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CONTENTS

Gregorio del Olmo Lete (University of Barcelona)

THE HEBREW BIBLE AND ITS INFLUENCE ON MODERN LITERATURE

ABSTRACT

The influence of the Hebrew Bible on modern literature has developed in terms of two different patterns. The first is that of the 'recreation' of the biblical world (characters and scenes), predominating during the Middle Ages and in the baroque theatre, extending up to modern times. The number of works produced according to this pattern is rather extensive, but their literary value is not very high. The second pattern is that of 'archetypal actualisation', which makes use of biblical arquetypes to interpret and describe universal human attitudes and conflicts and even to reelaborate the biblical account far beyond its own intention. It is according to this pattern that some first-rank literary works have been produced. In this paper the Hebrew Bible is divided into 'cycles' to single out their productivity in terms of literary creativity in the different modern literatures. This first presentation is rather sketchy, due to the number of works involved. A more extensive treatment of the material is foreseen.

Frank A Gosling (University of St Andrews)

THE INACCESSIBLE LEXICON OF J. F. SCHLEUSNER

ABSTRACT

The article seeks to examine in depth the work of J. F. Schleusner as that of the only 18th century lexicographer of the Septuagint whose work will repay study today. It seeks to do so by the consideration of the two entries for ἱλάσκομαι and its cognate noun ἱλασμός which the writer has rendered into English. After this task critical comments are offered upon his methodology and works cited. When this process is complete the conclusion is shaped in such a way to show how we can build upon Schleusner's work by the creation of a brand new lexicon of the Septuagint.

Gary A Rendsburg (Cornell University)

NOTES ON ISRAELIAN HEBREW (II)

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ABSTRACT

This article presents four separate notes on lexical items characteristic of Israelian Hebrew. The items studied are 1) the phrase שגר אלפיך ועשתרות צאנך *"the offspring of your cattle and the fertility of your flock"; 2) the noun* עיר *"donkey"; 3) the unique form* עירים*"villages" appearing in Judg 10:4; and the noun* טנא*"basket".*

Raymond de Hoop (Groningen, The Netherlands)

THE COLOMETRY OF HEBREW VERSE
AND THE MASORETIC ACCENTS:
EVALUATION OF A RECENT APPROACH (PART 1)

ABSTRACT

In this paper the recent use of the Masoretic accentuation as a means to establish the colometry in Hebrew verse is evaluated. A comparison of different studies referring to these accents demonstrates that such a reference is made in a rather ad hoc fashion, whereas the accents are not always interpreted in a consistent manner. For that reason in this paper an attempt is made to give a systematic description of the Masoretic accentuation with regard to its use for the colometry of Hebrew verse. In the present part (Part I) the poetic accents were studied and it has been shown that (1) the accents function according to a system which might also provide a guideline for the colometry of the text; (2) the colometry of texts from the "poetic books" in studies referring to the Masoretic accentuation agrees to a large extent with these findings; whereas it was demonstrated that the colometry of diverging passages (e.g. Pss 68 and 110) also could be read according to the Masoretic accentuation; (3) reference to "a major disjunctive accent" is not sufficient, the value of an accent depends on its position within the complete syntax of Masoretic accents. Part II will

Yoël L Arbeitman (Institute of Semitic Studies, Princeton)

KĚZÎB AND THE CLASSICAL TRANSLATIONS

ABSTRACT

The majority of the classical translations (Vulgata, Peshiṭta, Targum Neophyti, Targum Pseudo-Yonatan, the Fragment Targumim) render the nomen loci כזיב *in Gen 38:5 with a noun or verb meaning "cessation, cease". As (1) this cannot be the actual meaning of the toponym and (2) this meaning for the Hebrew root is only denotational in one context which does not apply here, all these renderings (the two non-Jewish early versions as well as the Targumim in question) are necessarily traceable to a single "Old Jewish Derash". Several other cases of the use of the consonantal configuration* **kzb** *in toponomy or anthroponomy are examined to determine whether their use is one of auctorial intention or of later midrashic understanding.*

Dominic Rudman (University of Exeter)

