Nomi e titoli di YHWH alla luce del semitico de Nord-ovest*, 1976, 80-106) and in Jer. 7:20 *lākēn* as the emphatic *lamedh* with the divine title *kēn* "The reliable One" (pp. 34-36). One has the uneasy feeling that this is stressing the point too far. But at the same time many valuable observations are made in the analysis of Jer. 4-6. Interesting is the author's thorough study of the literary device the chiasm, the use of double duty terms in poetry and the use of alliteration (p. 223 e.g.) etc. A study of the poetic parts of Jeremiah is very problematic and it is sometimes difficult to distinguish prose from poetry. The author tackles these problems and although certain scholars would not agree with him, he definitely takes our knowledge a strong step forward. His close reading of the text and his solutions of problems are very interesting.

This book is to be strongly recommended to every scholar who wants to study Jeremiah.
F.C. Fensham

Adonis, relazioni del Colloquio in Roma, 22-23 Maggio 1981, 111, Consiglio Nazionale delle Ricerche, NP.

In the last few years a special interest developed in the god Adonis and special attention is given to his origins in the Greek World and in the Ancient Orient. In this periodical a review was published of S. Ribichini's fresh study of the roots of the Adonis religion. The method employed has become very important (cf. *JNSL* 11 (1983), 175). This important work of Ribichini is now followed by a colloquium in Rome wherein various scholars participated. S. Ribichini has written the introduction "Adonis between yesterday and tomorrow: perspectives and method of research." He discusses the history of the research and the problem of method. The conclusions are made by P. Xella in an interesting article "Adonis today: a critical balance". In this study Xella gives the results of the latest research on Adonis and writes about the most important problems involved. It seems that to penetrate behind the Greek "filter" of Adonis, is still the most important problem, although through the study of e.g. Ribichini who has a good knowledge of the Ancient Orient and Greece, definite progress has been made. Other contributions to this volume are made by A. Sabbatucci on the religious historical problem, C. Grottanelli on the rôle of perfume in the rites of Adonis and the Syrian king, B. Servais-Soyes about music and Adonis, U. Bianchi about the importance of a religious historical interpretation, J. Servais on the date of the Athenian Adonis and the expedition of Sicily and A.M.G. Capomacchia on the myth of the Myrrh. O. Loretz writes a very interesting article in which he tries to make a connection between *adn*, an epithet of Baal and Adonis and Adonai of the Israelites (pp. 25-33) in which the term *rpum* also comes into play (cf. also Xella, p. 109, 111 and Ribichini who points to the limitations of the Biblical documentation p. 14). It is clear that the study of the Adonis religion and its roots will still be a challenge to scholars in spite of the important work of the past few years.

It can be strongly recommended.

F.C. Fensham

F. Barreca MH Fantar, *Prospezione archeologica al Capo Bon, II, 1983, 63 + tavola XLI, Consiglio Nazionale delle Ricerche, Roma, NP.*

The first volume on the Archaeological excavations and results at Cape Bon in North Africa, Tunisia appeared in 1973 (E. Acquaro P. Barolini A. Ciasca H.M. Fantar, *Prospezione archeologica al Capo Bon*, I, 1973). This second volume is mainly concerned with the fortifications and the temple. F. Barreca writes about the fortifications in Italian on discoveries made at Djebel el-Fortass, Ras ed-Drek and Kelibia. These are typical Carthaginian fortifications as elsewhere in the Mediterranean World. They were built from the fifth century B.C. onwards and were used close to the sea for defensive reasons. F.M. Fantar discusses in French the architecture of the temple with special reference to the edifice and cistern. The problem of chronology of this temple at Ras ed-Drek is also discussed and according to typological dating it points to a time between the fifth and first centuries B.C.

Our knowledge about the Punic civilization is enriched by this meticulous study and it can be heartily recommended for scholars interested in the Carthaginian civilization.

F.C. Fensham

Atti del I Congresso Internazionale di studi Fenici e Punici, Roma 5-10 Novembre 1979, I-III, 1983, pp. 922 + tavola CLXXXI, Consiglio Nazionale delle Ricerche, Istituto per la Civiltà Fenicia e Punica. NP

This majestic work of three volumes consists of all the lectures given with the First International Congress of the Study of Phoenician and Punic held in Rome. It is impossible to give even a glimpse of the contents and richness of all these studies. All in all 98 lectures are published in Italian, French, Spanish, English and German. It runs over a wide field, e.g. certain archaeological results, Phoenician and Punic civilizations, language and literature, religion, trade, relations to their neighbours, history and the spreading of their influence in the Mediterranean World. Various articles are illustrated with photographic tables at the back of the different volumes. Here we have an up to date publication on various topics by experts from all over the world. Various problems are discussed and solutions proposed.

