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Robert D Holmstedt (University of Wisconsin-Madison)

HEADLESSNESS AND EXTRAPOSITION: ANOTHER LOOK AT THE SYNTAX OF אֲשֶׁר

ABSTRACT

Typically, grammars analyze the majority of אֲשֶׁר clauses as either relative or complement clauses. However, often grammars, commentaries, and translations also treat אֲשֶׁר as a subordinating conjunction which introduces causal, purpose, result, and conditional clauses. In this paper I shall propose that the most economical analysis assigns a binary role to אֲשֶׁר it introduces only relative and complement clauses. A relative clause analysis of all "non-relative, non-complement" occurrences of אֲשֶׁר can be preserved by recognizing and including the syntactic phenomena of headless relatives and extraposed relatives in the analysis of Biblical Hebrew אֲשֶׁר clauses. The exegetical ramifications of this proposal are illustrated on the characterization of Solomon and Yahweh's blessing in 1 Kgs 3.12-13.

Katrin Hauspie (Katholieke Universiteit Leuven)

NEOLOGISMS IN THE SEPTUAGINT OF EZEKIEL

ABSTRACT

A neologism in the Septuagint book of Ezekiel is a newly coined word that is attested for the first time in Ezekiel and is not found in the vocabulary known before the second century BC. The number of neologisms in the Septuagint text of Ezekiel is quite small. They all exhibit features of Greek word-formation, mainly pointing to known realities; they are mostly a logical result of Greek word-formation. In most of the cases the translator was not aware of creating a new word – except for those words referring to a characteristic of the Hebrew Bible or world – and the word was hardly felt as new. The translator was not prompted by the Hebrew Vorlage to create neologisms, but probably took them from the vocabulary in use – not necessarily attested in the written material. Therefore the Greek itself is the first source to consider in deciding the meaning of the word, not the Hebrew.

Esias E Meyer (University of Stellenbosch)

THE PARTICLE ׀, A MERE CONJUNCTION OR SOMETHING MORE?

ABSTRACT

This article proposes that ׀ should not only be understood as a conjunction that relates clauses to clauses, but that it can sometimes relate larger units than just clauses. The body of the article gives an overview of the most important work done on this particle in the latter half of the twentieth century. Another overview is presented on studies done on the English conjunction "because". In the light of these two surveys certain trends are identified. There is a growing sensitivity amongst scholars to the fact that ׀ can relate larger units of discourse and that the field of "pragmatics" in linguistics could offer helpful suggestions on how to describe the functioning of this particle. Some of these insights are then applied to Psalm 83.

Pierre M Bikai and Jürg Egler

A STAMP SEAL OF THE PERSIAN PERIOD FROM KHIRBET SALAMEH (‘Ammān)

ABSTRACT

The following article discusses a hitherto unpublished stamp seal stored at the American Center of Oriental Research (ACOR), Amman. The seal was found in the course of a joint project of a summer class in field archaeology of the University of Jordan and ACOR in 1992 and 1993 at Khirbet Salameh (cf. Bikai 1993 and Bikai 1994).

Jessie Rogers (University of Stellenbosch)

WISDOM – WOMAN OR ANGEL IN SIRACH 24?

ABSTRACT

In Sirach 24 personified Wisdom addresses the heavenly assembly and describes her cosmic journey and subsequent settlement in Israel in terms reminiscent of the Exodus and Conquest traditions. I argue that in this chapter ben Sira does not present personified Wisdom as a woman, but as an angelic figure.

*Tamar Zewi (University of Haifa) &
Christo H J van der Merwe (University of Stellenbosch)*

BIBLICAL HEBREW NOMINAL CLAUSE: DEFINITIONS OF SUBJECT AND PREDICATE

ABSTRACT

Three lines of thought are distinguished. The first defines subject and predicate by logical functional sentence perspective terms referring to "known" versus "new information". The second prefers more formal criteria for identification of the notions subject and predicate. In these approaches "subject" and "predicate" are syntactic categories, with which the functional categories do not necessarily have a one-to-one relationship. The third line considers the nominal clause as basically tripartite and its appearance in a bipartite form is a consequence of deletion. This approach is generally developed within the realm of the generative approach. In the more functional and formal approaches alike, the notions "context" and "definiteness" play an important role. Less clear is the notional frame of reference within which each of these notions must be understood.

Christiaan Nel (University of Stellenbosch)

THE CHANGING FACE OF NUBIAN RELIGION: THE LION TEMPLES AT MUSAWWARAT ES SUFRA AND NAQA AND THE THREE-HEADED AND FOUR- ARMED APEDEMAK

ABSTRACT

The Napatan-Meroitic phase (c. eighth century BC – middle fourth century AD) represents an interesting chapter in the history of the religion of Nubia. It was a time to embrace the new and to preserve the old. No systematic study has been done that focuses on the changes in religion that took place during this period. This article highlights some of the more important changes as observed at the lion temples and concerning the role of the lion god Apedemak.

