

JOURNAL OF NORTHWEST SEMITIC LANGUAGES

VOLUME 22/2

1996

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Published by the Department of Ancient Near Eastern Studies
University of Stellenbosch

The *Journal of Northwest Semitic Languages*
(ISSN 0259-0131) is published half-yearly

JNSL is an accredited South African journal listed in the *International Bibliography of Social Sciences*. It publishes peer reviewed research articles on the Ancient Near East. As part of the *peer review policy* all contributions are refereed before publication by scholars who are recognised as experts in the particular field of study.

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The Editor: *JNSL*
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B T Arnold (Asbury Theological Seminary)

**THE USE OF ARAMAIC IN THE HEBREW BIBLE:
ANOTHER LOOK AT BILINGUALISM IN EZRA AND
DANIEL**

ABSTRACT

The question of bilingualism in Ezra and Daniel has never been satisfactorily answered. Attempts to explain the use of Aramaic in these books have usually assumed a translational history, or some elaborate source theory. But the problem of retention remains. Why should the ancient tradents have retained both Hebrew and Aramaic in these books, especially if these same tradents were responsible for translating portions of Ezra or Daniel? Why not translate the entire book into either Hebrew or Aramaic?

Recent work on literary artistry of biblical narratives may offer a solution to this vexing problem. This paper first summarizes the influential work of Boris Uspensky on biblical studies. The paper then proceeds to explore the possibility that Uspensky's insight on "point of view," especially as a way to express ideological perspective, as well as a means of characterization, may help explain the use and retention of Aramaic in Ezra and Daniel.

F E Deist (University of Stellenbosch)

**CONSERVATIVE REBOUND IN DEUTERONOMY.
A CASE STUDY IN SOCIAL VALUES**

ABSTRACT

What happens to traditional social values when they are revived by a conservative group that has (re)gained political power? After a case study of the community regulated by the Deuteronomic Code, the author formulates the following hypothesis: the newly empowered political authorities will (a) mythologise the relevant social group's right to power; (b) take control of the interpretation of tradition; (c) revive certain traditionalist social values of that particular group; (d) reinterpret these values in the light of their group ideology; (e) formulate laws that comply to those reinterpreted values; (f) mystify those laws as absolute and final in order to (g) enforce orthodoxy and orthopraxis with a view to (h) ensuring the group's survival.

M V Fox (University of Wisconsin)

THE STRANGE WOMAN IN SEPTUAGINT PROVERBS

ABSTRACT

The Septuagintal treatment of the "Strange Woman" in Proverbs allows insight into the early history of interpretation of Proverbs. Different compositional levels within the LXX, with their own approaches, can be discerned. While for the most part the LXX treats the figure as an actual adulteress, there are some indications of allegorical interpretations, particularly in Chapter 9. The promiscuous woman was not simply identified with foreign wisdom. She was regarded as a multivalent symbol with the potential for application to a variety of inimical realities, including bad advice, folly as such, foreign doctrines, and alien cultures.

M Vervenne (KU Leuven)

EXODUS EXPULSION AND EXODUS FLIGHT. THE INTERPRETATION OF A CRUX CRITICALLY RE- ASSESSED

ABSTRACT

Scholars assume that the biblical traditions of Ancient Israel include different conceptions of the exodus out of Egypt. More particularly, M. Noth and R. de Vaux hold strongly to the idea that the book of Exodus obviously contains two distinct presentations of the exodus, i.e. the exodus flight and the exodus expulsion. The idea that the Israelites fled is based upon a concise account in Exod 14:5 (כי ברח העם). The point is, however, that the flight motif occurs only here. The present paper seeks to demonstrate that the statement כי ברח העם does not reflect an autonomous tradition about the exodus. The allusion to a flight of the Israelites is, in the first place, determined by the co-text of the Sea Narrative (Exod 13:17-14:31) where it is said that the Israelites are pursued by the Egyptian army. In this respect, the comparison of the structure and vocabulary of Exod 14:5-10 with that of Gen 31:22-25 is useful in showing this. As a result, the use of the ברח motif in 14:5 depends on the description of the pursuit, even though it functions perfectly within the larger co-text of the Exodus traditions (Exod 1-14) which deal with the conflict between Pharaoh and Israel.

