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Alice V Baines (University of Stellenbosch)

**THE FUNCTION OF ICONOGRAPHY AS
AUTOBIOGRAPHICAL NARRATION IN THE TOMB OF
KHNEMHOTEP AT BENI HASAN (TOMB 3)**

ABSTRACT

The subject matter of the paintings in tomb 3 at Beni Hasan in Egypt is discussed (with special reference to the North Wall) and interpreted as a form of autobiographical narrative in visual form. It not only contains religious idealism and stereotyped images, but reality in visual and narrative form. In this regard it should be taken (together with the autobiographical texts) as an indication of a new trend in the period of the Middle Kingdom (c. 2040-1640 BC) in Egypt.

Robert P Carroll (University of Glasgow)

**An Infinity of Traces: On Making an Inventory of our
Ideological Holdings. An Introduction to Ideologiekritik in
Biblical Studies**

ABSTRACT

One approach to reading the Bible using an Ideologiekritik perspective is to attempt to produce an inventory of the reader's ideological holdings (Gramsci's 'infinity of traces'). Such a listing would allow the reader to distinguish between the text and the reading process deployed. It would also help readers to appreciate how ideological the act of reading the Bible is in modern cultures. This approach may also be used to undertake an Ideologiekritik reading of the Bible itself, paying attention to the infinity of ideological traces inscribed in the biblical text by the biblical writers. Any Ideologiekritik reading of the Bible will be aware of the problems involved in reading the Bible from a liberationist point of view, especially in view of the post-Enlightenment critique of all such readings of the Bible.

Johann Cook (University of Stellenbosch)

WERE THE PERSONS RESPONSIBLE FOR THE SEPTUAGINT TRANSLATORS AND/OR SCRIBES AND/OR EDITORS?

ABSTRACT

Prominent Septuagint scholars seem unwilling to accept the possibility that some Greek translators were apt to adapt their Hebrew parent texts extensively. This view is held even in respect of those books whose translators followed a free mode of translation (Exodus and Job). The author chose another translation unit that evidences to a free translation technique being followed, the book of Proverbs. He demonstrates that Proverbs contains many examples of the Hexaplaric text and of inner-Greek corruptions. Concerning the well-known difference in the order of Chapter 31 he argues that it is the result, not of a recensionally different Hebrew text, but that the translator deliberately changed the order of his text to fit in with the end of Chapter 29. The conclusion is drawn that in some instances the translator of Proverbs was more than just a "passive" renderer of his Vorlage, he actually edited this text for contextual reasons.

Ferdinand E Deist (University of Stellenbosch)

TEXT, TEXTUALITY, AND TEXTUAL CRITICISM

ABSTRACT

The article has two aims. Firstly, to explicate some of the theoretical and epistemological implications of textual criticism defined as "text restoration", implications seldomly articulated in theological discourse. Secondly, to reflect on the role textual criticism may play in more recent approaches to literature, such as reception aesthetics, post-structuralism and deconstruction.

Recent developments in general literary theory have major implications for the definition of the term "text" and, consequently, for the task of "textual criticism". I refer here to the developments like reception aesthetics, post-structuralism and deconstruction. This contribution seeks to explicate some of the most salient implications of these developments for the discipline of textual criticism.

Paul A Kruger (University of Stellenbosch)

rites of passage relating to marriage and divorce in the Hebrew Bible

ABSTRACT

This contribution investigates the marriage institution, as evidenced in the Hebrew Bible, in terms of the anthropologist Van Gennep's famous theory of "rites of passage". It focuses on the phases of incorporation (marriage ceremony) and separation (divorce) and pays special attention to those rites that mark these transitions:

- (i) performative acts,*
- (ii) territorial passage, and*
- (iii) losing signs of the old identity.*

William McKane (St. Andrews)

MICAH 2:12-13

ABSTRACT

There is logic in beginning with the mediaeval Jewish commentators, since they assume that their Hebrew text is uncorrupted and they found their exegesis on it. The versions raise new questions: their translation techniques have to be explored and it has to be asked whether their variations from MT have a textual basis in that the translators were reading a different text or the same text with a different vocalization. The exegetical departures from MT in these versional texts have an intrinsic interest and their elucidation is complex. With the critical commentators an assessment has to be made of the extent to which their emendations rest on the versions (especially the LXX) and the extent to which they are conjectural. Their exegesis is more developed and they introduce higher-critical considerations: for example, whether Micah 2:12-13 have integrity, whether their continuity is impressive, or whether there are elements of discontinuity which point to the secondary nature of the adjacency of these verses.

