JOURNAL OF NORTHWEST SEMITIC LANGUAGES

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NO ABSTRACTS

REVIEWS

Othmar Keel, *Deine Blicke sind Tauben. Zur Metaphorik des Hohen Liedes.* 1984. pp. 208+123 illustr. Stuttgarter Bibelstudien 114/115. Verlag Katholisches Bibelwerk GmbH, Stuttgart.

No scholar has done more to formulate the concept of, to promulgate the use of and to utilise Ancient Near Eastern iconographical material in Old Testament studies than O. Keel.[1] In a series of articles and especially prominent monographs he has made such import-ant contributions to the exegesis of Psalms, Job, Isaiah, Proverbs, etc., that no scholar working on Old Testament exegesis can ignore it. The reason for this lies in the fact that Keel does not use Ancient Near Eastern material[2] in the fundamentalistic sense of the American school of "Biblical Archaeology", nor does he simply collects illustrations of "Realia" as was done in *ANEP*. He utilises iconography in order to enter into the horizon of understand-ing of Biblical (i.e. Ancient Near Eastern) times, by understanding not only their world, but especially their *concepts* as contained in Old Testament words, terms, phrases and idioms. This is a perspective of paramount importance, safeguarding one from historism by overem-phasising the Biblical environment and background (i.e. "Umwelt") and loosing track of the text, and its meaning (with which the exegete is primarily concerned!) This method can also bring balance in the dialectic between diachronism and sinchronism,[3] by negating the overdoing of historism or structuralism.

This is exactly what Keel envisages to do in his book on Canticles. He first of all discusses nine hermeneutical principles for the interpretation of this book: (1) the book contains love songs; (2) songs of desire; (3) in the form of stereotype images; (4) they have to be under-stood as images of the Old Testament and Palestine and (5) only when this does not suffice may one look for Mesopotamian and Egyptian influences; (6) Palestine is observed through a traditional erotic symbolism; (7) the art repertoire of Syria and Palestine offers important comparisons in addition to the Old Testament; (8) this "Bilderwelt" contains "divine fic-tions"; (9) Biblical anthropology stresses the *dynamis* and not the form. These are all important principles, especially the one that stresses that one should not overemphasise Egyptian (Gerleman) or Mesopotamian (Schmökel) influences. The art repertoire can serve as important source material and in this Keel contributes most.

Keel then studies different metaphors from the book to illustrate his application of these principles. Of special interest is his conclusion that *šūšannîm* should be understood as lotus flowers.

Some of Keel's conclusions can be summarised:

[1] In June 1984 the first symposium on "Altorientalische Ikonographie und Altes Test-ament" was held in Freiburg (CH). The sessions was concluded with a discussion on the possibility of compiling a "Bildkommentar zum Alten Testament". From South Africa W.T. Claassen and myself attended, we delivered a paper: "Information Retrieval in Iconographical Studies".

[2] In a contribution to the volume *The Hebrew Bible and its Modern Interpreters* (ed. D.A. Knight & G.M. Tucker), 1985, J.J.M. Roberts states that in the whole endeavour to use comparative material from the Ancient Near Eastern environment in Old Testament study, iconographic evidence should receive more serious attention and that the exclusively textual orientation is a flaw. He regards Keel's studies as "impressive" and continues: "This is the most promising direction taken in recent biblical scholarships use of comparative material" (p. 95).

[3] See in this regard J. Cook's view that there should be an *interplay* between the historical (diachronic) and text-immanent (synchronic) exegetical approaches (*JNSL* IX (1981), 3-11).

He sees the image of the comparison of the beloved's neck, nose and breasts with towers as a dynamic expression of her pride and consequent inaccessibility, the same is true of her dwelling on the mountain peaks where lions and leopards roam (*Cant* 4:8) and especially when she is compared with the sun, moon and starry heavens (*Cant* 6:10).

The metaphor of the eyes which are like doves, refers to her glance which incites to love. When the loved one is compared with a herd of goats (*Cant* 4:1; 6:5), the *tertia comparationis* lies in the wild unruliness of a maiden, but also in the tenderness of a caring mother. The symbol of the seal (*Cant* 8:6) refers to the loving unity of man and wife, the total unity of spirit, soul and flesh, which summarises the deepest meaning of the book of Canticles!

In all these cases Keel utilises iconographical materials and provide some stimulating ideas. His whole emphasis on the *dynamics* of Hebrew[4] expressions and metaphors, seems to my mind somewhat exaggerated, but by this Keel communicates something of the typical Hebrew concept. It is a question if there is such a great contrast between form and content?