THE SECOND BULL IN JUDGES 6:25-28

ABSTRACT

In Judg 6:25-28 a textual problem occurs involving the appearance of two bulls. The first, owned by Gideon's father, is not mentioned thereafter, but the second is sacrificed by Gideon. These references to a mysterious 'second bull' have puzzled commentators: many have regarded the text as irredeemably corrupt. Closer investigation suggests two possible solutions to the problem. The terminology used of the bull suggests that it is a working animal. If so, it may be the second (i.e. the younger) of a yoke of oxen. More likely, it is an explanatory gloss based on passages such as Lev 4:21; Num 8:8 in which two bulls are sacrificed; the first as a general offering, the second as expiation for the people or their representatives. The glossator

based his reading on the connection between the age of the bull and the length of time the Israelites were subject to Midian, and also on the legalistic reference to the building of the altar on which it was sacrificed.

Jackie A Naudé (University of the Free State)

QUMRAN HEBREW SYNTAX IN THE PERSPECTIVE OF A THEORY OF LANGUAGE CHANGE AND DIFFUSION

ABSTRACT

The aim of this paper is to outline a constrained theory of language change and diffusion. Contemporary views on the typology of Qumran Hebrew will be presented and evaluated. The shortcomings in conceptualisation and method which have given rise to the misconception of the typology of Qumran Hebrew lies in the failure to utilise a coherent conception of the nature of language and the lack of clarity surrounding the notion of change. If the crucial distinction between change and diffusion events are allowed to be blurred, no meaningful generalisations are likely to be forthcoming. In keeping with the recent developments in syntactic theory, syntactic changes are in fact to be understood not as changes in the syntactic component of the grammar itself, but rather as revisions and differences in features of lexical entries. Syntactic changes in Qumran Hebrew are due to changes in syntactic category designation, changes in subcategorisation frames and changes in lexical features.

William H U Anderson (St Stephens College)

A NOTE ON יתר FOR QOHELETH

ABSTRACT

This article provides a linguistic survey of the Hebrew root יתר It specifically examines how יתר is used in the book of Qoheleth. After careful consideration, it advances the novel thesis that the author of Qoheleth may have been using the

negative sense of יתר *as "poor remainder" or "deficit" (some 95 times in the Hebrew Bible) without denying its positive sense. This unique approach views the use of* יתר *in Qoheleth as a running play on words with the commercialism/ materialism in the book, as well as in relation to the rhetorical question "what profit?" and the negative* הבל *evaluations.*

Hennie Kruger (University of Durban-Westville)

SUN AND MOON MARKING TIME: A CURSORY SURVEY OF EXEGETICAL POSSIBILITIES IN JOSHUA 10:9-14

ABSTRACT

Joshua's prayer to Yahweh and the command to the sun and the moon to come to a standstill have given rise to a host of explanations. Suggestions offered to solve the problem of an extended day are based on (i.a.) astronomy (an eclipse, the appearance of meteorites, a change of the orbit of a planet), meteorology (clouds, mist or refraction of light), mythology and omens (sun and moon as deities and military strategy), and theology (Yahweh as the sun; intervention by Yahweh). These interpretations may be divided into two groups. The first deals with the question: how can the apparent violation of the laws of nature be explained? Alternatively, the problem of the second category relates to the mythological/theological structure of the passage.

Sakkie Cornelius & Pierre J Venter (University of Stellenbosch)

(CYBER)SPACE ... "THE FINAL FRONTIER." THE FUTURE OF ANCIENT STUDIES IN THE DIGITAL WORLD

ABSTRACT

This article gives an overview of recent technological trends in the digital world and their effect on the study of the Ancient World. Current source material in the form of CD-ROMs and on the Internet is reviewed. Although there has been progress in creating bibliographies, the content and approach of some sources still leave much to be desired. Such sources should contain basic information, but still be entertaining (info- and edu-tainment).

Johann Cook (University of Stellenbosch)

TEXTUAL PROBLEMS IN THE SEPTUAGINT VERSION OF PROVERBS

ABSTRACT

Impressive progress has been made over the past three decades as far as the study of the Septuagint in general is concerned. There is much activity in Septuagintal research circles. Critical texts are being prepared at an ever-increasing pace. The publishing programme of the Göttingen Septuaginta Unternehmens is aimed at completion by 2015. The IOSCS is involved in two large research projects: NETS and the preparation of exegetical commentaries of each book of the LXX. Unfortunately not all translated units are being researched systematically. This article is a plea to the scholarly community to take seriously the research into one example, LXX Proverbs, which is riddled with textual and other problems. A sample of these problems is discussed.