Herrie F van Rooy (Potchefstroom University)

THE TEXTUAL TRADITIONS AND ORIGIN OF THE SYRIAC APOCRYPHAL PSALM 152

ABSTRACT

Hebrew versions of three of the five Syriac Apocryphal Psalms (151, 154 and 155) were found at Qumran as part of 11QPs^a, but no such versions of Psalms 152 and 153. There is a difference of opinion regarding the origin of these two Psalms. Some scholars accept the possibility of a Hebrew Vorlage, while others reject this. In this paper a survey is given of the research on Psalm 152, followed by a retroversion of the Psalm in Hebrew. The origin of the Psalm is discussed. In the retroversion and the discussion special attention is given to the manuscript 12t4 and its relation to the other Syriac manuscripts containing this Psalm. A Hebrew Vorlage is possible for the original text underlying Psalm 152 in the manuscript 12t4. The other Syriac texts represent a subsequent edited version of the Psalm in the Syriac transmission of the text.

P Stefanus Vermaak (UNISA, Pretoria)

ABI-SIMTI: A SEMITIC MATRIARCH IN SUMER

ABSTRACT

A-bí-sí-im-ti, the wife of Šulgi, was a woman with a Semitic name. She not only played a prominent role in the administration of the non-Semitic Neo-Sumerian empire from the Ur III period (2112-2004 B.C.), but she was also the mother of the two successive kings, Amar-sin and Šu-sin, as well as the grandmother of Ibbi-sin. This article discusses the activities and the influence of Abi-simti during the different generations and reigns as reflected in the literary texts, royal inscriptions and administrative cuneiform tablets from the Ur III period.

Nicolas Wyatt (Édimbourg)

LE CENTRE DU MONDE DANS LES LITTÉRATURES D'UGARIT ET D'ISRAËL

ABSTRACT

The narratives of the Baal myths from Ugarit give the impression that the deities travel vast distances in their mutual interaction. The present study argues that this impression is false. In reality, all the different mountains alluded to in the tradition are aspects of the one central cosmic mountain, Jebel el Aqra, so that a unity of place is observed throughout the tradition. This functions as a theologically unifying motif. The biblical use of this motif implies the adoption of the symbolism that it contains.

BOOK REVIEWS

King, P J 1993. *Jeremiah. An archaeological companion*. Louisville, Kentucky: Westminster; John Knox Press. pp. xxii-204. ISBN 0 664 21920 9. Price \$ US 27.00.

In recent times three commentaries have appeared on the book of Jeremiah: Carroll, Holladay and McKane. In this book Philip King (who in 1988 published an "archaeological commentary" on the books of Amos, Hosea and Micah) wants to create a dialogue between the biblical text of Jeremiah and the archaeological material (p. xxiv). Subsequent chapters are devoted to the definition of and relationship between "Archaeology and Biblical Studies" (cf. his article in *CBQ* 45 [1983], 1-16); an overview of "Jeremiah: prophet and book" (Chap. 1); "historical background" of the seventh century BCE (2); "geography" (3) which deals with the nations and cities in the oracles in Jer 46-51 (Egypt, Philistines, Moab, Ammon, Damascus, Kedar/Hazor, Elam and Babylonia); "Edom and Judah" (4) discussing excavations at Edomite sites; "Judaean cities" (5) describing Jerusalem, Lachish and Azekah; "inscriptions" (6) from this period; "worship" and the "architecture" of temples and palaces (7); "funerary and mourning customs" (8); "agriculture" (9) studying produce, methods and tools; and "crafts" with reference to pottery and metallurgy (10).