In addition to my emphasis on Keel's *conceptual* perspective, he repeats his important presupposition that "... altorientalische Bildkunst schafft primär konzeptuelle (Denk-) und nicht perzeptuelle Bilder (Sehbilder)" (p. 86). Regarding iconography Keel also makes the remark that one has to keep in mind the date of an artistic piece and the date of a text (p. 95). Old Testament scholars should first of all establish a chronological relation (same period) before comparing an object (e.g. cylinder seal) with a certain piece of Old Testament literature. The same is true of the region (geographical relation) and the genre ("Gattung"-relation). One cannot compare a prophetic diatribe from the exilic period with a 3rd Millennium apothropaic figurine from Anatolia without some reservations.[5] When doing so, only general (Ancient Near Eastern) conceptual ideas can be obtained. It is of course true that iconography can in some cases provide general concepts (e.g. on death, kingship[6] etc.), but this can not be related to specific individual textual detail. Keel questions whether Ancient Near Eastern art contains pure decorative elements (p. 82), used only for formal and aesthetic reasons (e.g. continuous lines of uraeus serpents or trees of life), without any symbolism involved.

The study contains 123 illustrations (line drawings by his wife Hildi) of depictions from the Ancient Near Eastern art repertoire from stelae, reliefs, cylinder seals, scarabs, paintings, statues, ceramic, metal objects, models, ivory pieces, etc. In this regard he also adds to our knowledge of iconography in general and provides a collection of source material that can be utilised in future studies. This is particularly useful in South Africa where we do not have the original materials or all the important specialised literature at our disposal.

O. Keel is indeed an artist, not only in his handling of iconography, but also in the way he articulates his views. We owe gratitude to him for some valuable new insights on Canticles.

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Izak Cornelius

(*lĕ'ištî, hinnāk yāfâ 'ēnayik yônîm*)

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[4]He cites Boman *(Das hebräischen Denken im Vergleich mit dem griechischen,* 1968) on pp. 34 and 82. On Boman's thesis see the criticism of J. Barr in *The Semantics of Biblical Language,* 1961.

[5]F.C. Fensham also stresses in an analogous way that in the comparative linguistic field one should keep to chronological and geographical perimeters (*JNSL* I (1971), 12-13). On the whole question of using comparative material from the world and context in which the Old Testament originated see now C.D. Evans, W.W. Hallo & J.B. White, *Scripture in Context: Essays on the Comparative Method,* 1980, especially the article of Hallo. See now also the review of Pardee in *JNES* 44/3 (1985), 220-222 with some interesting remarks in this regard.

[6]These are most certainly the best of Keel's contributions in his classic, *Die Welt der altorientalischen Bildsymbolik und das Alte Testament,* 1980[3].

Adri van de Wal and Eep Talstra, *Amos. Concordance and Lexical Surveys.* 1984. pp. 136. Applicatio, Informatica-toepassingen in de Theologie 2, VU Uitgeverij, Amsterdam. Dfl. 29,50. (Referred to below as Amos.)

Jean Bastiaens, Wim Beuken and Ferenc Postma, *Trito-Isaiah. An exhaustive Concordance of Isa. 56-66, especially with reference to Deutero-Isaiah. An example of computer assisted research.* 1984. pp. 153. Applicatio, Informatica-toepassingen in de Theologie 4, VU Uitgeverij, Amsterdam. Dfl. 37,50. (Referred to below as Trito-Isaiah.)

Both of these publications have appeared in the series Applicatio - a series which is described in a general preface to the whole of the series as "a number of studies investigating the possibilities that the use of computers can offer to the study of theology". It is further said that these studies "concentrate on the analysis and production of texts and involve such activities as the linguistic and exegetical research of biblical texts...". Both studies reflect research presently being undertaken in the Werkgroep Informatica of the Faculty of Theology of the Vrije Universiteit, Amsterdam, partly also in cooperation with the Katholieke Theologische Hogeschool of Amsterdam. In the preface to one of the volumes (Amos, p. 8) it is stated that these publications are in line with the earlier publication of concordances to Bible books by members of the Werkgroep Informatica.[1]

Each study presents a complete survey of the vocabulary, in the sense of a traditional word-concordance, supplemented by various lexical surveys in tabular form. The study on Trito-Isaiah also includes a further application of the lexical information obtained in this way, viz. the use of a few significant Hebrew words and a discussion of some data regarding the relation of Is. 40-48 and Is. 49-55 to Is. 56-66 (pp. 6-16).

