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*Robert D. Holmstedt (The University of Toronto)*

## **THE RELATIVE CLAUSE IN CANAANITE EPIGRAPHIC TEXTS**

### **ABSTRACT**

*Within the various linguistic frameworks of the twentieth and twenty-first centuries, the relative clause has been the object of more scrutiny than perhaps any other clause type. It has a high frequency of usage, independent of text or register type, and in many languages it exhibits features (such as the movement or non-movement of the relativized noun phrase, the presence or absence of a resumptive constituent, and restrictive versus appositive semantics) that provide access to basic structural properties of that language. This paper will provide an overview of the features of the relative clause in the Canaanite languages as exhibited in epigraphic texts, highlight specific areas in which the current understanding of relative clause properties requires revision, and provide a few points of comparison with other Semitic languages.*

*Detlef Jericke (University of Heidelberg)*

## **DER ORT DES MOSE NACH DEUTERONOMIUM 1:1**

### **ABSTRACT**

*In a literary-topographical view the nine toponyms of Deut 1:1 show the figure of Moses at the end of the exodus and the wilderness journey. They indicate also the beginning of the conquest of the land of Canaan, i.e. Western Palestine. Many scholars understand the verse as the heading of Deut 1–3. If that interpretation is correlated with the literary-topographical meaning of the toponyms in Deut 1:1 the three chapters can be understood as a redactional formulation to insert the book of Deuteronomy between Numbers and Joshua.*

*Joseph Fleishman (Bar-Ilan University)*

## **THE REBUILDING OF THE WALL OF JERUSALEM: NEH 2:1-9 AND THE USE OF ZOROASTRIAN PRINCIPLES**

### **ABSTRACT**

*Nehemiah, cupbearer of King Artaxerxes I (465-425/424 BCE), was informed by Hanani and his companions from Yehud about the bad situation of the Jewish inhabitants of the province of Yehud and Jerusalem. He determined to go to Yehud to try and rectify the situation, but he needed permission from the Achaemenian-Zoroastrian king Artaxerxes. Nehemiah risked his life and asked for permission to go to Jerusalem, which the king had very recently considered a bad and rebellious city.*

*It is suggested that the secret of Nehemiah's success in receiving permission was his clever and exact planning of his decisive and crucial meeting with the king. Nehemiah, who was close to the king and desperately wanted to strengthen Yehud and save Jerusalem from its shame, based his argument primarily on key values of the Zoroastrian faith. As senior minister in the palace, he was familiar with the king's religion and the king's faithfulness to his principles, and cognisant of the Persian Empire's difficulties in ruling and holding the Province Beyond the River, and especially Yehud. Accordingly, Nehemiah skilfully demonstrated to the king that his request was consistent with Zoroastrian principles, and that neither his journey nor his actions in Yehud would jeopardise the peace or stability of the empire. His actions might even contribute toward ruling the province and stabilising the surrounding sensitive area.*

*Ronald H. van der Bergh (University of Pretoria)*

## **THE DISTINCTION BETWEEN STORY AND DISCOURSE IN THE ANALYSIS OF BIBLICAL NARRATIVE**

### **ABSTRACT**

*The distinction between story and discourse has become all but canonical in narratology. This article investigates the viability of this approach with reference to the narratological analysis of biblical narratives. It is shown that the distinction is indeed necessary, although the traditional approach should be modified. Discourse, rather than story, should be the starting point of any narratological analysis. This leads to the concept of an "implied story, which can be used as an analytical tool in the analysis of narrative. Special attention is given to the application of this new*

*approach to biblical narrative, with an example drawn from a comparison of Isa 36:1-22 and 2 Kgs 18:13-37.*

*Raymond de Hoop (University of Pretoria)*

## **STRESS AND SYNTAX; MUSIC AND MEANING: THE PURPOSE AND FUNCTION OF THE MASORETIC ACCENTUATION SYSTEM**

### **ABSTRACT**

*In this paper the classic threefold classification of the purpose of the Masoretic accents, i.e. stress, syntax and recitation, is re-evaluated, because it appears that this classification does not do complete justice to the evidence. Some accents are not positioned at the stressed syllable, and sometimes their positioning suggests a division of the text that is not in line with the syntactical structure of the text. In other words, this classification is somewhat misleading and contributes to the sceptical attitude in scholarly circles towards the Masoretic accentuation. It is argued that the aspects of stress and syntax are not completely appropriate classifications and that a musical or recitative purpose is closer to the mark. The latter aspect is elaborated upon, after which some conclusions are drawn.*