J P J Olivier (University of Stellenbosch)

RENDERING יָדִי AS BENEVOLENT PATRON IN ISAIAH 5:1

ABSTRACT

This contribution argues that the patron-client metaphor provides an alternative understanding of the evasive word יָדִי in Isaiah's Song of the Vineyard. Its meaning as well as its relationship with יָדִי can be explained on other than mere philological grounds. Social-anthropological and archaeological information systems serve to design a possible historical and theological scenario from which this text could have emerged. The development of a more integrated economy as well as the imposition of a new taxation system demanded forms of social control among which patronage would be the most effective. Moreover, it effectively describes God as the custodian who takes care and protects, but also expects loyalty and allegiance. The intention of the song is to issue a warning to the "clients" not to misuse their benevolent patron's favour.

E A Hermanson (Cape Town)

RECOGNISING HEBREW METAPHORS: CONCEPTUAL METAPHOR THEORY AND BIBLE TRANSLATION

ABSTRACT

Bible translators agree that translating Biblical Hebrew metaphors presents them with peculiar difficulties. From a recent study of the problem in the Book of Amos (Hermanson 1995) it is apparent that not the least of these difficulties is how to decide exactly what constitutes a metaphor and what does not. From the literature consulted, it appears that although the writers have much to say about metaphor in the Bible, they have very little, if anything, to say about how Hebrew metaphor may be recognised. The aim of this article is to examine what has been said and to attempt to offer some solutions, based on the cognitive Conceptual Metaphor Theory (Lakoff & Johnson, 1980). The convention used by Lakoff and other writers is to write conceptual metaphors in capital letters. Here they are written in italic upper and lower case.

P A Kruger (University of Stellenbosch)

THE PSYCHOLOGY OF SHAME AND JEREMIAH 2:36-37

ABSTRACT

This contribution investigates the meaning of the "hands on the head" gesture in Jeremiah 2:37. It evaluates the solutions (biblical and extra-biblical) that have been advanced up to now and finds them not satisfactory. It approaches the gesture from a cross-cultural psychological perspective and claims that it can best be understood as the observable expression of the emotion of shame.

H Ausloos (KU Leuven)

**THE SEPTUAGINT VERSION OF EXOD 23:20-33.
A "DEUTERONOMIST" AT WORK?**

ABSTRACT

The text-critical study of the Septuagint version of Exod 23:20-33 reveals in some instances a tendency to harmonize with the book of Deuteronomy. This can be demonstrated by studying some of the textual variants between the Massoretic text and the Septuagint translation. It concerns the list of the peoples (Exod 23:23 and 28) and the expressions οὐ προσκυνήσεις τοῖς θεοῖς αὐτῶν οὐδὲ μὴ λατρεύσης αὐτοῖς (Exod 23:24) and οὐκ ἔσται ἄγονος οὐδὲ στείρα (Ex 23:26). Also, the position of the angel of YHWH points in that direction.

B Lemmelijn (KU Leuven)

TRANSFORMATIONS IN BIBLICAL STUDIES: THE STORY OF THE HISTORY OF RESEARCH INTO THE "PLAGUE NARRATIVE" IN EXOD 7:14-11:10

ABSTRACT

The survey of scholarly research into the narrative of the so-called "Plagues of Egypt" in Exod 7:14-11:10 reveals some significant transformations. The present contribution focuses on three important changing tendencies in the study of the narrative:

- 1. A transformation from "historical-literary" into "literary-historical" interest.*
- 2. A transformation from source criticism into redaction criticism.*
- 3. A transformation from a "literary-historical" approach, with diachronical interest in sources and/or redactions, into a "literary-theological" one which studies the structure and the canonical form of the final text from a synchronical point of view.*

J Cook (University of Stellenbosch)

