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CONTENTS

Angelika Berlejung (University of Leipzig and University of Stellenbosch)

THERE IS NOTHING BETTER THAN MORE! TEXTS AND IMAGES ON AMULET 1 FROM ARSLAN TASH

ABSTRACT

Based on the methodological approach of semiotic and constructivist theories, a detailed interpretation of the images and texts of the Amulet 1 from Arslan Tash is proposed. אלה is understood as a key word for the whole text being a patron-client contract between humans and deities. In general the texts and images of the obverse and reverse have to be interpreted separately, while it seems plausible that the images support the message of the texts and vice versa. Amulet 1 from Arslan Tash (AT1) is a good example for the basic rule of amulets: there is nothing better than more. The combination of different types of signs, iconic and epigraphical elements, the accumulation of different defence charms and magical formula of several patronclient contracts and patron deities, in the text as well as the hierarchical way of depicting humans, demons and the superior benevolent god were meant to intensify the anti-demonic efficacy of the amulet. At the same time this plaque reflected, communicated and transmitted the symbolic universe of the Ancient Near East, participated in its construction and stabilisation, and motivated the viewers to act inharmony within the socially accepted religious system.

Cynthia L Miller (University of Wisconsin-Madison and University of the Free State)

DEFINITENESS AND THE VOCATIVE IN BIBLICAL HEBREW

ABSTRACT

Grammars of Biblical Hebrew describe the definite article as the marker of the vocative on common nouns, except when the noun phrase is inherently definite (e.g., proper nouns, nouns with a pronominal suffix, nouns in construct with a definite noun, etc.). However, as noted by Barr (1989), Joüon & Muraoka (2006), and others, there is a significant number of vocative expressions which consist of indefinite noun

phrases. In this paper, I re-examine the intersection of definiteness and vocatives in Biblical Hebrew by examining all common nouns used as vocatives in the Hebrew Bible. Three areas of linguistic research inform the discussion: (1) cross-linguistic typologies of the vocative as definite or indefinite; (2) markedness; and (3) the semantics of definiteness. I conclude that the definite article does not mark the vocative in Biblical Hebrew; instead, common nouns used as vocatives may be either indefinite or definite.

Adina Moshavi (Hebrew University)

"IS THAT YOUR VOICE, MY SON DAVID?" CONDUCIVE QUESTIONS IN BIBLICAL HEBREW

ABSTRACT

The question is a complex phenomenon which can be analysed on several linguistic levels. Although the prototypical question functions pragmatically as a request for information, many questions cannot be simply characterised in this way. The rhetorical question, for example, functions as an assertion on the pragmatic level. A less well-known question type is the conducive question, which is a question that expects a particular answer. This study investigates syntactic and pragmatic aspects of the conducive question in Genesis through Kings. It is shown that conducive questions play important and varied roles in conversation in the Bible. While the polarity of the answer to a rhetorical question is always the reverse of that of the question, the polarity of the expected answer to the conducive question is dependent on the function of the question in discourse.

Jaco Gericke (North-West University – Vaal-Triangle Campus)

A PLURALIST APPROACH TO THE PHILOSOPHICAL ANALYSIS OF THE CONCEPT OF GENERIC אל – HOOD IN THE HEBREW BIBLE

ABSTRACT

In the Hebrew Bible the concept of generic אל -hood denotes a curious type of property instantiated by Yhwh and related beings. Traditional linguistic, literary, historical and theological analyses have greatly enhanced our understanding of its extension but have neglected questions related to its intention. In this paper the author seeks to fill the gap in the research through the aid of analytic philosophy in the form of conceptual analysis. Following a short overview of philosophical theories of conceptual structure and a suggested outline for future inquiries, the study asks whether the pluralist approach of Weiskopf (2008) might not offer a functional means of conceptual clarification. To illustrate why this may be the case, the analysis concludes with a philosophical typology of generic אל -hood as property.