Anyone interested in Phoenician and Punic should consult this work.

F.C. Fensham

Herbert Donner, *Geschichte des Volkes Israel und seiner Nachbarn in Grundzügen*, I, 1984. pp. 232, Grundrisse zum Alten Testament, ATD Ergänzungsreihe 4/1. Vandenhoeck und Ruprecht, Göttingen. N.P.

This is the first volume of a planned two volume history of Israel and its neighbours. It discusses the history of Israel from its roots to the end of the monarchy under Solomon. As a student of Albrecht Alt the author works with a rigid approach to historical sources, to glean from them the important historical material for the writing of this history. In the first place one can only admire the method employed and also the brilliant insights into difficult problems. The author is aware of the problem to write a history from sources which were later edited, re-edited and even rewritten. By using literary criticism and also the tools of the "formgeschichtliche" method he has written persuasively with great erudition. He is also aware of all the problems in connection with the interpretation of the sources. Occasionally he has to resort to questions without being able to come to definite conclusions. And this is to be welcomed. The author is also more inclined to the minimalist than the maximalist approach to the historical sources. In this regard one should expect difference of opinion on his results, especially by scholars who accept in the later sources, even of later editors, more historical reliable material.

In the second place the author succeeds in inviting one to a dialogue with him, e.g. something like the following: One of the important problems is how the religion of Yahweh had spread under the different tribes after it was carried to the Holy Land by a small group who had experienced this religion at a mountain in the desert, as the author accepts it. In the Holy Land the tribes did not form a unity. They lived separated by two bridges built across the Holy Land from west to east, one over Jerusalem and the other over the Jezreel plain. The spreading of the faith in the Lord in these circumstances would have been very difficult. Then one could

either accept that some early contact should have existed between the tribes or that it could have taken place in the time of David when the people under his control would have felt themselves obliged to follow the religion of the king.

One has to read this book full of fresh insights and new interpretations to appreciate the major contribution the author has made to the study of the history of Israel. It can be heartily recommended and we are looking forward to the publication of the second volume.

F.C. Fensham

Hubert Irsigler, *Psalm 73 Monolog eines Weisen*, Text, Programm, Struktur, 1984, pp. 404. Münchener Universitätschriften, Katholisch-Theologische Fakultät, Arbeiten zu Text und Sprache im Alten Testament, 20 Band. DM 40.

From this author we have already reviewed *Gottesgericht und Jahwetag* and *Einführung in das biblische Hebräisch I-II*. His study on Ps. 73 is an excellent work and shows a marked development in the author's approach in the application of the method developed by Wolfgang Richter. Here we have the author at his very best fully exploiting grammatical and literary possibilities of the text. The author starts with textual critical and lexicographical remarks, continues with fixing limits for sentences and studying sentence structures. Then he moves to "Literarkritik" and "Redaktionskritik". In the latter case some important redactional work was done during the Jewish diaspora, according to the author (p. 104). In a second chapter the author discusses methodological questions in an attempt to understand and interpret the Psalm as a unity. He goes on to a criticism of the textual structure, a structural analysis of the sentence combinations, speech utterance and its various elements, persons and their rôles, thematic and functional development, structural synthesis and structural function. The study is concluded with a translation into German, according to the method employed. Interesting are the author's remarks on the "poetische Gestaltung" in which the attention is drawn to certain morphological features, certain linguistic peculiarities, alliteration, assonance, inclusion etc. The author has also shown that chiasms play an important rôle (p. 290). It is important to note that he does not attempt to discuss rhythm and rhythmical patterns and thus does not take part in the whole modern debate on this subject. On pp. 353-364 the author studies a rather "Gattung" for this Psalm and concludes: "Redefunktional könnte man den Psalm daher als ein 'Bekennnislied' bezeichnen" (p. 364).

This is a formal study of Ps. 73 which leaves nothing on grammatical and literary matters untouched. The author has developed through his study a high opinion of the intellectual power of the author of this Psalm and rightly so. This study can heartily be recommended.