Paul A Kruger (University of Stellenbosch)

A COGNITIVE INTERPRETATION OF THE EMOTION OF ANGER IN THE HEBREW BIBLE

ABSTRACT

This contribution applies the cognitive model of anger suggested by Lakoff & Kövecses to the expressions of anger in the Hebrew Bible. This theory holds that the metaphors and metonymies used in expressions for anger are not arbitrary but are

motivated instead by our psychology. The general metaphor for anger is: "Anger is heat". When the metaphor is applied to fluids in a container (the body serves as the container), it yields different metaphorical entailments (fluid can "rise", produce "steam, "overflow", etc.). When the cultural model "Anger is heat" is applied to solids, it gives rise to the version: "Anger is fire". This motivates the "heat" and "redness" aspects of the psychological effects of anger. Other principal metaphors for anger also included in this system are: "Violent frustrated behaviour stands for anger", "Anger as an opponent" and "Anger as a dangerous animal". The application of this cultural model to expressions of anger in the Hebrew Bible allows a clearer comprehension of the conceptual organisation of these expressions and their respective relationships to one another.

BOOK REVIEWS

Barstad, H 1997. *The Babylonian captivity of the Book of Isaiah. "Exilic" Judah and the provenance of Isaiah 40-55.* Oslo: Novus forlag. pp. 120. ISBN 82-7099-289-5. NOK 149.

This concise monograph is the third book-length publication in a decade on Isaiah 40-55 by Hans Barstad of the University of Oslo; the previous two were: *A way in the wilderness. The 'second exodus' in the message of Second Isaiah* (1989) and *The myth of the empty land. A study in the history and archaeology of Judah during the 'exilic' period* (1996). As in the past Barstad challenges the popular view that Isaiah 40-55 originated in Babylonia during the exile and has suggested as an alternative that Palestine is the most likely background for the so-called Second Isaiah. In Barstad's own words: "What I have wanted to do is to show that the arguments put forward in support of a Babylonian *domicile* are no longer valid" (p. 92).

The study of recent discussions on Second Isaiah's *domicile* indicates that the majority of the arguments found in modern scholarship correspond with the debate that took place the latter part of the 19th and early part of the 20th century. As Ecclesiastes 1:9 indicated millennia ago: "what has been done will be done again; there is nothing new under the sun"! On the one hand, our attention is drawn to Kittel's very influential article, "Cyrus und Deuterojesaja", *ZAW* 18 (1898) 149-162, which argued for a Babylonian background to Second Isaiah due to linguistic and stylistic similarities with Babylonian literature. On the other hand, we are reminded of research by forgotten Old Testament scholars such as Maynard's "The home of Deutero-Isaiah", *JBL* 36 (1917) 213-224, who opted for Palestine for "botanical" reasons since the trees mentioned in Second Isaiah (cedar, oleander, myrtle, elm, etc.) do not thrive in Babylonia and Buttenwieser's "Where did Deutero-Isaiah live?" *JBL* 38 (1919) 94-112, who advanced detailed and comprehensive geographical evidence (the prophecy about the imminent conquest by Cyrus would have been unlikely if not impossible in Babylonia) for a Palestinian provenance of Isaiah 40-55.

The correspondence between the modern and the 19th century consensus on the background of Second Isaiah, however, becomes a serious problem when the validity of the conclusions about the geographical, botanical, linguistic and cultural evidence of the author's environment is no longer acceptable. We can no longer identify direct influences on Isaiah 40-55 in vocabulary, style and ideology from Akkadian literary sources as argued by Kittel in 1898. One of the most important presuppositions leading to the scholarly consensus about the Babylonian setting ("captivity") of Isaiah 40-55 was the point of view that Palestine was devoid of any habitation after 586 BC. The archaeology of the "exilic" period has indicated quite the contrary – Palestine was no "empty land" during the exile!

