

# JOURNAL OF NORTHWEST SEMITIC LANGUAGES

VOLUME 29/1

2003

EDITORS:

J COOK  
P A KRUGER

I CORNELIUS  
C H J VAN DER MERWE

VOLUME EDITOR:

C H J VAN DER MERWE

*at the University of Stellenbosch  
South Africa*

Editorial Board:

W T W Cloete (Bellville), W Gross (Tübingen), T Mafico (Atlanta),  
S Mittmann (Tübingen), P J Nel (Bloemfontein), J H Potgieter (Pretoria),  
J J M Roberts (Princeton), A van der Kooij (Leiden),  
H F van Rooy (Potchefstroom)

Department of Ancient 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.

**Contributions and books for review should be sent to**

The Editor: *JNSL*  
Department of Ancient Studies  
University of Stellenbosch  
Private Bag X1, Matieland, ZA-7602  
SOUTH AFRICA  
Fax +27 (0) 21 808 3480  
e-mail: cyster@sun.ac.za

**Subscriptions should be sent to the same address but marked as**

Subscription: *JNSL*

**Copyright**

Department of Ancient Studies, University of Stellenbosch, Stellenbosch,  
SOUTH AFRICA

**House rules**

Articles submitted for publication must be according to the house rules on the homepage

**JNSL homepage (house rules, contents, subscription)**

<http://www.sun.ac.za/as/journals/jnsl/>

**ORDER FORM: Journal of Northwest Semitic Languages**

- Enter me as a subscriber to the JNSL
- I enclose the correct amount due

Per Invoice	\$ 65.00
	€ 50.00
Booksellers	- 30 %

**Name**

**Address**.....

.....**Postal code** .....

**For further subscription information: e-mail to cyster@sun.ac.za or write to  
The Editor, JNSL, Department of Ancient Studies, University of Stellenbosch,  
Private Bag X1, Matieland, South Africa, 7602 or fax to +27 (0)21 8083480.**

# CONTENTS

## *Articles*

John van Seters, The Redactor in Biblical Studies: a Nineteenth Century Anachronism	1-19
Jim Pohlig, Cognition and Biblical Documents: Towards Overcoming Theoretical and Methodological Obstacles to Recovering Cultural Worldviews	21-35
Francisco Javier del Barco del Barco, Syntactic Structures of Parallelism: a Case Study in Biblical Prophecy	37-53
Michal Ephratt, Hebrew Morphology by Itself	55-65
Hans Rechenmacher, ׀ and ׀ in Nominal Clauses	67-85
Reinoud Oosting, Appearing in Zion: the Role of Zion in Psalm 84: From a Linguistic Point of View	87-106
Jan H Kroeze, The Semantic Functions of Embedded Constructions in Biblical Hebrew	107-120
Vincent DeCaen, Moveable <i>Nun</i> and Intrusive <i>Nun</i> : The Nature and Distribution of Verbal Nunation in Joel and Job	121-132
<i>Book Reviews</i>	133-136
<i>Book List</i>	137
<i>Addresses of contributors</i>	138

*John van Seters (Waterloo, Canada)*

## **THE REDACTOR IN BIBLICAL STUDIES: A NINETEENTH CENTURY ANACHRONISM**

### **ABSTRACT**

*Of fundamental importance to the literary criticism of the Pentateuch for the last two hundred years has been the notion of the “redactor” as the one responsible for the “final form” of the text. The method of “redaction criticism” has become increasingly complex and pervasive in biblical studies without any self-consciousness about the origins of the role of editor in book production. The editor of a standard edition or editio princeps arose during the Renaissance in the course of the scholarly reproduction of the works of classical authors and this editorial model has been anachronistically read back into the ancient period by both classical and biblical scholars from the beginning of the nineteenth century to the present. Scholarly editing in a more limited sense arose in the Hellenistic period and these Alexandrian scholars had some influence of both Jewish (Masoretes) and Christian (Origen) editing of their scriptures, but these efforts never produced a standard text of the Hebrew Bible/Old Testament before the Renaissance. There was never, in antiquity, a “final form” of either Homer or the Hebrew Bible. The “redactor” is thus a major flaw in the literary criticism of the Hebrew Bible today.*

