JOURNAL OF NORTHWEST SEMITIC LANGUAGES

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*

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

Per Invoice	$ 65.00
	€ 50.00
Booksellers	- 30 %

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

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

Claudia V Camp (Fort Worth, Texas)

OVER HER DEAD BODY: THE ESTRANGED WOMAN AND THE PRICE OF THE PROMISED LAND

ABSTRACT:

The article examines Miriam's paradoxical dual role in the book of Numbers: as sister to the male leaders of the Exodus, and as Woman Estranged, the insider woman symbolically construed as Outsider. This hermeneutical lens illuminates and coalesces a series of tensions and fissures running through the narrative. Though sister to the two main male characters, Miriam's initial estrangement in Num 12 consolidates the previously fraught relationship of her two brothers with each other. The exclusion of the female sibling thus marks Israelite leadership, and indeed Israelite identity itself, as fundamentally male, over against the female Other, the member of the lineage who is, by virtue of gender, not "us."

The paradox of identity embodied in the Estranged Woman is also related to the priestly discourse in Numbers. The narrative redemption of Aaron from his former sins is accomplished through his separation from the polluted sister, to whom he was initially attached, and his full alignment with his brother, leading to the establishment of his lineage. Priestly concerns and doubts are also evident in the spatial representation of holiness in terms of spatial and periphery, lines violated however by both God and Miriam. The narrative is further complicated by an alternative spatiality, that of journey to the promised land and the deaths that accompany and complete it.

Jacobus A Naudé, (University of the Free State)

THE CONSONANTAL ROOT IN SEMITIC LANGUAGES

ABSTRACT

The evidence supporting directly or indirectly the notion of the Semitic consonantal root as an independent morphological/lexical item has been questioned in recent literature. The assumption that words should be exclusively dismantled to morphemes leads to the conclusion that the knowledge of grammar makes direct reference to an entity such as a consonantal root. It is shown that this is not a necessary assumption and that the Semitic languages resemble non-Semitic languages in this regard. This paper provides an overview and evaluation of a selection of the evidence for and against the existence of a consonantal root in Semitic languages.

Dominic Rudmam (Hants, United Kingdom)

A NOTE ON ZECHARIAH 1:5

ABSTRACT

The rhetorical questions in Zech 1:5 ("Your fathers, where are they? And the prophets, do they live forever?") are usually understood to make the point that human beings, however favoured by Yahweh, are mortal. However, it is difficult to see the significance of these remarks in the light of the contrast made with the divine word in 1:6 ("But my words and my statutes, did they not overtake your fathers?"). Closer investigation suggests that the verb חיה in 1:5b should be taken figuratively, and the verse translated "Your fathers where are they, and the prophets, shall they go on forever?" Just as the ancestors (from the point of view of Zechariah's audience) belong to the past, so the institution of prophecy will one day come to an end. However, the divine word spoken in the past will remain valid despite the absence of those on whom it once acted, and that of the institution that gave rise to it.

Yehoshua Gitay (University of Cape Town and University of Haifa)

RHETORIC AND ITS LIMITATIONS:
JOB THE DISSIDENT X

ABSTRACT

The present essay seeks to introduce the dilemma of Job, as a parable, which functions on various levels: there is the dilemma of the book itself which, as a Biblical story still requires some clarifications for present readers. But, as this is a parable, we might also draw a lesson regarding contemporary matters of truth and morality which require a story in order to perceive the reality. Hence, this paper is divided, in fact, into two parts: the first one discusses the issue of morality and truth through the clarification of the methodology which is employed in the book of Job. The second part of the essay, which is, in fact, a development of the first one, intends to follow the issue of the clarification of the methodology regarding the search for knowledge and truth in our contemporary society.