Apart from the customary initial introduction and concluding summary, Barstad devotes chapters to the following topics:

* The importance of the history of research;

* Early writers who placed Second Isaiah outside Babylonia;

* The growth of the Babylonian *domicile* of Second Isaiah;

* Some reflections on the validity of the arguments for a Babylonian domicile;

* The *tabula rasa*, or the myth of the empty land.

This brief but significant monograph provides a persuasive example that the research history of a text should be rehabilitated and be recognised as an essential part of Old Testament studies. No scholarly debate on Isaiah 40-55 can afford to ignore this monograph by Barstad and it should trigger a much needed re-evaluation of our presuppositions concerning the so-called Second Isaiah and the "exilic" period.

Hendrik Bosman
University of Stellenbosch

Briquel-Chatonnet, F & Lozachmeur, H (eds.) 1998. *Proche – Orient Ancien. Temps vécu, temps pensé.* Actes de la Table-Ronde du 15 novembre 1997 organisée par l'URA 1062 "Etudes Sémitiques" (Antiquités Sémitiqués III). Paris: J. Maisonneuve. pp. 240. ISBN 2-7200-1114-2. FF260.

As appears from the Introduction by H Rouillard-Bonraisin and the Preamble by J Teixidor the Round Table, consisting of 20 international scholars from Europe, met in 1998 to discuss how Ancient Near Eastern people experienced time in real life and how they thought about time. Initial problems are set out and brief introductions are given to the contributions published here, all in French.

B A Salvini on "The Consciousness of time in Mesopotamia" (pp. 29-37) says that the Mesopotamian creation myths evoke eternal time during which the universe was created. Time is a primordial element. According to a Sumerian text (beginning of the 2nd millennium BC) Enlil created summer and winter and thus established the rhythm of nature and agriculture (cf. Gen 8:22) Antediluvian kings ruled for superhumanly long periods of time. The first postdiluvian sovereign died in Kish whence the oldest royal inscriptions (before 2600 BC) emerged from the night of time. Lugalbanda still ruled 1200 years, but Gilgamesh only 126 years (cf. Gen 6:3). If the scribe who collected the traditions and thus linked past and future was the consciousness of time, then the king was the measure of time. The calendar followed the rhythm of nature, but the years were named, listed and remembered according to the successive reigns of the kings. The continuity and durability of civilisation were assured by the permanence of the monarchical institution.

J P Vita on "Dating and literary genres in Ugarit" (pp. 39-52) points out that the documents discovered in Ugarit and dating from the 14th to the beginning of the 12th century BC contain mythical texts which imply mythical times with deities in action, heroes and the first kings, which gives the researcher a glimpse of the conception of time in prehistorical times. But the scribe can also shed light on the conception of time in everyday

life, which helps us to place Ugarit more correctly in the cultural milieu of its time. Vita limits himself to relevant data in the different literary genres, especially the rituals and the texts from real life. Dating in the legal, administrative and lexicographical texts and rituals is discussed, and an appendix on the months and the calendar of Ugarit is provided at the end.

A Lemaire on "The formulas of dating in Palestine in the first millennium BC" (pp. 53 – 82) says that the inhabitants of Palestine reflected on time as is evident from Genesis 1 and the much later Ecclesiastes 3:1-2. He divides the first millennium BC into seven periods and distinguishes seven stages: (1) A traditional "Canaanite" calendar probably began in *autumn* (Gezer Calendar, 10th century, Ex 23:16, 34:22). (2) It seems that in Judah since the first half of the 7th century a calendar was used according to which the year began in *spring*, and the months were indicated by ordinal numbers. This calendar was still utilised under the Persian Empire and even afterwards, particularly in prophetic and liturgical literature. (3) From the Persian Period or already in the Neo-Babylonian Period a calendar with the year beginning in spring and adopting the Babylonian month names was used in the Aramaean provincial administration. (4) Right from the beginning of the Hellenistic Period the Persian administrative dating system was adapted by merely replacing the name of the Achaemenid king with that of Alexander or one of his successors. (5) Under the Ptolemaic rulers the dating system, bilingual or in Greek, was based on the reigning years of the rulers. (6) From 200 BC the Seleucid control over Palestine was expressed by adopting one of the two Seleucid eras, apparently the autumnal year of Antiochus for Greek documents and the vernal (spring) year of Babylonia for Aramaean documents. (7) In 142 BC the Jews achieved independence from the Seleucids and introduced a dating system into Judah based on the reigning years of the Jewish kings, the Hasmonaeans.