THE HEXAPLARIC TEXT, DOUBLE TRANSLATIONS AND OTHER TEXTUAL PHENOMENA IN THE SEPTUAGINT (PROVERBS)

ABSTRACT

There are numerous examples of textual phenomena in LXX Proverbs that occur in the rest of the Septuagint too. Scholars use terminology such as the hexaplaric text, double translations, doublets and double readings to describe these phenomena. Unfortunately they are not consistent in their descriptions, in many instances using them interchangeably. This paper argues that one should distinguish between the different categories. The term double translations should be applied solely with reference to a translator who endeavours to elucidate a problematic Hebrew/Aramaic reading that appears in his Vorlage. Doublet should be used in connection with the transmission history of the LXX. Finally the term Hexaplaric text should be used only to describe readings which refer to Origen and his circle. There is also a difference between this text and the hebraising adaptation which took place earlier.

J F Rogers (University of Stellenbosch)

WISDOM AND CREATION IN SIRACH 24

ABSTRACT

This article investigates Ben Sira's treatment of Dame Wisdom as she relates to creation against the background of Jewish and Hellenistic thought. I seek to elucidate four aspects: Wisdom's own coming into being; her relationship to the creator; her role in the genesis of the cosmos; and her relationship to the created order. Ben Sira presents Wisdom as created by God, enjoying pre-eminence over the rest of creation, but nonetheless clearly subordinated to the creator as a creature. It is not clear whether Wisdom plays a role in creation as God's agent, or whether she is merely present throughout the creative process. Dame Wisdom is presented as ruling the cosmos. Her sphere of rule is God's own sphere of dominion, implying that God exercises his sovereign rule over creation through Wisdom. This development beyond the Old Testament depiction may be a counterclaim to Isis' universal rule.

I Cornelius (University of Stellenbosch)

SOME ADDITIONAL REPRESENTATIONS OF THE GOD BAAL-SETH ON SEAL-AMULETS

ABSTRACT

In addition to the catalogue published in OBO 140, some new representations of the god Baal-Seth on seal-amulets in the Fribourg, British Museum, Louvre and Michaélidis (Berlin) collections have been published. This god is depicted together with Egyptian deities such as Amen-Ra and is shown as a winged figure, standing on two lions and also depicted together with worshippers. Baal-Seth has a close connection with the sun and kingship.

C H J van der Merwe (University of Stellenbosch)

FROM PARADIGMS TO TEXTS. NEW HORIZONS AND NEW TOOLS FOR INTERPRETING THE OLD TESTAMENT

ABSTRACT

Divorcing the study and teaching of BH grammar from rhetoric and then concentrating on the forms of the language unfortunately resulted in a very reduced picture of what constitutes a knowledge of BH. A recent shift in the study of language from the message of communication to the recipient of communication draws attention to the entire range of variables involved in a communication process. Apart from revealing how little we know of BH, it emphasises the inadequacies of the grammar-and-translation method of language teaching. Though we know relatively little about BH pragmatics, it is argued that introducing it in introductory courses can no longer be delayed. Though also not perfect yet, commercially available electronic hypertext programs could play a crucial role in creating the time and space to face some the complexities of human communication in the undergraduate teaching of BH.

REVIEW ARTICLE

J Cook (University of Stellenbosch)

FOLLOWING THE SEPTUAGINT TRANSLATORS

ABSTRACT

There are promising signs that studies of the Septuagint are experiencing a timely proliferation. The Old Greek of the Pentateuch has been prepared in the Göttingen series by J W Wevers and a number of other LXX books are being processed. Many research projects are in progress or are being devised (inter alia the NETS project). In addition prominent Septuagint scholars are productively at work. Recently a collection of articles aimed at correct methodology was published. This article aims at reviewing this latter collection.

BOOK REVIEWS

Vervenne, M 1995. *Studies in the Book of Exodus. Redaction - Reception - Interpretation* (BETL 126). Leuven: Leuven University Press. pp. 660. ISBN 90-6186-755-X (Leuven University Press); 90-6831-825-X (Uitgeverij Peeters).