F.C. Fensham

G. del Olmo Lete, *Interpretacion de la Mitologia Cananea*, 1984, 266, Institucion San Jeronimo, Valencia. N.P.

The author in his major study *Mitos y Leyendas en Canaan*, 1981 gives a translation of Ugaritic texts and a short discussion on philological problems. In the above mentioned book difficult passages to interpret and to reconstruct are discussed. All in all 44 problematic passages in the Ugaritic myths, legends and epics are tackled with detailed remarks. This is a study by an author who has struggled for many years with the problems of Ugaritic and who has an excellent knowledge of the scholarly literature on the subject. It is not the aim of this review to go into the finer detail of the proposals by the author. But one could state without hesitation that the author has taken the interpretation and reconstruction a strong step forward.

In a second chapter a discussion is given of 21 difficult terms in Ugaritic. Some are merely mentioned because they are already discussed in the previous part. Not all his proposals will meet with approval by scholars, because of the difficulties one encounters in Ugaritic. The author argues, e.g. on pp. 169-171 that the difficult Ugaritic word *msw(n)* in the Keret Epic (KTU I.14 III 21) could mean "delegation", but the author of this review has moved in another direction (cf. *JNSL* 11 (1983), 76 and also De Moor-Spronk, *UF* 14 (1982), 168). And

one could hope that the author's discussion on *ṭlṭ* in the Keret Epic has finally convinced scholars that this term denotes "an officer on the war chariot" (cf. pp. 177-185).

His study is concluded with various appendices with valuable information. I want to single out the very interesting discussion on the war chariot (pp. 187-193).

This is an excellent study by a scholar who is abreast with the latest studies on the particular subject and it can be heartily recommended. One could only hope that as with his book *Mitos y Legendas*, this book will soon be translated for use by scholars who cannot read Spanish.

F.C. Fensham

M. Stol. *Een Babylonier maakt schulden* 1983, pp. 31, Vrije Universiteit, Amsterdam N.P.

This is the inaugural lecture of Prof. Dr. Stol with the occupation of the chair as professor in Akkadian, Ugaritic and History of the Near East at the Vrije Universiteit of Amsterdam, Netherlands. This lecture in Dutch on debts and debtors in the Babylonian world is of a high standard and most informing. The author concentrates especially on the Old Babylonian period, but frequently references are made to other periods and to the Biblical World. The different approaches to debts by the creditor are fully exploited from the original sources. A discussion is given of loans, interest, surety, right of pledge, antichrese and insolvency and its consequences. Very interesting is the ransom payed by certain persons, mostly family, to free a person from the service of a creditor. Certain terminology in this regard plays an important rôle in the Old Testament. It is used to depict the salvation by the Lord of his people. In light of a study such as this of M. Stol a fresh investigation into the legal overtones of the salvation terminology is necessary.

This is a painstaking piece of research, well documented and excellently argued. It can be heartily recommended to anyone interested in the legal aspects of the Ancient Near East.

F.C. Fensham

Studi di Numismatica Punică, 1983, 81 + tavola LXII, Supplemento della Rivista di studi fenici XI, Consiglio Nazionale delle Ricerche. N.P.

This is another useful publication of the Istituto per la Civiltà Fenicia e Punică. It concerns Punic numismatics, a field of study on its own. In this publication various articles are published written by experts in various field of research. E. Acquaro writes a foreword about the latest state of research (cf. Acquaro's *Le monete puniche del Museo Nazionale di Cagliari*, 1974). J. Elayi discusses in French the money of Byblos with a sphinx and falcon, G.K. Jenkins well-known for his excellent publication *Coins of Punic Sicily*, I-IV, 1971-1978, writes on the Mqabba (Malta) hoard of Punic bronze coins with excellent knowledge of the subject, A. Cutroni Tusa who is busy with the publication of "I Cartagi nesi in Sicilia nell'epoca dei due Dionisii La documentazione numismatica" in *Kokalos* discusses recent solutions and new problems in connection with Punic monetisation in Sicily, F. Guido writes about Punic money in a private collection in Sassari, V. Villaronga who published *Las Monedas hispano-cartaginesas*, 1973 discusses in Spanish ten years of new discoveries in the numismatics of Spain-Carthago 1973-1983 to bring his book up-to-date and P. Serafin Petrillo studies gold and silver in various issues of Barcidi in Spain which is a technical discussion of how the alloys of these coins are composed. The book is concluded with 62 tables of photographs, indispensable to a study of this nature.