The concept of the concordance underlying both of these publications is that a concordance should be really complete if it is to serve the needs of linguistic and exegetical work properly, i.e. it has to include the article, conjunctions, prepositions, proper names, etc. (Trito-Isaiah, p. 2). These smaller words or elements are presented in between the lexical items in the case of the concordance on Trito-Isaiah, but the prepositions are presented separately in the case of the volume on Amos. For every entry an indication of the frequency of the word or element is given, together with basic information on the part of speech and the gender. Homonyms are distinguished on the basis of the lexicon of Koehler and Baumgartner. For each occurrence of a word a relatively meaningful context (i.e. a context not only determined through a number of words or characters on either side of the indexed word) is given. The context is mostly rather short, which compells the user to go to the full text in order to obtain more information on the other relevant items. This choice is due to practical limitations of size and volume; the fact that the context is relatively meaningful, compensates for this limitation.

Only consonants are provided, thereby providing a limitation for many of the users of such a concordance. The concordances are based upon the Biblia Hebraica Stuttgartensia.

Apart from the basic concordance the lexical surveys of the two volumes differ and are based on critical issues in the literary and exegetical discussion on these books. In the case of the Amos volume, tables are given in which the lexical stock is analyzed for various literary units which have recently been proposed (pp. 105-136). In the volume on Trito-Isaiah a survey is given of the vocabulary of Deutero-Isaiah and Trito-Isaiah, in the form of a frequency-table, with the unica for both parts marked by an asterisk (pp. 121-148).

The Trito-Isaiah volume also provides some examples of "word research" (p. 6) with the aid of automatic text processing (pp. 6-16). This is a most valuable addition to the concordance, since the value of such an approach to lexical surveys is thereby clearly indicated. Thus some prevailing arguments on the significance of words containing the root $ṣdq$ in Deutero-Isaiah and Trito-Isaiah are put to the scrutiny, in order to ascertain whether it can indeed be used as an argument in connection with historical-critical questions. Much of the informa-

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[1]E. Talstra, F. Postma and H.A. van Zwet, *Deuterojesaja. Proeve van automatische tekstverwerking ten dienste van de eksegese.* Amsterdam. 1980 (2nd ed. 1981); F. Postma, E. Talstra & M. Vervenne, 1983, *Exodus. Materials in Automatic Text Processing.* (Instrumenta Biblica 1) (Parts I and II) Amsterdam: VU Boekhandel/Uitgeverij.

tion supplied in this example could of course also be gained from traditional concordances - with some additional manual processing - but typically these types of relations only come to the fore when a specialized concordance is consulted. In another example the vocabularies of Deutero-Isaiah and Trito-Isaiah are compared on the basis of statistical processing (pp. 14-16). What is important, is that no far-reaching consequences as to authorship are made from this information; rather, the information is presented in such a way that it could be relevant for a variety of exegetical questions.

The two concordances are valuable additions to the library of the exegete or linguistic scholar who regards as his first priority the words of the text and who would like to implement this information in a justified way in his decisions. In this respect the approach of providing separate concordances for the various Biblical books is very useful, bringing a lot of valuable information to the scholar at a reasonable price, without delaying making available such exegetical aids until the stage when a full concordance can be published.

An analysis of the information-seeking behaviour of scholars in the field of exegesis will indicate that their questions are typically multi-faceted or multi-layered, i.e. they require information not only on lexical elements - even in their statistical or combinatory relations - but also on elements from all other areas of the very wide domain of linguistic studies. He also needs information on syntax, semantics, the distribution of words within a given context, etc. This type of comprehensive grasp on the materials, together with the ability to bring alternative query formulations into play, can hardly be obtained through the "flat" structure and limitied possibilities of a printed concordance of the kind reviewed here. It can only be attained through the implementation of truly interactive systems, which will typically be computer-based systems or data bases. It will still take considerable time to achieve this ideal. Until then it is of the utmost importance that subsets of such information be presented in the form of exegetical instruments such as these two concordances. By using such publications dynamically, users could make headway in their research and start exploiting the exciting possibilities of a new form of access to the text.

These two concordances can be heartily recommended. They will be of high value to a variety of scholars. It is to be hoped that more contributions in this series will follow.

W.T. Claassen

J. Alberto Soggin, *A History of Israel,* 1984, pp. 436, SCM Press, London, m.p. Translated by John Bowden from the Italian.

According to the superscription this book is a history of Israel from the beginning to the Bar Kochba revolt in 135 A.D. It has a wider span of time than other histories of Israel. It is a very interesting book to read, because of the original approach of the author to his subject. After discussing the more important problems in connection with modern history writing with ancient sources at our disposal, the author starts his history with David and Solomon, because only from the time of these kings do we have historical sources from which certain historical facts can be gleaned. In this period we are on firmer ground than on the earlier history.