Nachman Levine (Oak Park, Michigan, USA)

VERTICAL POETICS: INTERLINEAR PHONOLOGICAL PARALLELISM IN PSALMS

ABSTRACT:

The paper discusses vertical phonologic parallelism: similar sounding words paired in poetic parallelism distributed downward over several verses or even in a chapter's opening and closing verses (unlike horizontal sound pairings that activate linguistic equivalence or contrast within the parts of one verse). They can sometimes underscore connected correspondence within whole poetic units. Some demonstrate semantic-sonant chiasmus, same or similar consonants in parallel words or lines that reverse to create wordplay to connect ideas, themes, or motifs in a literary unit. Moreover, sound/semantic reversal can often be used to convey poetic reversal. In this way vertical phonological parallelism can be seen to combine paronomasia and downward interlinear parallelism as a stylistic aspect in Biblical poetry. Illustrations are cited (from Psalms) of interlinear sound pairs dispersed over several lines or an entire text for poetic effect in the larger literary unit.

Steve A Wiggins (Nashotah House Episcopal Seminary)

PIDRAY, TALLAY AND ARSAY IN THE BAAL CYCLE

ABSTRACT

The Ugaritic Baal Cycle cites three of Baal's daughters: Pidray, Tallay, and Arsay. These three characters have not been fully studied, despite their status as the children of one of the major figures among the gods of Ugarit. This paper explores these three goddesses and what may be gleaned about them, concentrating on the material from the Baal Cycle. Their epithets are routinely related etymologically to weather phenomena in studies citing them. The weather aspect of their relationship to Baal should be considered carefully. A wider issue explored by this paper is the connection between the Ugaritic perceptions of the divine and natural phenomena. The role of Baal's daughters also reflects light on the role of Baal within the Cycle which bears his name.

Hermann-Josef Stipp (Universität Mainz)

BEMERKUNGEN ZUM GRIECHISCHEN MICHABUCH AUS ANLASS DES DEUTSCHEN LXX-ÜBERSETZUNGSPROJEKTS

ABSTRACT

In the last few years several committees entrusted with the translation of the Septuagint into modern languages were founded. With the aim of providing a model analysis, H Utzschneider recently published a paper on theoretical matters regarding translations of the Septuagint, based on his own German rendition of the Greek Book of Micah. The present article deals with Utzschneider's contribution in a number of aspects: the textual base; the style appropriate to modern translations of the Septuagint; the Septuagint's Vorlage; theological concepts of the Septuagint translators influencing their work.

Paul A Kruger (University of Stellenbosch)

AHAB'S "SLOWLY" WALKING ABOUT: ANOTHER LOOK AT 1 KINGS 21:27Bβ

ABSTRACT

This contribution interprets the obscure action associated with Ahab in 1 Kings 21:27 bβ, viz. the "walking about אט" in the light of comparative religious and cross-cultural psychological evidence. It suggests that אט refers to a slow movement indicative of a depressed frame of mind.

BOOK REVIEWS

Lemaire, A (ed.) 2001. *Prophètes et rois. Bible et Proche-Orient.* (Lectio Divina. Hors Série) Paris: Lés Éditions du Cerf. pp. 304. ISBN 2-204 - 06622-2, ISSN 0750-1919.

This book on communication between prophets and kings is divided into two parts: The Near East (pp. 19-115) and the Bible (pp. 117-301), with three and seven contributors, respectively, all in French. The editor wrote the Introduction and the Epilogue.

In the Introduction Lemaire explains that, as modern scholars are often sceptical about the historiographical value of the prophetic books in the Old Testament (OT), one has to study extra-biblical documents on prophetism from the ancient Near East (ANE), which were discovered over a wide area. These sources provide direct information about communication between prophets and kings. Thus prophetism can no longer be regarded as a phenomenon unique to Israel. Several contributors discuss the written transmission of prophecies, which was probably very complex.

To start with extra-biblical prophetic texts, the most important group was discovered in the archives of Mari (Tell Hariri) on the Middle Euphrates and had been written in Old Babylonian cuneiform (18th BCE). Based on the text publication by Durand (1988), Charpin states in 'Prophets and kings in the Amorite Near East' (pp. 21-53) that the majority of exegetes agree that the Mari letters reveal essentially the same prophetic phenomenon as attested in the Hebrew Bible. When facing prophecies, the king's conduct would be the same as that in his diplomatic relations.