The 126th volume of the well-known *Bibliotheca Ephemeridum Theologicarum Lovaniensium* contains the papers that were presented at the 44th Colloquium Biblicum Lovaniense from 22-24 August 1995 at the KU Leuven. The volume contains 30 separate contributions from all parts of the academic world; it has fittingly been dedicated to the memory of Jan Quaegebeur, a renowned Egyptologist, who passed away just before the congress. The volume has been planned excellently. There are 15 main papers which deals with a variety of issues concerning Exodus. The 15 shorter papers have been organised into three groups; a) literary criticism and redaction history; b) narrative analysis and linguistics and c) intertextuality and *Wirkungsgeschichte*.

The editor of the collection, Marc Vervenne, opens the volume with a discussion on current tendencies and developments in the Study of Exodus. He addresses three prominent developments: 1. Textual criticism and linguistics; and textual criticism and redaction criticism; 2. The relationship between synchronics and diachronics; 3. Focal points of pentateuchal criticism.

E Otto deals with the nature of the final redaction of the Pentateuch (Die nachpriesterschriftliche Pentateuchredaktion im Buch Exodus). He finds evidence of post-Priestly redaction which aimed at matching Priestly conceptions to Deuteronomic ones. *Frank Polak* addresses the theophany theme in Exodus from a synchronic perspective (Theophany and Mediator: The Unfolding of a Theme in the book of Exodus). According to him this theme includes many motifs that recur in a variety of narratives without any reference to any specific tradition, source or redaction. *G Fischer* also opted for a synchronic, narrative perspective in respect of Exodus 1-15 (Exodus 1-15: Eine Erzählung). *P Weimar* (Exodus 1, 1-2, 10 als Eröffnungskomposition des Exodusbuches) offers a meticulous, synchronically orientated analysis of the opening section of Exodus. In his view the final redaction of Exodus 1:1-2:10 is a compositional unit written as an overture to the whole book of

Exodus. *Johan Lust* deals with problems of diachrony. He chose to compare two books, discussing the intertextual relationship between Exodus 6:2-8 and Ezekiel. *W H Schmidt* (Die Intention der beiden Plagenerzählungen Exodus 7-10 in ihrem Kontext) works with the source-critical theory offering a detailed analysis of the structure and primary motifs in the two originally independent literary strands (J and P) that make up the plague narrative. *W Johnstone* deals with the account of the itinerary of the Israelites to Mount Sinai (From the Sea to the Mountain, Exodus 15, 22-19, 2: A Case Study in Editorial Techniques). He tests again the hypothesis that texts in Deut and DtrH would enable the reconstruction of a pre-P version of the mentioned pericope. *E Zenger* (Wie und wozu die Torah zum Sinai kam: Literarische und theologische Beobachtungen zu Exodus 19-34) examines three fundamental questions. 1. reconstructing the origins of the Sinai pericope, literary-historically. 2. from a religious-historical point of view, and 3. He deals with the theological implications of the torah at Sinai for Israel. The Sinai pericope is also analysed by *J L Ska* (Exodus 19, 3b-6 et l'identité de l'Israël postexilique). Ska agrees with Otto that Exod 19:3b-6 reflects a post-exilic theological and historical context. *J van Seters* (Cultic Laws in the Covenant Code and their Relationship to Deuteronomy and the Holiness Code) criticises Otto's view that the book of the Covenant is a pre-Josianic legal tradition reworked within the framework of a post-P edition of the Sinai pericope. *E Blum* (Das sog. >>Privilegrecht<< in Exodus 34,11-26. Ein Fixpunkt der Komposition des Exodusbuches?) emphasises the methodological premise that the main narrative in Exod 34 and the pericope focusing on the so-called *Privilegrecht* should be read and analysed in close connection with the co-text. The following conclusions are put forward by *A Schenker* (Drei Mosaiksteinen: >>Königreich von Priestern<<, >>Und ihre Kinder gehen weg<<, >>Wir tun und wir hören<< [Exodus 19,6; 21,22; 24,7]): 1). The revelation of JHWH'S word distinguishes Israel in a decisive way from the other nations; 2). The *lex talionis* is to be considered as a marginal case of compensation revealing the impossibility of compensating for permanent damage in a satisfactory way; 3). A narrative analysis of Exod 24:3-8 indicates that verse 7 does not merely repeat verse 3 but adds a second commitment. *C Houtman* (Eine schwangere Frau als Opfer eines Handgemenges [Exod 21:22-25]: Ein fall von stellvertretender Talion im Bundesbuch?) reaches the conclusion that this pericope deals with a substitute retaliation, for it is not the perpetrator of the crime that should be punished, but his wife.