*Aaron D. Rubin (Penn State University)*

## **TWO PECULIARITIES OF NIPHAL PARTICIPLES IN BIBLICAL HEBREW**

### **ABSTRACT**

*There is some variety in the shapes of the niphal participial forms in the Hebrew Bible. Modern grammars, if they even mention the forms that deviate from the paradigm, do not attempt to explain their irregularities. A closer examination reveals that these irregular forms are predictable, based upon certain phonological conditions.*

## BOOK REVIEWS

Schroer, S 2008. *Die Ikonographie Palästinas / Israels und der Alte Orient: Eine Religionsgeschichte in Bildern. Band 2. Die Mittelbronzezeit.* Fribourg: Academic Press. pp. 339. ISBN: 3-7278-1604-8.

It was with great expectations that I opened the second volume of the *IPIAO* series and I was not disappointed. The first volume (Schroer, S & Keel, O 2005. *Die Ikonographie Palästinas/ Israels und der Alte Orient: Eine Religionsgeschichte in Bildern (Vom ausgehenden Mesolithikum bis zur Frühbronzezeit. Band 1)*. Fribourg: Academic Press) was reviewed in *Journal of Northwest Semitic Languages* 32/2 (2006), 129-132 and described as *summa iconographica*. The second volume was written solely by Silvia Schroer (who has done very important work on this period), but the *procreator et auctor*, Othmar Keel, is thanked for his advice and guidance (p. 8).

The volume is devoted to the Middle Bronze Age (ca. 2300-1550 BCE). This was the *formative* phase of Canaanite culture with its large centres and indigenous culture in Palestine, but it also deal with Canaanite influence in Egypt, the time of the Egyptian Middle Kingdom, the Old Babylonian period of Mesopotamia and the Syrian states of Mari, Jamkhad and Alalakh.

Like the first volume, it is well organised and discusses dating (with a table of periods and dates, p. 11), the main sites (with a map of Palestinian sites, p. 13), cultural-historical perspectives which include trade and diplomacy, iconographic themes discussed in three parts (Egyptian with motifs such as animals, Western-Asian with motifs such as the weather god and bull cult, and the unique characteristics of the MB IIB period such as the disappearance of the *Drachenkampf* motif), links with the Bible (e.g. the goddess and the tree) and the technical catalogue. The *catalogue* includes descriptions and technical details: find spot and context; period and dating; medium, material and state; measurements; current collection and publications; and parallels. Each item in the catalogue of 289 items (##263-552; Volume 1 covered ##1-262) is presented in the form of a line drawing of high quality. Although a drawing of a masterpiece such as the Mari painting (#434) cannot compare with the original, the drawings form a useful collection in one volume that can be used by readers who do not have access to the sources in specialised libraries on Ancient Near Eastern archaeology and art.

There is a larger map covering the Aegean to the Persian Gulf with the detail of the Nile Delta as frontispiece. A comparative table on the back inside cover shows the main motifs (“Leitmotive der Ikonographie Palästinas/Israels zwischen Ägypten und Vorderasien vom 18.-16. Jh.a”): protection of life, effective guards, the triumphant weather god and the weather god as bull, cult, goddess, couples and relationships, rulers, and blessings for the monarchy.

The *Table of Contents* (“Inhalt”) could have been presented in a more user-friendly way by providing detailed page numbers; this also applies to the first volume. For example, when one wants to look up the description of 2.2 naked goddess, one has to page from p. 34 to p. 46 to find it. This problem is especially acute in the *Catalogue* (pp. 72ff.). For example, when one wants to find “Egyptian animal motifs” (1.2 pp. 76-87), one has to go through the whole catalogue between pp. 72-306 in order to find the material. If this was included under “Katalognummern” it would have been much easier to find.