This work can be warmly recommended for scholars who are interested in the numismatics of Phoenicia and the Punic World.

F.C. Fensham

Sigurður Orn Steingrímsson, *Tor der Gerechtigkeit*, Eine literaturwissenschaftliche Untersuchung der sogenannten Einzugsliturgien im Alten Testament: Ps 15; 24:2-5 und Jes. 33:14-16, 1984, 188, Münchener Universitätschriften, Katholisch-Theologische Fakultät, Arbeiten zu Text und Sprache im Alten Testament 22. Band, Eos Verlag, St. Ottilien, DM 32.

This is a book by a Swedish scholar who studied under Prof. Dr. Wolfgang Richter at Munich. For many years it was almost generally accepted by scholars all over the world that Ps. 15; 24:2-5 and Is. 33:14-16 represent a liturgy of admittance to the temple of Jerusalem. The author, applying the method of W. Richter, investigates this assertion. Gunkel has written of "Toraliturgien" with the addition of Mi.6:6-8. Steingrimsson is of opinion that this cannot be upheld, because Gunkel did not argue from a thorough investigation of the texts themselves. Another attempt to place these texts were already made by H. Ewald who referred to the rôle of ten in Ps. 15:2-4 and a connection to the Decalogue was accepted. Steingrimsson has rightly showed how precarious such a kind of assumption is. He then discusses W. Zimmerli's connection of Ez. 18 to these texts. Zimmerli regards the texts as a kind of priestly decision, e.g. to distinguish between clean and unclean in connection with leprosy. This is also unacceptable because a comparison is made between texts with totally different situations.

It is the aim of the author to determine by "Literarkritik", "Formkritik" and "Kompositionskritik" according to the method of W. Richter the real connection between these texts. After an exhaustive investigation built on the grammar and literary devices, the conclusions is that only Ps. 15 must be regarded as a liturgy of entrance, but its pre-exilic use as a trial of confession is changed in the post-exilic times by the addition of verses 4-5Ab. Ps. 24:3-5 and Is. 33:14-16 are dependent on Ps. 15, but with quite another aim, viz. Ps. 24:3-5 is a hymn of praise of the cultic cleanness of the congregation and Is. 33:14-16 a prophetic appeal to the sinners of Zion to meet the demands of the Lord.

This is an interesting piece of research which pronounces the death sentence on assumptions which are not firmly rooted in the texts. It can heartily be recommended.

F.C. Fensham

Julio C. Treballe-Barrera, *Jehú Y Joás Texto y composición literaria de 2 Reyes 9-11*, Institucion San Jeronimo, Valencia, 1984 N.P.

In the Spanish tradition various competent scholars emerged on the scholarly scene during the current century. Everyone is acquainted with the epochmaking research of the late A. Díez Macho. Other examples are the theologian L. Alonso-Schökel, the Targumist L. Díez Merino and the Septuagintologist N. Fernandez Marcos. These scholars all have one thing in common, they toil(ed) with the text and versions of the Old Testament. Treballe-Barrera forms part of this tradition as he is an original, productive scholar (ex-student of A. Díez Macho) who has since 1980¹ published various books and articles all related to the Hebrew text, the Septuagint and the Latin version(s).

The greatest contribution of Barrera's work is the fact that he demonstrates that the versions² of the Old Testament are of fundamental significance for the whole³ study of the Old Testament [Textual Criticism, Exegesis and Theology in general (History etc)]. This is a refreshing approach as many scholars are of the opinion that the ancient versions are only relevant to the Textual Criticism and more specifically to the researching endeavours to reconstruct the (sic) *Urtext* of the Hebrew Bible.

¹ His doctoral dissertation *SALAMON Y JEROBOAN Historia de la recensión y redacción de 1 Reyes, 2-12; 14*, Salamanca-Jerusalem, 1980, has appeared as well as various other writings; "Redaction, Recension and Midrash in the Books of Kings", *Bulletin of the International Organization for Septuagint and Cognate Studies*, 15(1982), 12-35", "Recension y redaccion de 2 Reyes 17, 7-23 (TM LXX^B/LXX^L VL)", *Simposio Biblico Espanol, Editorial de la Universidad Complutense*, Madrid, 1984, 217-228, "From the "Old Latin" through the "Old Greek" to the "Old Hebrew" (I Kings 10:23-25)", *Textus XI* (1984), 17-36.