King first treats the person and the book of Jeremiah. At this point two critical remarks have to be made. The author admits that there are many difficulties in the book of Jeremiah and seems to follow the middle road (pp. 9-10) between accepting a historical nucleus (Holladay) and admitting that the book reflects the views of the "believing community" of the exilic period and is not necessarily by Jeremiah himself (Carroll). However, it seems that the author still accepts the basic historicity of Jeremiah and that the book can be used as a source to "illuminate the late seventh and early sixth centuries B.C.E." (p. xxii). Given the intricate literary growth of the book, such an undertaking becomes rather problematic. Secondly, there are many pitfalls involved when comparing a chronologically suspect text with archaeological sources. One example may illustrate this point. When describing the destruction of Judah by the Babylonians, King talks of "dramatic", "tangible" and "unquestionable evidence" (pp. 72-73). Such viewpoint can only be defended when the text can be directly correlated to the archaeological discoveries and, furthermore, if there is only *one* possible interpretation of the archaeological evidence. One could also ask why the arrowhead from Jerusalem (p. 72) reflects the "ferocity" of the siege of 586 BCE? How would we have known that the arrow was shot by a "Babylonian" were it not for the description in the texts? Perhaps it is still best to use archaeology to study life in ancient times, with the emphasis on general material culture — that is, to write a "Kulturgeschichte" and not to "illustrate" texts.

The book is easy accessible and has collected lots of information from scholarly journals and books. This makes it easy for a more general readership to assimilate. What I found very handy is the summary of the excavation history of various sites (e.g. Chaps. 4-5), which reflects the expertise of the author. The same applies to the chapters on

agriculture and crafts (Chaps. 9-10), which can be used by students in courses not necessarily related to Jeremiah. The book contains many illustrations and photographs which are mostly very clear and for which the publisher is to be commended. Not only does one find photographs of sites or buildings, but also of religious concepts. With regard to the photographs of figurines connected with the goddesses Astarte (p. 62) and Asherah (p. 110) in the captions to the photographs, one could ask: (i) how can one tell these are goddesses, and (ii) how could these uninscribed material be related to the goddesses of the texts? The relationship between so-called iconographical sources and texts involves the same methodological problem as the relationship between archaeological sources and the text of Jeremiah.

The book also has chronological charts, maps, a glossary of terms, a selected bibliography and indices of authors and subjects. Because this book was intended as a companion volume to the study of Jeremiah, a *text* index would have made the book more user-friendly.

In spite of the critical points that have been raised, the author is to be thanked for providing scholars and laymen alike with an useful book for the study of ancient Israelite/Palestinian culture and archaeology. One would hope that future volumes on other *periods* will follow.

Izak Cornelius

University of Stellenbosch

Janowski, B; Koch, K & Wilhelm, G (eds.) 1993. *Religionsgeschichtliche Beziehungen zwischen Kleinasien, Nordsyrien und dem Alten Testament* (Orbis Biblicus et Orientalis 129). Fribourg: Universitätsverlag; Göttingen: Vandenhoeck & Ruprecht. pp. ix-550. ISBN 3-525-53764-6 (Vandenhoeck & Ruprecht) ISBN 3-7278-0878-0 (Universitätsverlag).

The papers published in this book were all read at an international symposium held from 17-21 March 1990 in Hamburg, Germany, and concern one of the most important areas of research in the current discussion, namely the history of the religion of Israel. The approach taken by the organisers of the conference (and logically also the editors of the book) could be described as interdisciplinary, which is both evident from the general title of the book as well as from the titles of the different articles. It is interesting to note that the collection of articles represents mostly European scholarship while only one article has been contributed by an American scholar (D P Wright) and one by an Israeli scholar (M Weinfeld).