A Caquot & A Sérandour write on "Periodisation: from the Bible to Apocalyptic" (pp. 83-98). In the Introduction Caquot says that the division into periods appears under diverse forms in ancient Israelite and Jewish literature, e.g. periodisation by reign as in the biblical book of Kings, where the kings were regularly the objects of divine judgement. Then Sérandour discusses the chronological system of the book of Daniel (the calendar and its foundations). Thereupon Caquot deals with periodisation in the apocalyptic literature and concludes that behind biblical and postbiblical periodisations there is the prevalence of a mythical model.

S Ribichini provides "Some remarks on the Phoenician 'time'" (pp. 99-119) As we know, Phoenician influence spread over the Mediterranean and into North Africa where they founded Carthage, and their language became known as Punic and later as Neopunic. Ribichini studies several relevant terms in Phoenician inscriptions. From the Phoenician inscriptions we know that sundials were used to measure time (see p. 100 especially n. 5 and the depiction of a sundial with a Phoenician inscription on the book's front cover; cf. also 2 Kings 20:11 and Isaiah 38:8 RSV with an uncertain reference to a sundial). Despite this study of the available epigraphic material and the classical sources Ribichini realises that it remains problematic to grasp fully the Phoenician consciousness of time. Thus he ends

with the question of the famous North African theologian, Augustine: "Quid est ergo tempus?" ("What then is time?") (*Confessiones* XI, 14, 17).

C J Robin writes on "Decomposition of time and political sovereignty in Southern Arabia" (pp. 121-151). He shows that 3 different eras were used, all approximately in the same period, namely the beginning of the Christian era, and in the same region (the Southern Highlands of Arabia) which belonged to the ancient kingdom of Qatabān, but were separated from it. Qatabān, the dominant power in Southern Arabia (500-100 BC) began to break up and tribes such as Ḥimyar, Maḏḥi, Radmān and others seceded. These three adopted their own dating system. Robin tries to clarify the position with regard to the history of these dating systems by means of the main accessible information and relates it to the history of the tribes. He distinguishes and dates the three eras of the above-mentioned tribes. After his conclusions there is an appendix with new Maḏḥiyot dating inscriptions, a map, photos of the new inscriptions, a list of inscriptions cited and the chronological distribution dated according to the eras, related to the Christian era.

M Tardieu explains in "The duodecimal cycle of Manichaean revelations and the dating of the fall of Hatra" (pp. 153-176) that the mentioned cycle implies that Mani (c. 216-276 AD) received revelations in a cycle of twelve years, a number that was sacred to him (cf. Jesus, Luke 2:42). In Persia Mani founded a religion that was influenced by both Gnosticism and Christianity and which spread throughout the Roman Empire and into Asia. A large corpus of Manichaean texts in Middle Persian were found at Turfan in Chinese Turkistan. Hatra, a Parthian city in Northern Mesopotamia on disputed ground between the Roman and the Parthian empires, was conquered by the Sassanians of Persia, an event dated by JT Milik between 12 April 240 – 1 April 241 AD on the strength of "uncontroversial evidence" but now reconsidered by Tardieu. In the Manichaean biographical traditions he distinguishes five modes of dating, of which the duodecimal by periodisation of the life of the Prophet is the first.

M Debié writes on "Linear time, circular time: chronology and history in the Syrian chronicles" (pp. 177-196). This contribution falls into two main parts: first, the layout of time with subdivisions on the plurality of time, time immemorial and others; and secondly, the meaning of time: linear interpretation and cyclical real life experience. As to the plurality of time, it was the theological dimension that was preponderant for some writers. Christian and Jewish time began with Creation and Adam. Moving from *time immemorial* (W Adler), that is biblical times, the Jews experienced historical times such as the Seleucid era. Dating was never based on the birth of Christ. The Syrian chronicles manifest first of all a Christian vision of time and history, an inheritance of the Christian Greek historiographic tradition which can be traced back to the church historian Eusebius of Caesarea (4th century AD). According to the *linear* interpretation, time was envisaged as continuously unfolding as a succession of meaningful events in the plan of God for man. But behind the apparent linearity there seems to be a *cyclical* conception of time, although different from the Pythagorean speculations about cosmic periodicity and a regeneration of cosmos that was

incompatible with a Christian conception of the world. Yet the course of cycles was marked by recurrent natural catastrophes (floods, fires, earthquakes).