*James N Pohlig (University of Stellenbosch)*

## **COGNITION AND BIBLICAL DOCUMENTS: TOWARDS OVERCOMING THEORETICAL AND METHODOLOGICAL OBSTACLES TO RECOVERING CULTURAL WORLDVIEWS**

### **ABSTRACT**

*This paper examines, from a cognitive viewpoint and particularly within the context of metaphorical language, several obstacles to recovering cultural worldview(s) implicit in Biblical documents. Two problems concerning the theoretical construct of culture are examined: the dominance in today’s thinking of centrifugal cultural forces*

*over centripetal forces, and the problem of the cultural observer remaking his observations according to his own biases. The question of metaphor's cognitive status is then raised: does metaphor really constrain reasoning, or is a weaker claim more tenable? Next, a question of methodology is raised, and the claim is made that although most cognitive semantic studies are not based on texts, the Biblical researcher has no choice in the matter. Finally, this paper makes a plea for expanded studies of speech figures in the Bible.*

*Francisco Javier del Barco del Barco (Madrid)*

## **SYNTACTIC STRUCTURES OF PARALLELISM: A CASE STUDY IN BIBLICAL PROPHECY**

### **ABSTRACT**

*The aim of this article is to analyse, adopting a syntactic approach, the parallel structures used in the pre-exilic Minor Prophets (Hosea, Amos, Micah, Nahum, Habakkuk and Zephaniah, all of whom present common characteristics with regard to literary genre, as well as linguistic register and temporal closeness). This article will focus on the syntactic aspect of parallelism as part of the grammatical aspect, studying clause structure, the most frequent types of parallel sequences, and the relationship of verb forms used in the expression of parallelism. A list with all the cases from the six books analysed here will be presented at the end of the article.*

*Michal Ephratt (University of Haifa)*

## **HEBREW MORPHOLOGY BY ITSELF**

### **ABSTRACT**

*Regarding the choice of which model most adequately represents Hebrew morphology, it is argued that such a model must arise from Hebrew facts, that is Hebrew morphology by itself. Specifically, this necessitates theoretical and empirical understanding of the essence of the Hebrew root. Three models are considered:*

*Word-based (WB), Root-based (RB) and Root-pattern based (RPB). We show that the nature of Semitic/Hebrew morphology is such that new lexemes (as well as nonsense or potential words) were and still are generated directly from roots and patterns without any need and any factual support for an intermediate word stage. The WB model (Aronoff 1976) we conclude is inadequate for mainstream Hebrew morphology. We then show that a Hebrew root morpheme is not a stem undergoing vowel modification. Nor can it merge with vowels, or with concatenative affixes (derivational or inflectional). It can only merge with a pattern morpheme: one root morpheme with one pattern morpheme at a time. This maxim is lost in a RB model. We propose an alternative, namely, root-pattern-based model. We show that such a model succeeds in representing the equal, necessary, exclusive bond that holds between the root morpheme and the pattern morpheme. Such a model is supported by empirical data. We conclude with a brief glance at what we consider the phonological and semantic nature of the root-pattern model.*

*Hans Rechenmacher (University of Stellenbosch)*

## **לֹא AND אֵין IN NOMINAL CLAUSES**

### **ABSTRACT**

*לֹא(?) and אֵין both operate as negators in Biblical Hebrew nominal clauses. Their distribution has not been thoroughly investigated yet. In this article the author shows that the question of when לֹא(?) and when אֵין are used can be answered by differentiating the nominal clause types according to the morphological quality of the predicate and the determination degree of the subject.*

*Reinoud Oosting (Vrije Universiteit, Amsterdam)*

## **APPEARING IN ZION: THE ROLE OF ZION IN PSALM 84 FROM A LINGUISTIC POINT OF VIEW**

### **ABSTRACT**

*Psalm 84 has traditionally been regarded as one of the Songs of Zion. This has led to a significant influence of other Songs of Zion in understanding Zion's role in Psalm 84. In this contribution Psalm 84 itself is taken as the point of departure for a linguistic treatment of the text. A detailed discussion of Psalm 84 is followed by a comparison with other texts. A relationship is found between Psalms 65 and 84, extending up to the level of participants. In both Psalms three groups of participants occur, all connected with Zion as a place of blessing. The specific role of Zion in Psalm 84 is related to Yhwh's appearance (verse 8) and to his altars (verse 4). These elements point to Zion's double duty: there humans make offerings to Yhwh and Yhwh appears to them.*