In Part Two the author discusses what he calls the traditions about the proto-history of Israel. The problems of these sources, their reinterpretation and their placing in a certain "historical" context are discussed with great erudition. The author has made use of all the latest views in this regard, but in many instances he has held his own opinion. In general, however, the author is willing to accept with Thompson and Van Seters that the nucleus of the patriarchal narratives can be traced back to the time of the united monarchy (p. 90). The author is not willing to accept, like John Bright, that the patriarchs were historical figures. He is also not willing to accept "a hypothetical Amorite migration." The basic problem of these texts is the frequent mention of Aram and Aramaeans and this is to be dated to the twelfth century BC or later. In other words the author concurs to a certain extent with similar views held by Siegfried Hermann.

After discussing the traditions of the proto-history which are closely connected to the united monarchy the author moves on to Part Three in which he discusses the divided

kingdom. In this section many useful observations are made, especially on the Assyrian invasions into the land of Israel. The history is concluded in Part Four with the history of the Jews under empires of east and west. I find the discussion under the subsection "Under the Romans" very helpful which brings the history op to New Testament times and beyond.

The real strength of this history lies in the discussion on the ancient traditions and their value for historical research. The author is inclined to a minimalist approach to the reliability of sources. In this he will not be followed by some scholars, as it is also indicated in his discussions and footnotes.

This is a valuable contribution to the history writing on Israel and can be strongly recommended fur further study.

F.C. Fensham

Ann Kort - Scott Morschauser (ed.), *Biblical and Related Studies Presented to Samuel Iwry,* 1985, xviii + 274. Eisenbrauns, Winona Lake, U.S.A. Price: 25 American dollars.

Prof. Sam Iwry, for many years professor at the Johns Hopkins University, Baltimore, U.S.A., has received this Festschrift from his friends and exstudents. The writer of this review also had the privilege to study under Prof. Iwry at the Johns Hopkins University. One of his typical characteristics is his boundless enthusiasm for his subject. For his students his optimistic approach to problems and the solution thereof was of great value. The photograph of Prof. Iwry in this volume will immediately convey this very message to the readers.

It will be impossible to discuss the contents of the 29 learned contributions made in his honour. They are written by American and Israeli scholars. The American and some of the Israeli scholars studied under Prof. W.F. Albright, that giant of a scholar with whom Prof. Iwry had close ties. The subjects studied in the Festschrift, are of a wide variety. It ranges from Akkadian, Ugaritic, Aramaic, Hebrew to some Old Testament topics and later Jewish studies, so typical of the wide interest of Prof. Iwri, instigated by Prof. Albright. A few of the scholars who have contributed, have already died, viz. Prof. Samuel Rosenblatt, his colleague at John Hopkins University, Prof. Moshe Held and Prof. Yigael Yadin (cf. our *in memoriam* in *JNSL* 12 (1984), 21-23).

This is an important Festschrift added to the growing number of Festschrifts and an appropriate monument for a friendly scholar and an enthusiastic teacher. It can be recommended without reservation.

F.C. Fensham

D.N. Freedman - K.A. Mathews, *The Paleo-Hebrew Leviticus Scroll (II QpaleoLev),* 1985, 135 + 20 plates. Eisenbrauns, Winona Lake for American Schools of Oriental Research.

This important study on a ms. of the Qumrân-manuscripts is more than welcome. In the fifties rumours have been spread that certain material in the paleo-Hebrew script has been discovered and the books Exodus and Leviticus were mentioned. Some conservative scholars have hoped that this discovery will give a death-blow to the Documentary Hypothesis. And here we have an excellent scholarly publication on the Leviticus scroll in paleo-Hebrew script and all the idle hopes have vanished.

This study is done as a doctoral dissertation by K.A. Matthews under the guidance of Prof. D.N. Freedman at the University of Michigan, U.S.A. This study has a history of its own. The publication of the ms. was assigned to Prof. Freedman who has published a preliminary report (*CBQ* 36 (1974), 525-534). The script is in the meantime studied by R.S. Hanson. A chapter on the script and its dating by Hanson is published in this book. E. Tov has also studied the material (*Shnaton* 3 (1978-79), 238-244). The final product as represented in this book, is the combined effort of Freedman and Mathews.

In the introduction the history of the discovery of the scroll and its fragments is fully described. The second chapter written by R.S. Hanson, is devoted to the paleography. This

is a tricky business, because of the lack of evidence. The author accepts the view of Y. Meshorer that the first Hasmonaean king to strike coins, was Alexander Janaeus (103-76 BC). The Hebrew writing on these coins gives the clue to the dating of the paleo-Hebrew script on the Leviticus Scroll. The result is that a date around 100 BC is fixed for the script of the scroll (pp. 22-23).