F Briquel-Chatonnet discusses "The time of the copyist. Chronological notations in the colophons of Syrian manuscripts" (pp. 197-210). Normally the interest of a specialist in manuscripts is in its text and he would use the indications in the colophon to serve that purpose. He would try to restore the text as closely as possible to the form left by the author, to reconstruct the history of the manuscript tradition and to establish a stemma. Briquel-Chatonnet, however, has a different approach. The colophon and the indications of the scribe become the central object of study. The colophons by Syrian scribes were exposed to all the vicissitudes endured by the Christians of the Near East. The colophons, still preserved, are often long and reveal something of the mentality and time of the copyist.

A Miquel writes on "Time in the Koran" (pp. 211-222). Miquel does not undertake an exhaustive study of the text, passage after passage of the whole Koran in Arabic in order to extricate, if such a thing exists, a global conception of time. Instead he studies some forty terms in connection with time and identifies eight semantic categories. These are: (1) momentary time; (2) the moments of the day; (3) fixed time for the future, the end; (4) undetermined time; (6) time of a historic event; (7) time concentrated to God, and (8) the time of the Last Judgement.

Despite the limits of such a classification, one fact is more or less certain: Koranic time is never (exclusively) *descriptive*, but always in the order of *paraenesis*, i.e. moral exhortation (for this term see *Semeia* 50 [1990], and Massignon's phrase "A milky way of instants", as cited by Miquel, p. 221). The Koran is directed towards the salvation of man under two aspects: (1) *believing*, namely to discern and to accept in the flow of time the signs of God as demonstrated in past and present history; and (2) *doing* by consecrating to God some of the time he has given us to live.

P Hoffmann discusses "Time as measurement and the measurement of time according to Simplicius" (pp. 223-234). Simplicius (first half of the 6th century AD) was an adherent of Neoplatonism, a philosophical and religious system developed by the followers of Plotinus (205-270 AD), combining Platonic thought and oriental mysticism. They professed a doctrine of eternity, of time and of measurement of time and dating which places the historicity of single events in a world order and things in comparison with the First Principle, the One-Good. Hoffman concludes his article by outlining five fundamental themes.

M Sznycer, "By way of conclusion: a note on the term designating 'time' in the West Semitic languages" (pp. 235-238), highlights the fact that the contributions to the Round Table were essentially epigraphical, based on terms expressing time in the West Semitic languages, the focus remains on the available documentation. Such documentation of the first millennium BC is unfortunately not very susceptible by its very nature to reveal a general conception of time in the Ancient Near East. The fact is that most of the documentation consists of votive and funerary stelae, and more seldom commemorative

stelae, while engraved treaties and inventories are still rarer. Ostraca and papyri were used for personal and public letters. In most of the cases, with the exception of Biblical Hebrew, Syriac and Koranic Arabic, the notion of "time" was applied in connection with *dating*.

Furthermore, it can be postulated that at least until the Persian Period a generic term for "time" like the Latin *tempus* and the Greek χρόνος, both of which designate "duration, time in its entirety", did not exist in the West Semitic languages. Then there appeared, specifically in Hebrew and Aramaic, a new term זמן (זְמָן) which, amongst other meanings, designates "time". It is obviously a loanword either from Akkadian *simānu* "a definite moment", or more probably, from Old Persian.

Finally one may ask: if a Neoplatonist Simplicius could be included in a volume on the Ancient near East, why not writers from Egypt? In 1946 already the French Egyptologist P Montet wrote on "time" in everyday life of ancient Egypt. Despite some minor defects, (e.g. the list of abbreviations is incomplete), the volume is very informative on a relevant subject and is a demonstration of excellent research and scholarship.

L M Muntingh
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