*Jan H Kroeze (University of Pretoria)*

## **THE SEMANTIC FUNCTIONS OF EMBEDDED CONSTRUCTIONS IN BIBLICAL HEBREW**

### **ABSTRACT**

*In traditional grammars on the syntax of Biblical Hebrew one often finds sections which describe the various types of clauses, for example, circumstantial, causal, conditional, concessive, comparative, temporal, final and consecutive clauses. These types indicate the functions of embedded phrases and clauses. However, these functions are semantic and not syntactic functions and should actually not be dealt with in sections on syntax together with topics such as relative and direct object clauses. A distinction should be made between the morphological, syntactic and semantic aspects of embedded constructions. Using S C Dik's Functional Grammar theory as a starting point, this article focuses on the semantic functions of embedded constructions and attempts to identify the theoretical possibilities concerning the semantic functions of embedded constructions. It is important to note that not only embedded adverbial clauses, like those mentioned above, have semantic functions, but that other embedded constructions which act as first, second or third argument, as well as satellites, also share these functions. Examples from the Hebrew Bible are given to illustrate the most important possibilities. Consequently, this article does not only make a distinction between the syntactic and semantic aspects which are usually described in the syntax sections of traditional grammars, but also attempts to explain*

*and illustrate those semantic functions of embedded constructions which are not usually dealt with.*

*Vincent DeCaen (University of Toronto)*

**MOVEABLE NUN AND INTRUSIVE NUN:  
THE NATURE AND DISTRIBUTION OF VERBAL  
NUNATION IN JOEL AND JOB**

**ABSTRACT**

*This article lays the groundwork for an extended, corpus-linguistic study of verbal nunation in Biblical Hebrew. It revises and extends the proposal in Kaufman (1995) regarding phonological conditioning of nunation, to which are added semantic and syntactic factors. Passages in Joel and Job motivate a complex, multi-level analysis as a first approximation of the moveable-intrusive nun hypothesis.*



## BOOK REVIEWS

Fox, Michael V 2000. *Proverbs 1-9 – a New Translation with Introduction and Commentary* (The Anchor Bible: Vol 18A). Doubleday: New York-London-Toronto. Pp. xix+474. ISBN 0-385-26437-2.

Michael Fox can certainly be regarded the foremost wisdom teacher currently working on ancient Near Eastern wisdom literature. The current volume, on the Hebrew version of Proverbs, is just one of the prominent areas of wisdom research in which he has produced a ground-breaking monograph in recent times. Another is his book on Qohelet: *A Time to Build and a Time to Tear Down - A Rereading of Ecclesiastes* (cf. Cook 1999:257-258), and the numerous seminal articles he has produced over the past two decades. What makes the book under review so special is that it is both novel and comprehensive in scope. Previously scholars have brought to the discussion a number of competencies such as knowledge of foreign languages, literary criticism, etc. The author, however, is a specialist in various fields of study. He completed his studies in Egyptology at the Hebrew University. He has written on various biblical issues, Septuagintal topics and also on the Peshitta. A unique field of expertise is his first-hand knowledge of Rabbinic literature.

The results of these competencies are evident in the pages of the current volume. It consists of an encompassing introduction of 50 pages, where prominent issues are discussed that provide indispensable background to the understanding of the book of Proverbs. One real novelty of this endeavour is the way that Fox succeeds in integrating perspectives from the most important versions (LXX, Peshitta and the Tgg). Fox's commentary is the most recent one to deal so extensively with the Septuagint. McKane (1973) in the *OTL* series and more recently Fuhs (2001) also make use of the LXX.