² He actually concentrates upon the Septuagint and the Vetus Latina.

³ Cf. his statement in the book under review p. 207: "La primera es la necesidad de revalorizar la tradicion textual representada por la version de los LXX, precisamente en aquello que tiene de peculiar, frente a una valoración exclusivista de la *veritas hebraica*, que sigue siendo evidentemente la referencia última en todo estudio de la Biblia".

Consequently his endeavours represent a constructive contribution in respect of the important issue, viz. the determination of the methodological position of the Textual Criticism in the discipline, the Theology of the Old Testament. As is suggested by the subtitle of his books, Textual Criticism and, for example, Redaction History should not be kept apart dichotomically.

The determination of the exact relationship between Textual Criticism and the other theological disciplines (Literary Criticism etc.) has in the past been experienced as a problem. In order to evade this problematic situation Jepsen even proposed an additional textcritical apparatus, containing "Literarische Urteile".⁴

The Qumran-data had an enormous impact upon this problem (Trebolle-Barrera has taken these data into account in his research). For in the Judaeen desert manuscripts were found which differ drastically from Massoretic manuscripts. Unfortunately the full potential of the Septuagint (as well as the other versions) has not yet dawned upon biblical scholars in general. This could be the result of a too narrow⁵ view on theology.

In his mentioned books Trebolle-Barrera rightly contends that formerly exegetes (Noth especially as far as the complex Samuel-Kings is concerned) tended to underestimate the recensional History⁶ of a given book. This holds true for other books as well. The problematic book of Jeremia is an appropriate example. Various commentators did not utilize the additional available Septuagint-Qumran data correctly, in order to understand the Massoretic text. A group of exegetes⁷ approached Jeremia primarily from a literary critical tradition/historical point of view. In these cases the LXX/Qumran data were either left out of consideration, or utilized incorrectly. Rudolph, for instance, failed to realize⁸ the value of the Septuagint for theological issues concerning the book of Jeremia. Mowinckel and Pohlmann could have benefitted from an encompassing analysis of these data.

On the other hand, some scholars analyzed the book of Jeremia primarily from a text-critical point of view. In these cases analyses were concentrated upon the Septuagint and Qumran renderings of Jeremia. Janzen discussed the all important question of the deviation in length between MT and the Greek renderings. On account of the Qumran data he concluded that the Septuagint text represents a Hebrew *Vorlage*⁹ which deviates from MT. This is, of course, in contrast to viewpoints according to which these conspicuous differences should be attributed to the translators¹⁰ of the Septuagint. Unfortunately he did not attend the issue, the relationship between Textual Criticism and Literary Criticism.

⁴ A. Jepsen "Von den Aufgaben der Alttestamentlichen Textkritik", *VTS* 9 (1963), 341.

⁵ The reviewer argued a similar point of view in "Tekskritiek en Teologie" to be published in *Tydskrif vir Geesteswetenskaplike Navorsing*.

⁶ Cf. his article "Redaction, Recension . . ." in *BIOSCS*, p. 12.

⁷ Cf. for instance S. Mowinckel, *Zur Komposition des Buches Jeremia*, Broeggers, Kristiania, 1914 and *Prophecy and Tradition. The prophetic books in the light of the study of the growth and history of the tradition*, Broeggers, Oslo, 1946; E. W. Nicholson, *Preaching to the Exiles. A Study in the prose tradition in the book of Jeremia*, Blackwell, Oxford, 1970; G. Wanke, *Untersuchungen zur sogenannten Baruchschrift*, W. de Gruyter, Berlin, 1971; H. Weippert, *Die Prosareden des Jeremiabuches*, W. de Gruyter, Berlin/New York, 1973. W. L. Holladay, "A Fresh Look at 'Source B' and 'Source C' in Jeremia", *VT* 25(1975), 394-412; S. Böhmer, *Heimkehr und neuer Bund. Studien zu Jeremia 30-31*, Vandenhoeck und Ruprecht, Göttingen, 1976; I. Meyer, *Jeremia und die falschen Propheten*, Vandenhoeck und Ruprecht, Göttingen, 1977; K.-F. Pohlmann, *Studien zum Jeremiabuch, Ein Beitrag zur Frage nach der Entstehung des Jeremiabuches*, Vandenhoeck und Ruprecht, Göttingen, 1978; T. Seidl, *Texte und Einheiten in Jeremia 27-29, Literaturwissenschaftliche Studie*, I. Teil, EOS Verlag, St. Ottilien, München, 1977; W. Thiel, *Die deuteronomistische Redaktion von Jeremia 26-45*, Neukirchener Verlag, Neukirchen-Vluyn, 1981.