Very valuable is the publication of the text and textcritical apparatus. The problem with the textcritical apparatus is that very important studies in connection with Greek mss. on Leviticus done by J.W. Wevers, were not available with the appearance of this publication (p. 25). The publication is concluded with 20 plates of excellent photographs against which the readings of the authors (pp. 26 ff.) can be checked.

The value of this publication for the better understanding of the text of Leviticus cannot be in doubt. We can recommend it warmly.

F.C. Fensham

Sergio Ribichini, *Poenus Advena. Gli dei fenici e l'interpretazione classica,* 1985, 145. Consiglio Nazionale delle Richerche, Roma. N.p.

This is another useful book of Sergio Ribichini on Phoenician religion. He has become one of the foremost interpreters of this religion in the world today. His work is to a certain extent neglected by various scholars in the Western World, because they cannot understand Italian. It is, thus, high time that Ribichini's work must be translated into either English, German or French.

This work with the title "The Strange Phoenician. The gods of the Phoenicians and the classical interpretation", is an evaluation of the different traditions on Phoenician religion in Greek and Roman sources. In his book *Adonis,* 1981 (cf. the review in *JNSL* 11 (1983), 175), the author has shown how well acquainted he is with the classcial sources, but not only acquainted, he has developed a rigid method of interpretation of these sources in light of our knowledge of the Semitic sources. This is also the case with this book under discussion. He has written on "the threshold of myth", "the divine hero", "a star of heaven", "the secretary of Chronos", "the potent stone" and "the other dimension". It is difficult to give here even a summary of this rich study. We want to single out the author's important discussion of the Rephaim (pp. 66 ff.). His view is that we have a development from "the god of the father" as it is presented in the texts of Ebla to the more fully documented material discovered at Ugarit, especially at Ras Ibn Hani. According to Ribichini the socalled god of the father was a deceased predecessor of the reigning king. It is, thus, a kind of ancestor religion in which certain deceased kings, an elite, have been worshipped who, they believed, will bring prosperity and peace. The author is of opinion that the dying and resurrected gods of Phoenicia like Melqart, Adonis and Eshmun have close connections to the Rephaim.

Although one must accept, according to the evidence, that the Greek and Roman authors have regarded the Phoenicians as Barbarians, one can glean a lot of useful material from these sources by comparing them with the epigraphical material available in the Ancient Near East. This interesting work can heartily be recommended for further research.

F.C. Fensham

J. Hoftijzer, *The Function and Use of the imperfect Forms with nun paragogicum in Classical Hebrew,* 1985, VIII + 144 pp. Van Gorcum, Assen. Price DG 25. (Studie Semitica Neerlandia no. 21)

Prof. J. Hoftijzer of the University of Leiden has published a number of useful studies on Hebrew grammar. In this study he has tackled one of the thorny problems of Hebrew grammar. In the past the function of the imperfect form with nun paragogicum is somehow neglected by grammarians. The reason is that a difference in the functioning of the ordinary imperfect and the imperfect with the nun paragogicum could not be detected or, it is

thought, that the difference might be attributed to emphasis, a vague term indeed. Hoftijzer does not accept that there is no difference between these different forms. The author is well aware of all the problems in connection with such a study, e.g. the grammar of the Hebrew Bible has a long history of grammatical development and change behind it.

To do this study the author has made a painstaking investigation into all the occurrences of the imperfect with nun paragogicum and even into the imperfect without it. From page 2 to 4 the author gives us the statistics of the use of this form. He has organised his study as follows: In the first place this form is studied in Hebrew prose. Here he tries to distinguish its use in its historical development, viz. diachronical, by carefully fixing the chronological order of the sources, e.g. JE, D, JK, P. He, furthermore, distinguishes between the different sentence forms in which it functions, e.g. sentences in question form, sentences with the adverbs *kh* and *kn* etc. In the second place the author has made a study of this form in poetry and prophetic material. As result of this approach he could make some finer distinctions between its function in prose and in poetry. One can only hope that this kind of approach to distinguish between the grammar of prose and poetry will be followed by scholars who will study Hebrew grammar in the future. To apply the diachronical approach to poetry is not so easy.

The result of this investigation is that in many instances the functional indication is that the imperfect with nun paragogicum represents a contrastive type, but this type of contrastivity can differ from context-type to context-type. In many instances the author could not find any distinction between the imperfect with nun paragogicum and the ordinary imperfect.

This is a study in the best tradition of modern linguistics, logically argued and can be strongly recommended.

<div align="right">F.C. Fensham</div>