The editors emphasise in their preface the resurgent trend in Old Testament scholarship to study the history of the religion of Israel in closer (and in their view more unbiased) connection to its Northwest Semitic context (p. vii). Thus the contributors are experts in different fields, such as Classical Philology (P Frei, Zürich and W Burkert, Zürich), Hittitology (A Archi, Rome), Ancient Near Eastern Studies (V Haas, Berlin), Theology (B Janowski, Heidelberg, now Tübingen), Assyriology (C Kühne, Saarbrücken), etc. The contributions cover a variety of subject fields: "How a pantheon

forms" (A Archi), "Lescha-Liškah" (W Burkert), "Die Bellerophonessage und das Alte Testament" (P Frei), "Ein hurritischer Blutritus und die Deponierung der Ritualrückstände nach hethitischen Quellen" (V Haas), "Kultstelen und Baityloi" (M Hutter), "Der Bock, der die Sünden hinausträgt" (B Janowski/G Wilhelm), "Hazzi-Safôn-Kasion" (K Koch), "Zum Vor-Opfer im alten Anatolien" (C Kühne), "Nekromantie und Totenevokation in Mesopotamien, Ugarit und Israel" (O Loretz), "Tempel- und Palastbauten im eisenzeitlichen Palästina und ihre bronzezeitlichen Vorbilder" (J-W Meyer), "Knechtschaft und Freiheit" (E Neu), "Seevolker, materielle Kultur und Pantheon" (E Noort), "Körperverletzung im hethitischen und Israelitischen Recht" (E Otto), "Notzeit-Mythologem und Nichtigkeitsfluch" (T Podella), "Traces of Hittite cult in Shiloh, Bethel and in Jerusalem" (M Weinfeld), "Analogy in Biblical and Hittite ritual" (D P Wright), "Opfer- und Leberschau in Israel" (O Loretz), "Die Eingeweidschau im vor- und nachexilischen Israel, in Nordsyrien und Anatolien" (J-W Meyer).

There are some critical questions that one could raise. It does appear that there is no coherent method of comparison. Sometimes one encounters a comparison on the "grand scale," while at other times the comparison is restricted to the immediate cultural and historical context. The sociological approach seems to be prevalent: "It is certainly correct to evaluate the God of Israel in the light of the Ugaritic evidence. Israel was formed in Canaanite milieu! In fact, Yahwe who was equated to El [?] became the God of an urban society ..." (p. 16 in Archi's paper). W Burkert's discussion of similar terminology has led him to believe that similar terminology also refers to similar concepts. M Hutter does not appear to differentiate between varying contexts concerning the cultic stele (or *Masseben*) in the OT (namely contexts where the practice of foreign worship or idol worship is described and contexts where YHWH is the focal point of attention; see pp. 99-106). This rather grand approach might lead to some distorted general statements. However, it is clear that the very nature of the collection of essays does not favor a coherent approach. In adopting a comparative method, however, further methodological considerations should be undertaken before analysing the actual phenomena and texts (cf. Malul, M 1990. *The comparative method in ancient Near Eastern and biblical legal studies* (AOAT 227). Neukirchen-Vluyn: Neukirchener Verlag, which does not appear in the references and bibliographies of the different articles). In this connection D P Wright's contribution should be mentioned, which seeks to provide a more thorough theoretical foundation for the subject of his study.

The editors and contributors of this volume should be congratulated on a solid piece of work. The focus on Asia Minor and northern Syria seems to be well worth pursuing. The quality of the production of the book is superb. I could find only one misprint (p. 470: *pehnomena* instead of *phenomena*). One would have liked to see the inclusion of different indices.