Douglas Lawrie (University of the Western Cape)

HOW CRITICAL IS IT TO BE HISTORICALLY CRITICAL? THE CASE OF THE COMPOSITION OF THE BOOK OF JOB

ABSTRACT

It has been claimed that historical criticism is indispensable to the interpretation of the Bible in two respects: It ensures the scientific objectivity of the interpretation and it provides the interpreter with crucial data. In this article it is argued that this twofold claim cannot be maintained in the case of the book of Job. Interpreters have not been able to reach consensus regarding the typical questions raised by historical criticism. In particular, scholars continue to hold divergent opinions about the unity, composition and literary history of the book. An examination of the arguments used to support the various views leads to the conclusion that the historical-critical "method" plays a secondary role in the decisions taken by interpreters. The individual interpreter's opinion concerning a particular passage frequently seems to depend on that interpreter's perception of the meaning of the book as a whole and on the "value" assigned to the passage within that whole. It thus appears that, in this case, historical criticism has failed to curb subjective judgements or to provide "evidence" so conclusive as to eliminate disagreement. Nevertheless, the claims of historical criticism should not be abandoned lightly. Instead, the claims need to be reformulated in a more modest vein.

BOOK REVIEWS

Mankowski; P V. 2000. *Akkadian Loanwords in Biblical Hebrew* (Harvard Semitic Studies 47). Winona Lake, Indiana: Eisenbrauns. pp. xviii + 232. ISBN 1-57506-900-8 (cloth: alk. paper). Price US\$ 29.95.

This work is a revision of a Harvard University doctoral dissertation completed in 1997. It meets, as far as Akkadian is concerned, the complaint, made as recently as 1990, that there is no up-to-date study of Akkadian loanwords in Biblical Hebrew (BH). This signifies basically that the author had to identify correctly all the words borrowed from Akkadian as the donor language in BH as the receptor language.

What is also very important is the question: how does a loanword function in a receptor language? Mankowski cites S Lieberman, writing on Sumerian loanwords in Akkadian who called attention to the fact that loanwords are in no sense "borrowed" from the donor language as intact entities, but are new creations within the receptor language.

Therefore it is very interesting to look at Table 5 *Semantic/Typological distribution of loanwords* and the Addendum (pp. 175-176); where one finds the following remarks: "... Akk. *muškēnu* in its general sense arguably belongs to the legal-administrative category, designating a particular social group, but BH מִשְׁכְּנֵי lacks this legal specificity. BH מִשְׁכְּנֵי has an exclusively cultic function, Akk. *šammu* does not". As loan-adaptation *muškēnu* is still preserved in modern Italian, French and Portuguese.

Yet these creations are not spontaneous or coincidental but the result of contact between speakers of different languages. Therefore, to identify a term as a loanword is to make a specific historical claim, and the principal methodological concern of this project, says Mankowski, is the determination of what counts as evidence of this claim. Furthermore, he continues, the process of identifying loans is necessarily *comparative*, involving examination not only of the lexicon of the receptor language, but of the lexica of several possible donors as well. The *prima facie* indication for invoking the loan hypotheses is the discovery of vocables in distinct coeval languages whose phonetic and lexical similarity appears too great to be coincidental. There is, however, as M O'Connor has pointed out, the fundamental difficulty of all intra-Semitic study, namely that there is a common stratum of vocabulary and grammatical structure which makes it impossible to assign many words and formats to a particular language, i.e. recognising loans.

In Part I (Introduction) Mankowski clarifies some terms used in the book, namely *Kulturwort* ("culture word"), *Fremdwort* and *Lehnwort*. "Loan vector" is a neologism used to denote the specific dialectal form (whether attested or reconstructed) of a

vocabulary of the donor language by means of which the borrowing took place. The term "loan hypothesis" is often used.

In Part II (Presentation and Analysis of Loan Hypotheses) the data are presented in a fixed order. The Hebrew headwords are arranged alphabetically, followed by the attested forms and citations and a schematic loan synopsis, comparative data and finally a discussion of the loan hypothesis. Three operators are used to indicate a loan or a loan-adaptation and to mark independent co-receptors of a loan.

The phonological analysis (Part III) is based on those words discussed that were judged to be reasonably certain loans (roughly 70). Besides the 66 loans, 11 possible loans and three loan adaptations analysed in Part II, there is still another group where the headword is enclosed in square brackets which indicates that it is considered not to be a direct or indirect Akkadian loan or loan adaptation as had been assumed previously.