The commentary opens with a short section "On Reading Proverbs." He finds a novel principle being introduced in Proverbs, compared to other international wisdom literature: "wisdom ... as conceived in Proverbs as a whole, is not just a set of prepackaged traditional truths or wise teachings. It is the power of the human mind, both in its intellectual faculties and in the knowledge it can gain, hold, and transmit. Wisdom both transcends the individual mind and resides within it. God possess it and, we are taught, it can be ours as well" (Fox 2000:3). From the rest of his commentary it is clear that this wisdom is in essence a practical, non esoteric or intellectualised wisdom. The introduction of Proverbs 1 verses 1-7 in the LXX underscores this view (cf. Cook 2001:228).

Fox also has innovative views on introductory questions. He takes Proverbs as a collection of writings of an indefinite number of sages, that is secular sages (Fox 2000:7). He finds no positive evidence for the existence of schools in ancient Israel, at least not before Ben Sira. Moreover he sees Chapters 1-9 as instruction genre with a father-to-son setting (Fox 2003:9).

The author argues for a late dating for the final stratum of the book. He rejects the attractive hypothesis by Wolters (1985) that Proverbs 31:27 (צִיִּפֹּרֶיךָ) is an indication of possible later Hellenistic influence in the Hebrew text. Yet he does accept the possibility of Chapter 8 being, partly at least, a response to Greek philosophy (Fox 2000:6). This is diametrically opposed to Scherer's view (1999) that practically the whole book of Proverbs (1-9 and 10-22) is to be dated to pre-exilic times.

Fox's survey of wisdom literature is functional. After addressing the genres of wisdom he first of all deals with wisdom prior to Proverbs in which aspects of wisdom in Egypt, Mesopotamia and the Levant are firstly addressed. After that, later wisdom traditions, typified as wisdom later than Proverbs, are dealt with. In order to argue contextually Fox then deals semantically with words for "wisdom" and "folly". This orientation is helpful as a necessary background to the translation and commentary that follow.

Chapter 2 deals with the commentary based upon a nuanced translation. In Chapter 3 specific Essays and Textual Notes on Proverbs 1-9 are provided. The most significant aspect from my perspective, however, is that he deals fairly exhaustively with the Septuagint version of Proverbs. In addition to the large number of discussions in the commentary itself, Fox has dealt with this primary version systematically. To him LXX Proverbs is "by far the most valuable of the versions for text criticism, for the history of interpretation, and for the transmission history of the book of Proverbs" (Fox 2000:361). Fox and I differ fundamentally as to the hermeneutic value of this Greek version. He argues that it "is primarily a *translation*, one aiming at a faithful representation of the Hebrew, and it is best understood in terms of that goal" (Fox 2000:361). I, on the contrary, have demonstrated that it is principally to be seen as an exegetical writing in fact "the earliest exegetical commentary on the Hebrew text" (Cook 1997:35). My position is based upon translation technical studies of the whole of LXX Proverbs (Cook 2002). I also regard the text-critical value of this version as extremely low, so I would not be inclined to undertake the reconstruction or retroversion of its parent text too readily (Cook 1997:334). LXX Proverbs has much more value for exegetical and interpretative purposes. In saying this I am not trying to undervalue the important role textual witnesses have to play in textual criticism. Naturally this means that this version should be approached in a methodically acceptable manner.

Fox's commentary is interspersed with notes and interpretations referring to the LXX. He also provides a separate although not exhaustive discussion of some of the prominent Septuagintal pluses (Fox 2000:330). It is a pity that this discussion is not more extended, for Fox tends to make statements without substantiating them - the question of a lack of space is of course a limiting factor. Unfortunately he does not provide arguments as to why some pluses (3:16a; 7:1a and 9:12a-12b) probably stem from the translator's Hebrew text. He has nevertheless dealt with some of these pluses, notably 9:12a-12b, in his article on the strange women (Fox 1996; cf. also his

discussion on pages 376-77 of the commentary). I have argued that the additions in 6:8a-8c, 8:21a and 18a-18d are the result of the original translator (OG) and not, as understood by Fox, as later additions to the OG (Cook 1997). It is clear that our discussions need to be extended on these matters. Purely from a methodological perspective Fox is of course arguing soundly by searching for the parent text, expansions and hexaplaric doublets in LXX Proverbs.