Gerald Klingbeil

Universidad Union Incaica, Lima

Larkin, K J A 1994. *The eschatology of Second Zechariah. A study of the formation of a mantological wisdom anthology* (Contributions to Biblical Exegesis and Theology 6). Kampen: Kok Pharos Publishing House. pp. 267. ISBN 90 390 0101 4. Price Dfl. 69.90

Zechariah 9-14 has become a classical *locus* among Old Testament scholars for the origins of the tradition of apocalyptic eschatology. It has also become a major source of reference for the origins of a dissidence ideology of the post-exilic Jewish community. Larkin enters this debate by an intra and inter-textual analysis of Zech 9-14 with the following aims:

- a) To question critically the assumption that apocalyptic eschatology is a product of a dissident group;
- b) To demonstrate the influence of mantic wisdom on apocalyptic eschatology;
- c) To compare Zech 9-14 as a mantological anthology with similar anthologies in Amos 7-8, Zech 1-6 and Daniel 7-12.

From her aims it should be evident that Paul Hanson's treatment of proto-Zechariah as a block of material reflecting the societal establishment - whereas Zech 9-14 constitutes a dissident book - calls for specific attention.

As an approach the author adopts the basic methodology of M. Fishbane in terms of which it would be possible to determine the extent of wisdom influence and the presence of mantological exegesis in the material under investigation. Although the author shows some restraints in respect of the extremities of Fishbane's approach (e.g. by incorporating aspects of typology), she basically adheres to it uncritically. This approach enables her to bypass the dichotomy between the prophetic understanding of history and apocalyptic eschatology and to focus on the text-internal process of understanding history and the related re-interpretations of older sources. In this respect the author levels legitimate criticism against those who impose text-external data relating to the ideologies of a heterogenic society on the text. The author opts for a scrutiny of inner-textual exegesis and a tracing of older sources and their use in specific contexts. The mantological (according to Fishbane) exegesis and a demonstration of specific wisdom influences receive her attention.

Despite her legitimate criticism referred to above, I do not think that she solves the problem of the relationship between inner-textual exegesis, and the appropriation of the social context and the dynamics of society, which determine the subtle selection of a new symbolic system and a re-evaluation of older sources. In the end the most convincing theory that allows for the explanation of the major issues will survive.

Another problem that remains unsolved in the book, is the degree of certainty with which "wisdom influences" could be traced from lexical items and themes pertaining to the presumed wisdom tradition. The author does not allow for a "grey area" between prophetic and wisdom thought, i.e. an area that does not exclusively *belong* to the one or the other.

What deserves serious consideration as a substantial contribution is the proposed structure of Zech 9-14. The author demarcates six larger units (i.e. Zech 9:1-8; 9:11-17; 10:3-12; 11:4-16; 12:2 - 13:6; 14:1-21) which are linked by five smaller ones (i.e. Zech 9:9-10; 10:1-2; 11:1-3; 11:17; 13:7-9). These transitional units all show clear evidence of

mantological exegesis; thus, wisdom influence. A comparison of these anthologies with those of Amos 7-8, Zech 1-6 and Daniel 7-12 (typified as such by Fishbane), shows remarkable similarities with the way in which older sources have been re-evaluated and interpreted. The conclusion is that Zech 9-14 was not the product of social conflict, nor was it in conflict with the prophetic tradition, in particular with prophetic eschatology. The hypothesis of Fishbane is thus applauded as a valuable tool to establish these analyses (p. 249).

Larkin admits that Chapter 14 creates certain problems for her analysis, but rejects Hanson's idea that it was an apocalypse structured upon the ritual pattern of the conflict myth or the Divine Warrior Hymn. In terms of her inner-textual analysis she concludes: "The prophet is continuing to collate scattered but related ideas from all parts of older scripture (Pentateuch, Former and Latter Prophets), from wisdom and from mythology, and to bring them to his vision of the renewed order, unified around the reign of the Lord as king in Jerusalem" (p. 210). The connection Hanson sees between Chapters 9 and 10 is also rejected, primarily because Chapter 10 is viewed as a response to source texts of Jeremiah and Hosea and not a further elaboration of the material in Chapter 9.

Larkin puts the work done over the last twenty years on Second Zechariah in perspective and adds a strong argument against efforts to detach Second Zechariah from mainstream prophetic eschatology. The difference between the book and mainstream prophecy should be explained with reference to the influence of mantological wisdom.

Philip Nel

University of the Orange Free State, Bloemfontein