The book offers ample evidence of Mankowski's sound scholarship and well-balanced judgement – both in his identification of true loans and in his rejection of formerly held viewpoints that could not stand the test of modern research. To illustrate this and to conclude this review, I briefly summarise Mankowski's criteria for no longer regarding those 30 words in square brackets as Akkadian loanwords:

1. *Morphology.* מְסֻס was probably originally a biconsonantal primary noun *s' that cannot be derived from Akk. *sūtu*. BH *מְסֻס is constructed as feminine, contrary to Akk. *šawira* which is masculine. Difference in vocalisation and lexical specificity is sometimes noted (מְסֻס /*abūsu*; מְסֻס /*erēnu*, etc).
2. *Phonology.* To derive מְסֻס from Akk. *išpatu* yields a phonological problem in view of the Ugaritic reading 'uθpt (14th century BC). Akk. /š/ would normally be continued by /š/, not /θ/. None of the Akk. forms (*sakru*, *sagru*, etc.) qualifies as the ancestor of מְסֻס on phonological grounds.
3. *Semantics.* The problems with the identification of the well-known Hebrew word מְסֻס with Akk. *mazzāzu*, *muzzāzu* are formidable, in semantic terms as well as phonologically. On semantic grounds Hebrew מְסֻס cannot be derived from Akk. *šēdu* "protective spirit". In both BH passages the מְסֻס are neither benevolent spirits nor demons but the gods of foreigners. (See, however, the change in meaning of loanwords noted above).
4. *Etymology.* Generally Akk. *kussū* has been regarded as a loanword from Sumerian *guza* and the West Semitic equivalents such as Hebrew מְסֻס as borrowings from Akk. But seeing that Sumerian *guza* has no satisfactory etymology, the Sumerian may itself be a loan via Akk. from the West.
5. *Culture words.* This term, mentioned above, refers to a class of words marked by a high degree of mobility (thus recognisable at the same period in more than one language family and in disparate geographical regions) for which no ultimate linguistic provenance can be assigned (p. 7). Mankowski is aware of the limitations of this term, but also of the necessity of resorting to it. He considers

three BH words as culture words, namely אִנֶּה "tin", כּוּס "cup" and טָוֶן "tunic" and eight other BH words, e.g. בַּרְזֶל "iron" (see also Brown, J P 2000. *BZAW* 276, 227), as possible culture words. All of them were formerly taken to be Akk. loanwords.

6. *Non-Akkadian origin of loanwords.* Contrary to Akkadian (East Semitic) a Northwest-Semitic origin of some of the BH words is also a possibility (e.g. סָכָן); the latter also includes Aramaic (סָכָן). A still earlier derivation, namely from Proto-Northwest Semitic (סַפַּר) and Proto-Semitic (עֲשָׂמִי) could have occurred. The much discussed אִבְרָהָם (Gen 41:43) may have originated from Egyptian, and אִנֶּה from Hittite or Hurrian. At the end of the book an appendix with five distribution tables, a bibliography and three indexes are supplied.

The importance of this study lies in the fact that correctly identified and correctly interpreted loanwords, when also read in the donor language (here Akkadian), provide a broader context especially for those words which occur only once or twice in the Hebrew Bible and of which the meaning is difficult to establish.

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Flint, P W 1997. *The Dead Sea Psalms Scrolls and the Book of Psalms* (Studies on the Texts of the Desert of Judah XVII) (Garcia Martinez, F & van der Woude, A S eds). Leiden: Brill. pp. XXII + 322 & 8 plates. ISBN 90 04 10341 4.¹

This monograph by Peter Flint is a "thoroughly revised and updated revision of his dissertation" (Preface). This dissertation was completed under the guidance of Eugene Ulrich from Notre Dame University to whom the book is dedicated. The book consists of four parts: an INTRODUCTION; Part 1 APPROPRIATE TERMS AND RELEVANT DATA; Part 2 ADDRESSING THE MAIN ISSUES and finally the CONCLUSIONS. The structure and layout of the book are logical and make for easy reading. In the Introduction the necessary background is given to the Psalms Scrolls including a *Forschungsbericht*. As to be expected, much attention is given to the ground-breaking research by Jim Sanders on 11QPsa in the 1960s.

In Part 1 Chapter 1 is devoted to relevant terminology, which consists of a useful critical discussion of the terms used in the field of textual criticism. Each chapter starts with a concise bibliography relevant to the chapter. The discussion is thus offered on the basis of the existing literature and makes cross-referencing easy, even though it does entail a lot of repetition. Linking up, via Ulrich with the Cross-Harvard school, Flint naturally applies terminology that stems from this grouping. The distinction which Cross makes between proto-Rabbinic and Rabbinic is somewhat

1 This review was completed during my stay at the KULeuven (2000-2001) as the guest of Professors Marc Vervenne and Johan Lust.

artificial as it is not that easy historically to differentiate between these two categories. The second stage of (Hebrew) textual transmission is also not without problems. The term Proto-Massoretic is used by Cross to describe the period after the fall of the temple until the 8th century. This is an artificial distinction as there is very little information available from the latter part of this period.