P-M Bogaert (L'importance de la Septante et du <<Monacensis>> de la Vetus Latina pour l'exégèse du livre de l'Exode 35-40) demonstrates brilliantly what the relevance of the ancient versions are for exegesis. He concentrates on a less known 9th-century Latin codex, Monacensis (codex lat. 6225 at the Bayerische Staatsbibliothek in Munich). There are striking differences between the MT and LXX, on the one hand, and the Latin text, on the other hand. Bogaert argues that Monacensis reflects the most ancient available form of the Septuagint. He is also of the opinion that it is the result of a Hebrew text differing from MT.

There is some relationship between this contribution and that by *J Cook* (Exodus 38 and Proverbs 31: A Case of Different Order of Verses and Chapters in the Septuagint). The differences between the two approaches are also conspicuous. Bogaert concentrated on one Latin codex, whereas Cook works with the Old Greek. The translation technique followed by the Greek translators also plays a prominent role in Cook's arguments. His theoretical premise is that there is a remarkable correspondence between the way the two translators deal with their respective parent texts, both being free renderers. The *novum* in Cook's contribution lies in the fact that he concludes that it was not a different Hebrew *Vorlage*, but the translator himself who is responsible for the remarkable difference in the order of verses and chapters in Proverbs LXX. Cook has also studied the possibility that the complicated transmission history of the LXX proverbs could have led to these order differences. He demonstrates that on the basis of religious considerations (dualisms) the translator rearranged Prov 25-29 placing them after Chapter 31:9.

H-F Richter (Gab es einen>>Blutbräutigam<<? Erwägungen zu Exod 4, 24-26) deals with the passage where it is stated that JHWH apparently seeks to kill Moses. He argues that the Hebrew phrase *התן דמים* does not mean "blood-bridegroom", but rather refers to a cultic apotropaic rite of admitting Moses to the Midianite priestly family. *B Lemmelijn* (Setting and Function of Exod 11,1-10) defends the thesis that the phrase "the death of the first born of Egypt" is not to be seen as a sort of "Ur" plague from which the other plagues developed. *J Wagenaar* (Crossing the Sea of Reeds [Exod 13-14] and the Jordan [Josh 3-4]: A Priestly Framework for the Wilderness Wandering) argues, in line with J van Seters, that the close correspondences between the narratives of the Sea and the Jordan are the result of the redactional activities of a post-Deuteronomistic Jahwist and a post-exilic priestly redactor. *A Wénin* (La théophanie au Sinai: Structures littéraires et narration en Ex 19,10-20,21) demonstrates the importance of rhetorical criticism for the narrative analysis of this pericope. *H Ausloos* (Deuteronomi[st]ic Elements in Exod 23,20-23?

Some Methodological Remarks) argues that the origins of the mentioned elements are often too easily characterised as proto-DT or Dtr or post-Dtr. *S van den Eynde* (Keeping God's Sabbath: אָוֹת and בְּרִית [Exod 31,12-17]) concentrates on the sabbath commandment and argues that the motif of "keeping the sabbath" functions as a sign of recognition (בְּרִית). *L J de Regt* (Aspects of the Syntax and Rhetoric of Participant Reference in Exodus) deals with the rhetorical importance of the syntactic phenomenon that two or more participants are part of one and the same nominal constituent.