A small corpus of prophetic oracles was found at Nineveh, the last Neo-Assyrian capital. It has recently been re-edited by Parpola (1997) and used by Villard for his study 'Prophecies in the Neo-Assyrian time' (pp. 55-84). In crises of the Neo-Assyrian empire the prophet supported and comforted the king: 'Fear not!' (p. 73).

In a study of prophets and kings in the West Semitic inscriptions (9th – 6th BCE) Lemaire (pp. 85-115) accepts that when inditing royal inscriptions, West Semitic scribes utilised small collections of oracles. The fragmentary Balaam text from Deir 'Alla in the Jordan valley (8th BCE) reveals the existence of an Aramaic (?) tradition of the seer 'Balaam son of Beor', already known from the Bible (Num 22-24). Could it be that the phrase 'Fear not' on the stele of Zakkur, 'king of Hamath and Lu 'ash', in Neo-Assyrian texts and often in the Bible (pp. 94-95, etc.) was part of a collection of oracles in circulation? West Semitic epigraphy of Iron Age II reveals that a prophet could be the king's counsellor but, in their relations, the importance of writing was increasing.

Turning now to the Bible, Mason ('Kings and prophets in the Elijah cycle', pp. 119-131) deals with the story of the prophet Elijah on Horeb (1 Kings 19). In the light of the prophet's intense religious and mystical experience, Mason regards the divine

manifestation to Elijah as an *apophatic* (negative) type of theophany: Yahweh did not reveal himself in natural forces, but in 'the sound of a soft calm (of wind)'. This revelation brought about a radical reversal: a new basis for his ethics which led to a new type of prophet and a new social order (a just king).

Lemaire ('Ahab, the exile of Elijah and the Arabs', pp. 133-144) states that, although the relations of King Ahab and the prophet Elijah with Arabs are not mentioned in the relevant literary tradition (1 Kings 17 - 2 Kings 2) such relations of Ahab (c. 874-853 BCE) become evident in the light of Neo-Assyrian epigraphy. Elijah's relations with Arabs may be assumed by rendering ערבים in 1 Kings 17:4, 6 with 'Arabs' instead of 'ravens', as was proposed long ago. Ahab concluded treaties with neighbouring kings in terms of which Elijah, regarded as an agitator, could be extradited and killed. So Elijah fled to the Arabs, as Moses had fled to Midian.

More than a century later, the prophets Amos and Hosea severely criticised the kings of Israel, each prophet in his own manner. Jaruzelska ('Amos and Hosea facing the kings of Israel', pp. 145-176) applies contemporary archaeological and epigraphical data as well as a sociological approach inspired by Max Weber. Beyond the confrontation of persons, she sets out the drift of institutions and practices of the leading Israelite classes. Despite their different approaches, the two prophets were unanimous with regard to matters such as the weakness of royal power, with Hosea being more radical than Amos.

According to Rouillard-Bonraisin ('Isaiah, Jeremiah and the policy of the kings of Judah', pp. 177-224) numerous pericopes in the books of Kings, Isaiah and Jeremiah evoke dramatic confrontations between prophet and king in desperate situations. Isaiah for whom Yahweh was the true king (Ch 6), advised the king to resist Assyria, while in a later and worse geopolitical situation (fall of Assyria, rise of Babylon) Jeremiah advised his king to submit to Babylon.

Gorea-Autexier, in 'Signs and messianic oracles in Proto-Isaiah' (pp. 225-248), deals with a central problem of prophetism, namely the 'sign' of verification, which in the ANE, could be by mantic means or, in the Bible, by the test of fulfilment. The messianic ideology, the expectation of a perfect king (cf. parallels in monumental inscriptions) was carried forward in the eschatology of Proto-Isaiah when the monarchy had to face serious crises (end 8th cent BCE). Three messianic oracles are discussed: Isa 7:1-17, 8:23 – 9:6 and 11: 1-5. All of these present an ambivalence: an immediacy, but there is also the aspect of transcending the prophet's time.