I also differ from the author that LXX-Proverbs should be seen as a recension, as has been argued by Tov (1990) (Fox 2000:364). To me there is no primary evidence that the differences in the order of chapters from Chapter 24 onward are the result of a recensionally different Hebrew *Vorlage* (cf. Cook 2003). Unfortunately Fox refers to examples of fluidity of transmission in extra-biblical ancient Near Eastern wisdom literature but provides no appropriate examples. Whereas I appreciate the fact that Fox also deals with the Peshitta of Proverbs, I do not concur with his view that it was “heavily influenced by the LXX” (Fox 2000:365). This view has already been corrected by Goshen-Gottstein (1963). There is nevertheless evidence that the Syriac translator actually consulted the Septuagint (Cook 1993).

In conclusion, this commentary can be recommended to all who are interested in ancient Near Eastern wisdom literature. It represents an innovative approach to the genre of commentary writing. The notes are filled to the brim with creative suggestions and interpretations. In the final analysis I think Fox has succeeded in demonstrating that “Prov 1-9 is the outgrowth of a long effort of a long succession of sages and scribes. The strata did not disappear, nor did one bury the other. The contributions of the different authors were cumulative and continue to be heard” (Fox 2000:330). Fortunately the voices of the primary textual witnesses, especially the Greek version of Proverbs, are also made known by Michael Fox.

## REFERENCES

- Cook, J 1993. On the Relationship between the Peshitta and the Septuagint. *Textus* 17, 125-141.
- Cook, J 1997. *The Septuagint of Proverbs – Jewish and/or Hellenistic Proverbs? Concerning the Hellenistic Colouring of LXX Proverbs (VTS 69)*. Leiden: Brill.
- Cook, J 1999. Review of M V Fox, *A Time to Build and a Time to Tear Down - A Rereading of Ecclesiastes*. Grand Rapids: Eerdmans, 1999. *JNSL* 25/2, 257-258.
- Cook, J 2001. Inter-textual Relations between the Septuagint Versions of the Psalms and Proverbs, in: *THE OLD GREEK PSALTER - Studies in Honour of Albert Pietersma, Hiebert et al.* Sheffield: University Press, 218-228.
- Cook, J 2002. The Translator(s) of LXX Proverbs. *TC: a Journal of Biblical Textual Criticism*. Volume 7/2, 1-50.
- Cook, J 2003. The Greek of Proverbs – Evidence of a Recensionally Deviating Hebrew Text? in: Paul, S M, Kraft, R A, Schiffman, R L and W W Fields (eds.),

*EMANUEL – Studies in the Hebrew Bible, Septuagint and Dead Sea Scrolls in Honor of Emanuel Tov.* Leiden-Boston: Brill, 605-618.

Fox, M V 1996. The Strange Woman in Septuagint Proverbs. *JNSL* 22, 31-34.

Fuhs, H F *Sprichwörter* 2001. *Die neue Echter Bibel. Kommentar zum Alten Testament mit der Einheitsübersetzung.* Würzburg: Echter Verlag.

Goshen-Gottstein, M H 1963. The Theory and Practice of Textual Criticism. *Textus* 3, 130-158.

McKane, W 1973. *Proverbs - a New Approach.* SCM press: London.

Scherer, A 1999. *Das weise Wort und seine Wirkung. Eine Untersuchung zur Komposition und Redaktion von Proverbia 10,1-22,16 (WMANT).* Neukirchen-Vluyn: Neukirchener Verlag.

Tov, E 1990. Recensional Differences Between the Massoretic text and the Septuagint of Proverbs, in: H W Attridge *et al.* *Of Scribes and Scrolls, Studies on the Hebrew Bible, Intertestamental Judaism, and Christianity Presented to John Strugnell.* Lanham: Maryland, 43-56.

Wolters, A 1985. *Sôppiyyâ* (Prov 31:27) as Hymnic participle and play on *Sophia.* *JBL* 104, 577-587.

Johann Cook  
Department of Ancient Studies  
University of Stellenbosch