Flint offers an enlightening discussion of the application of suitable terminology, especially as far as the Hebrew versions are concerned. His distinctions between the different Psalms Scrolls, *inter alia*, "MT-150" for the 149 Psalms in MT, are helpful, as is his suggestion that the word "Scripture" should be preferred with respect to 2nd Temple literature instead of "Canon", "Bible" and "Apocrypha". His use of the description "Syriac Peshitta" is tautological. The wording Peshitta is self-explanatory. In his definition of "canon" (p. 21) he follows Leiman: "A canon is the closed list of books accepted retrospectively by a group (especially Jews or Christians) as authoritative and binding for religious practice and doctrine". The reference to Jews and Christians unfortunately restricts the definition unnecessarily. This definition also applies to other religious groups as can be gleaned from the proceedings of the congress on *Canonization And Decanonization* (Van der Kooij, A & Van der Toorn, K eds Leiden: Brill, 1998), which took place in Leiden in January 1997.

In Chapters 2-5 the Psalms Scrolls are systematically surveyed, the variants listed and the superscriptions, postscripts and doxologies discussed. This work is highly technical and is meticulously carried out by the author. This part of the dissertation will be indispensable for further research. Part 2 is devoted to interpretative issues such as the stabilisation of the Psalter. Based upon the description of the different Psalms Scrolls in Part 1, Flint reaches the overall conclusion that the Book of Psalms was finalised in two stages, 1-89 and 90-150. He thus confirms Sanders's hypothesis. He, however, differs from the latter in that he argues that the stabilisation took place in two distinctive stages and not gradually.

Chapter 7 again contains a useful, theoretical piece of research which has been presented previously at different meetings (San Francisco and Paris). It includes a listing of the 39 Psalms Scrolls that are studied by the author. Extremely helpful is the reconstruction offered of 4QPsalms on pp. 162-164. From this research it becomes clear that, despite the fragmentary state of these Psalms Scrolls, they are proof of the existence of various collections in the late early Judaic/intertestamental period.

Chapter 8 is devoted to the largest of the Psalms Scrolls, 11QPsa. In an endeavour to assess the structure of this scroll, the author again engages in a critical discussion with previous research, namely that of Sanders, Goshen-Gottstein, Talmon, Skehan, Wilson, Wacholder and Chyutin. Characteristic of this part – but it also applies to the rest of the dissertation – is the constructive and fair way in which the discussion is conducted. In the process of formulating his own view, Flint constructively builds upon the work of previous scholars. In Chapter 9 he finally

comes to the conclusion that 11QPsa is indeed the latter part of a true scriptural Psalter and not a secondary collection.

Before summarising his conclusions Flint, in a cursory chapter, addresses the Psalms Scrolls and the LXX Psalter. This chapter is much too short and concise to be of great value. He does, nevertheless, demonstrate the relevance of the Dead Sea Scrolls for determining the *Vorlage* of the Septuagint Psalter.

This book by Peter Flint represents a much needed treatment of the corpus of Dead Sea Psalms Scrolls. It is actually the first comprehensive study of this subject after the ground-breaking earlier work of Prof. James Sanders. Flint has taken the research of the Psalms a step further without pretending that his is an exhaustive treatment of the issues (cf. his final paragraph "The issues that remain" (p. 241)). He has done this in a nuanced and profound manner.

One issue that is certainly worthy of continued research is the question of the existence of different editions in the Psalms and also in the rest of the Hebrew Bible and its relationship to the Septuagint. This phenomenon occurs in other books too. Jeremiah is a prominent case where it seems that the Dead Sea Scrolls bear witness to the existence of deviating Hebrew *Vorlagen*. Whether the same applies to the Septuagint version of Proverbs still needs to be researched exhaustively. I have demonstrated that some of the cases where the order of Chapters from 24-31 between MT and the LXX differs should be attributed not to a different parent text, but to the translator (Cook, J 1997. *The Septuagint of Proverbs – Jewish and/or Hellenistic Proverbs?* Leiden: Brill, 297-315). The work by Flint can hopefully assist us in solving this problem. There is, however, one major difference between the Greek versions of the Psalms and that of Proverbs that should be accounted for: whereas the latter reflects a rather free translation technique, the former tends to the more literal side of the scale (cf. my contribution to the Pietersma Festschrift "Intertextual Relationships between the Septuagint of Psalms and Proverbs" – forthcoming).

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