The fall of Jerusalem (587 BCE) and the Babylonian exile tolled the death knell for the Judean monarchy. The exiles, critical of the king who had failed them, considered what the role of a future political leader would be. Bodi ('The prophet criticises the monarchy: the term נָשִׂיא at Ezekiel', pp. 249 – 257) explains why Ezekiel preferred the old Northwest Semitic term נָשִׂיא 'chief, prince' to מֶלֶךְ 'king'.

Under Persian rule (end 6th cent BCE), hope for a restored Judean kingdom faded away. Judea was only a small, poor province in the vast Achaemenid empire, and was

ruled by a *governor* (Zerubbabel), appointed by the Persian 'king of kings' (Darius). The prestige of the high priest (Joshua) depended on a restored temple, which was usually built by a king in the ANE. In this context Sérandour (pp. 259-298) analyses the oracles of the prophet Zecharaiah. Prophecy returned to the temple. Finally, in relation to the high priest Zadok the role of Zerubbabel is compared with the prophet Nathan's relation to King David.

Lemaire concludes the volume with the Epilogue 'The end of the prophets?' Excellent scholarship and a wide field of references are characteristics of this book, in which the theme is well covered. It substantiates my long-standing conviction that biblical prophetism is indeed unique, not because of the *phenomenon* as such, but by reason of the *divine message.*

<div style="text-align: right">

L M Muntingh
Stellenbosch

</div>

Pentiuc, Eugen J. 2001. *West Semitic Vocabulary in the Akkadian Texts from Emar* (Harvard Semitic Studies 49).Winona Lake, Indiana: Eisenbrauns. pp. 278. ISBN 1-57506-910-5 (cloth alk. paper).

The Introduction sets out the scope and goal of this study:

> All lexical items discussed in this study are found in the Akkadian texts written at Emar in the Late Bronze Age. The study has two parts. The first part is an analytical glossary including nonnormative Akkadian forms, Hittite and Hurrian words, West Semitic lexemes, and words whose origin remains unknown. The second part is a summary of grammatical observations on the West Semitic lexical material alone.

The second part deals with orthography, phonology and morphology.

The Introduction also offers a brief survey of the archaeology of Emar and its historical background, the corpus of the Emar texts, linguistic background, methodology, previous work and the manner that Emar texts are cited in the study.

The texts were discovered at Meskene Qadime (the ancient port city of Emar), on the great bend of the Euphrates river, during excavations (1972-1976). During the Late Bronze Age, Emar, capital of the province "Land of Aštata," was included in the Hittite empire. In the Late Bronze Age, Syria became a pawn for the Hittites, Hurrians and Assyrians and Emar came under Hittite control. The New Hittite Kingdom came to an end around 1180 BCE during the migrations of the "Sea Peoples" and the city of Emar was destroyed by 1187 BCE.

Peripheral Akkadian (PA) was the lingua franca west of Mesopotamia during the Late Bronze period. According to Izre'el (cited on p. 14), in order to write a complete and comprehensive grammar of Akkadian, it is necessary to study each dialect and subdialect of this language on two levels of analysis, synchronic and diachronic. The

same is true of Western Peripheral Akkadian (WPA), which should be viewed as a dialect continuum and not simply as a unity of dialects, says Pentiuc. The linguistic provenance of the tablets has become more important than the find spot. To the studies on WPA listed in the Bibliography, those by Hoch on Semitic words in Egyptian texts of the New Kingdom (reviewed in *JNSL* 22/1, 1996:180-181) and recently by two South African scholars, namely van der Westhuizen on the Gezer-Amarna letters (*JSem* 12/1, 2003:34-57) and van Deventer on Akkadian texts from Ḫatti (*JSem* 12/2, 2003:172-196), should be added.