⁸ W. Rudolph, *Jeremia. Handbuch zum Alten Testament*, Mohr, Tübingen, 1968, p. XXII: "Aber leider ist LXX kein gebrauchsfertiges Instrument der Kritik, einmal ist mit innergeriechischen stärker zu rechnen, als man früher annahm."

⁹ J. G. Janzen, *Studies in the Text of Jeremia*, Harvard University Press, Cambridge, Massachusetts, 1973, p. 128.

¹⁰ Rudolph, *ibid.* Cf. also the introductory chapter of Janzen's monograph.

Emanuel Tov analysed the Greek rendering of Jeremia¹¹ concentrating on translational issues, identified in Jeremia 29-52 and Baruch 1:1-3:1-8. However, in later¹² research he demonstrated the importance of the Textual Criticism for Literary Criticism and Exegesis.

It is clear that much work needs still be done concerning this issue. However, the author of the work under review has contributed greatly in this respect, by tackling the deviations found in the Samuel-Kings complex of books in a systematic and comprehensive manner.

The strength of Treballe-Barrera's approach lies in the fact that he analyzed the deviating readings *contextually* and not in an *ad hoc* manner as is regularly done. This led him to the important insight that variants do not represent isolated phenomena or occasional acts of negligence on the part of the translators and/or copyist [this aspect should certainly not be underestimated (J.C.)]. In his opinion they rather represent complete patterns of their own which correspond to *different types of text* that once existed in the Hebrew tradition.¹³ These all important perspectives are applied abundantly in his treatment of 2 Kings 9-11.

As far as his proposed methodology is concerned he is an adherent of a combined, interrelated method.¹⁴ Such a method always has the danger of being methodologically¹⁵ unacceptable. However, Treballe-Barrera is clearly aware of methodological problems as he is of the opinion that "an argument based on the formal aspects of a given text should take precedence over an argument based on its possible 'tendencies'".¹⁶ His method consist of three steps, beginning with Textual and Literary analysis of selected passages. From these passages a working method is extracted which in his opinion prove better adapted to the Textual and Literary characteristics of a given book (Kings in this instance). Lastly, he returns to the Textual Criticism and to the *Urtext* found in the texts of the versions.¹⁷ By applying this combined methodology he comes to interesting perspectives which is relevant for more than just Textual and/or Literary Criticism.¹⁸

It is clearly too early to express a final judgment on the venturesome method proposed and applied by Treballe-Barrera. Much reflection will have to go into the question of acceptable methodology. However, he must be credited for venturing into the problematic pre-Jamnia phase of the Hebrew text and versions. His research will undoubtedly serve as major reference works in the future, that is if they are made available in more accessible languages, to a broader group of scholars.

Johann Cook

¹¹ E. Tov. *The Septuagint Translation of Jeremia and Baruch. A discussion of an Early Revision of the LXX of Jeremia 29-52 and Baruch 1-3:8*, Scholars Press, Missoula, Montana, 1975.

¹² "Exegetical Notes on the Hebrew Vorlage of the LXX of Jeremia 26(34)", *ZAW* 91 (1979), 73-93 and "Some Aspects of the Textual and Literary History of the book of Jeremia", *Le Livre de Jeremia. Le prophete et son milieu, les oracles et leur transmission*, Peeters, Leuven, 1981, pp. 145-167.

¹³ "Redaction, Recension . . .," 13.

¹⁴ He calls it *Methodologia interdisciplinar* in the book under review (p. 203).

¹⁵ At the past congress of *IOSOT* which was held at Salamanca the issue of methodology in the exegetical process formed one of the central cores of the congress. In this respect the president of the Congress L. Alonso Schökel delivered an inspiring accomodating opening lecture: "On Methods and Models". W. Richter, *Exegese als Literaturwissenschaft*, Vandenhoeck und Ruprecht, Göttingen, 1981 has been accused of *Methoden pluralismus*.

¹⁶ *op. cit.*, 25.

¹⁷ *op. cit.*, 13f.

¹⁸ Cf. his treatment of the views of Alt and Donner concerning the Omride monarchy (*Jehú Y Joás*) p. 197 and 206.