There is a list of cited literature (pp. 310-327), a source index of illustrations (pp. 328-329), a register of Biblical passages (p. 330) and a register of place names (pp. 331-333). Detailed indices (“Register”) will only be incorporated in the last volume.

As mentioned in the review of Volume 1, this series will become a basic source for everyone working with the Bible and its world, including its religious symbolism – the new *ANEP*! One looks forward to the next volume and the possibility that the series will also appear in English in the near future!

Paz, S 2007. *Drums, Women, and Goddesses: Drumming and Gender in Iron Age II Israel* (Orbis Biblicus et Orientalis 232). Fribourg/Göttingen: Academic Press/Vandenhoeck & Ruprecht. pp. xii+143. ISBN: 978-3-7278-1610-9/ 978-3-525-53031-3. Price: SF 45.

Sugimoto, D T 2008. *Female Figurines with a Disk from the Southern Levant and the Formation of Monotheism*. Tokyo: Keio University Press. pp. 209. ISBN: 978-4-7664-1477-6.

Both of these books study Palestinian terracotta figurines with disks (or as Paz has it “rounded objects”), which have previously been dealt with by Beck (2002) and Hillers (1970), and included in the figurine catalogues of Holland (1975), Kletter (1996) and Pritchard (1943).

In her catalogue of the material, Paz identified three types: 65 plaque figurines with a round object (which she identifies as a drum – 4.1.1; it is definitely not a cake as in



Dever 2005:178-179), 14 drummer figurines with hollow, conical bodies, and 18 drummer figurines of the hybrid types (e.g. the “lamp” from Jennin). She also includes the musician’s stand from Ashdod. The material is then analysed and comments added on the identification of the figures. In contrast to popular opinion, Paz does not opt for merely identifying the women with a goddess such as Astarte or, what has become fashionable currently, the goddess Asherah. She describes the women as mortals and identifies them as drummers in some religious rite, perhaps priestesses. In three chapters she describes drumming in the Old Testament, in the Iron Age and in the social context.

What makes this study valuable is the detailed catalogue of the material and the illustrations (unfortunately not all of them are photographs) included. It can be regarded as the current *standard work* on this type of figurine, but it also includes reflections on drumming, gender and ideology, and the role of the drum as a *female* instrument in Iron Age II Israel.

Sugimoto (who kindly sent me a copy of his book) also has typological catalogues in his Appendices and includes 55 plaques (Israel, “Philistine,” “Edomite” and Transjordan) and 44 pillar figurines (Israel, Judah, “Philistine,” “Edomite,” Transjordan, Phoenicia) with illustrations (but only line-drawings). Because he sees a relationship with the disk types, he also included four figurines with a bird as well as figurines with musical instruments (eight with a double pipe and two with a lyre).

There are not long descriptions, as in Paz, although attributes such as clothes, accessories, hair style, etc. are included in table format. The catalogues do not include the present location of the material. In this regard Paz is preferred as it provides longer descriptions and gives the present location in her catalogue.

In his identification Sugimoto relates the figurines to the cult of the goddess Astarte (and rejects the Asherah link), but not to the goddess herself. He finally describes the relation between the figurines and monotheism – the second part of the title of the book – and argues that the victory cult of Astarte (as expressed visually by the figurines under discussion) was appropriated for YHWH by the Israelites. But during the 9<sup>th</sup> century BCE these figurines became less popular in Israel when YHWH became the “unique” god of the Israelites.

With respect to both publications, it could be noted that when figurines are included in a catalogue, the information should be carefully checked. One example might be used to explain this point, Tel ‘Amal. Sugimoto (p. 117: N14) makes it Amar and the

source is wrongly indicated as from Kletter 1996:5.V.1.12 instead of 1996:5.V.1.31. Paz (p. 27: A36) again has wrongly cited Kletter 5.E.31.1.

Nevertheless, both studies are important in so far as they have collected the material (many items still unpublished) and do not only describe the material and its archaeological find context. Both *move away* from the tendency to only identify the figurines with some pagan goddess and *move on* to ascertain the *function* of the figurines. However, regardless of how much their interpretations can be appreciated, they have both perhaps over-emphasised one aspect: Paz gender and Sugimoto the rise of monotheism.

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