Concerning the PA of Byblos, Gianto (cited on p. 11) notices that the mixture of features of one language in another is a common phenomenon in the process of second-language acquisition (we may compare English spoken in South Africa, India, etc.) and Gianto designates this system as "interlanguage." When the "interlanguage" becomes permanent, it leads to "fossilization." It is impossible to ascertain whether the Syrian scribes actually spoke the "interlanguage."

In contrast to the Amarna tablets, the language of the Emar tablets shows a lesser degree of influence from the native West Semitic language, both in its lexicon and in its grammar. The largest concentration of nonnormative Akkadian forms (native and foreign) is found in religious, legal and economic documents.

The orthography and grammar of the Emar texts are typical of the "Syro-Anatolian" or northern variety of WPA as also the Amarna letters from the Pharaohs in Egypt (Muntingh, *JSem* 7/2, 1995:168). The Emar dialect lacks Northwest Semitic verbal morphology, so characteristic of the southern variety of WPA (Amarna). The underlying (North)west Semitic language of the scribes is found in the use of case-endings with nouns in construct, and predominantly in the vocabulary.

The goal of this work, says Pentiuc, is to isolate all the nonnormative Akkadian forms in the Emar corpus, and then to identify among them the West Semitic lexical items, but what were his criteria? While in the case of Akkadian texts from Ugarit clear Ugaritic forms as equivalents of Akkadian lexemes are at our disposal, the Emar corpus lacks such native equivalents. Gloss-marks, which often indicate non-Akkadian forms in the PA texts (e.g. Amarna) are infrequent in the Emar texts (p. 13 and see pp. 178, 187). Thus Pentiuc had to rely primarily, and often solely, on the non-Akkadian "appearance" of some forms encountered in these texts, which may be misleading. For Emar (contrary to Ugarit), the first and probably the only criterion of identification is comparative evidence from the Northwest-Semitic languages and even Central Semitic and South Semitic (p. 14).

In conclusion, a few examples and observations can be highlighted from the excellent glossary:

(1) Social classes: The reconstruction of *ḫa-B[I?]* as *Ḫābiru*, probably a West Semitic noun *ḫapiru* (cf. AHw:322a) and designating a well known social class is doubtful, since this would be the only text at Emar mentioning this social class (pp. 59-60). The Emarite form *ḫu-up-šu* (*ḫupšu*, AHw 357a) "free men; countrymen" is related to the

Northwest Semitic *ḥ-p-θ* root; for cognates see here p. 78. It has an Akkadianized plural form on −*ū* (p. 243). *Maryannu*, *maryanuttū*, "charioteers" is regarded as a loan-word from Indo-European through Hurrian (pp. 123-124, 249).

(2) With regard to prophetism (cf. previous review) we find the verb *nabû* with the West Semitic meaning "to invoke, call upon (a god)," used in a religious connotation (pp. 111-112), with G active participle masc. pl. *lú meš na-bi-i* "those who invoke (the deity); prophets; D act. ptc fem. pl. *mi. meš mu x–nab-bi-ia-[ti]* "those (females) who invoke (the deity)"; prophetesses (p. 247).

(3) Assyrianisms: The form *tu-uš-ḫé-ḫa-an* is a PA variant of the core Akkadian root *šukênu* "to prostrate oneself," attested at Amarna and elsewhere which, according to Huÿssteen (*JSem* 3/2, 1991:114-115) may represent one of several Assyrianisms found in the Emar corpus (p. 186). Cf the Hebrew הִשְׁתַּחֲוֶה, *eštaf* of חוה II (HAL pp. 283-284) not mentioned here.

(4) West Semitic roots could also appear in an Akkadianized form, e.g. the WS root *m-r-r* showing Akkadian morphology (*umarrir*, D preterite) (p. 188). For other examples, see pp. 246-247.

(5) The Emar corpus presents no clear evidence of the Canaanite shift ā > ō (pp. 194, 227, 235).

The book concludes with a bibliography and indexes.

<div align="right">

LM Muntingh
Stellenbosch

</div>