E Talstra was the sole participant who discussed the use of computers in this field. (Reconstructing the *menorah* on Disk: Some Syntactic Remarks). As usual he addresses issues of correct methodology. *T Hieke* (Der Exodus in Psalm 80: Geschichtstopik in den Psalmen) concludes that the references in the Psalms to Israel's past events do not reveal any particular "school" or tradition, but were shaped by the poets who drew upon the common memory of "historical" events which they used as *topoi*. *A van der Wal* (Themes from Exodus in Jeremiah 30-31) claims that the author of Jer 30-31 relied on Exodus 2-3; 15; 19-24; 32-34. *J T A G M van Ruiten* (The Relationship between Exod 31,12-17 and Jubilees 2,1.17-33) finds no formal textual relationship between Jub 2 and Exod 31, but only a traditional one. *C Begg* (The Golden Calf Episode according to Pseudo-Philo) compares the Liber Antiquitatum Biblicarum 12 with the biblical story of the Golden Calf. He finds that Pseudo-Philo depends on the Exodus story whilst reworking it thoroughly. *L Teugels* (Did Moses see the Chariot? The Link between Exod 19-20 and Ezek 1 in Early Jewish Interpretation) traces some developments of the combination of the Sinai theme with the *merkabah* motif in Ezekiel within specific rabbinic writings. *R Diezelbinger* (Exod 17, 8-16 in der frühchristlichen Exegese: Einige Anmerkungen) concentrates on the reception of the theme "The war with the Amalekites" by early Christian exegetes and the impact of their reading on Christian biblical hermeneutics.

The editor of this volume, Marc Vervenne, must be congratulated for the excellent publication he has produced in such a short period of time! It is just over a year ago that the Colloquium took place and already the academic world can share in the fresh ideas formulated and expressed in Leuven. It will pay other editors of similar publications to take a leaf from this productive scholar's book. Small wonder that he has just recently been elected as the dean of the theological faculty at Leuven!

Johann Cook

University of Stellenbosch

Malul, Meir (ed.) 1996. *Mutual influences of peoples and cultures in the ancient Near East*. Haifa: The Reuben and Edith Hecht Museum. pp. iii-179. ISSN 0334-7311. No price.

These nine essays represent the papers given at a conference at the University of Haifa in December 1994. The conference title was the same as that of the present book. The fields covered include: literature, language, metrology, family law, international relations and political ideology.

In the Preface by Meir Malul a few observations are made on the specific comparative approach followed in this book. The nine essays are as follows: "Mutual influences in the ancient Near East: inheritance as a case in point", by Zafri Ben-Barak (pp. 1-16); "The Hurrians in the western parts of the ancient Near East", by Gernot Wilhelm (pp. 17-30); "The 'unification' of weight and measure systems in foreign trade in the eastern Mediterranean (1500-700 BCE)", by Michael Heltzer (pp.31-38); "Reconsideration of the trade relations between Mesopotamia and Canaan during the Middle Bronze Age", by Amnon Altman (pp. 39-56); "*Nabalkutu*: 'to change allegiance': A sample from the political vocabulary of the 'West' in the mid-second millennium BCE as reflected in cuneiform and Biblical documents", by Pinhas Artzi (pp. 57-72); "Archaeological evidence of the contacts between Canaan and Anatolia in the Middle Bronze II period", by Adam Zertal (pp. 73-82); "*The marriage of Martu*: the urbanization of 'Barbaric' nomads", by Jacob Klein (pp. 83-96); "A prosopography and ethno-linguistic characterization of southern Canaan in the second millennium BCE", by Ran Zadok (pp. 97-145); "Esarhaddon and Egypt: a preliminary investigation", by David B Weisberg (pp. 147-155).

The volume concludes with indexes of words, sources, names and modern authors. It is a welcome addition to the very comprehensive field of mutual influences between the different cultures of the ancient Near East. All those interested in the historical comparative approach will find it a very valuable work to consult.

Paul Kruger

University of Stellenbosch