Joseph Fleishman (Bar-Ilan University)

RECOGNITION OF CHILDREN IN ANCIENT NEAR EASTERN LAW (PART TWO)

ABSTRACT

The second part of this contribution discusses the question of recognition of children in Ancient Near Eastern law in the light of tablet PBS 5,100 from Nippur, dating from the twenty-sixth year of the reign of Samsu-iluna and from some tablets from the Achaemenid and Seleucid periods. PBS 5,100 describes an interesting legal question involving the recognition of a child born after his father's death, and reviews a sixyear debate of a case that began during the twentieth year of Samsu-iluna's reign. In the case the legal status of a child born after his father's death was established solely on the basis of proof that the child had not been exchanged at birth with another infant. We are of the opinion that this text and those from the Achaemenid and Seleucid periods indicate yet again that a child's legal status derived from the

marital bond existing between his parents and was not contingent on formal recognition.

In both parts of this contribution we attempt to show that various Ancient Near Eastern sources, comprising mainly documents from diverse periods and regions, and representing judicial theory and legislative reality, indicate that these legal sources do not provide either direct or indirect evidence regarding a recognition requisite for children born to couples in spousal relationships.

Although various literary sources from the Ancient Near East describe a custom or rite during which a newborn infant was placed on the knees of his father or grandfather, the evidence that this constituted a recognition ceremony is sparse and often refers to children born in unusual circumstances, and does not seem to have been a widespread phenomenon.

BOOK REVIEWS

Cook, J (ed.) 2009. *Septuagint and Reception. Essays Prepared for the Association for the Study of the Septuagint in South Africa* (VTSup 127). Leiden & Boston: Brill. pp. 411. ISSN: 0083-5889. ISBN: 978 90 04 17725 3.

Der Band versammelt die Beiträge zur ersten Konferenz der neu gegründeten Association for the Study of the Septuagint in South Africa (ASSSA) am 14./15. August 2008 in Stellenbosch, vermehrt um einige weitere Aufsätze. Die Thesen können hier nur in extremer Verkürzung angedeutet werden. In Teil I, überschrieben „The Septuagint. The Old Greek Text,“ finden sich: J Joosten, „The Prayer of Azariah (DanLXX 3): Sources and Origin“ (entgegen der Mehrheitsmeinung geht das Gebet nicht auf ein hebräisches Original zurück, sondern ist als Ergänzung zur griechischen Wiedergabe entstanden und bezeugt somit frühzeitig deren autoritative Stellung); J Cook, „On the Role of External Traditions in the Septuagint“ (im griechischen Proverbienbuch sind nur innerjüdisch/protorabbinische Einflüsse, aber nicht solche griechischer Philosophie nachweisbar); P Arzt-Grabner, „Psalms as Magic? P Vindob. G 39205 Revisited“ (die Nutzung des Fragments als Amulett ist unbewiesen); R X Gauthier, „Examining the ‘Pluses’ in the Greek Psalter: A Study of the Septuagint Translation *Qua* Communication“ (die nicht vorlagebedingten Überhänge in PsLXX zeigen den „mixed bag“-Charakter dieser Übersetzung an); G Kotzé, „The Greek Translation of Lamentations: Towards a More Nuanced View of its ‘Literal’ Character“ (der Übersetzer von Klgl beharrte nicht auf Konsistenz und unterstellte bisweilen andere syntaktische Interpretationen als der tiberische Text).

Teil II widmet sich der „Reception“ und ist nochmals untergliedert. Die erste Sektion gilt dem NT: W Kraus, „Hab 2:3-4 in the Hebrew Tradition and in the Septuagint, with its Reception in the New Testament“ (HabLXX ist nicht messianisch, führt aber das Motiv des „eschatological measurement“ ein; Heb trägt den Zitaten nochmals christo- und ekklesiologische Akzente ein); G J Steyn, „Quotations from the Minor Prophets in Hebrews“ (der Autor des Heb orientierte sich bei seinen Zitaten aus dem Dodekapropheton stärker an LXX als an MT, hatte aber wahrscheinlich keinen anderen LXX-Text vor sich; Einflüsse liturgischer Texte sind möglich, aber nicht beweisbar); A Evans, „Ancient Egyptian Elements in Hebrews 1?“ (Heb spiegelt die Rezeption ägyptischer Mythologie bei der Ausformulierung der Christologie, ohne allerdings die Anleihen explizit offenzulegen); R H van der Bergh, „Differences Between the MT and LXX Contexts of Old Testament Quotations in the New Testament: Isaiah 45:18-25 as a Case Study“ (der LXX-Kontext der Zitate in Mk 12:32 und Röm 14:11 bereichert jeweils die Empfängertexte).

Die zweite Sektion greift aus „from Josephus to Augustine and Beyond“: L R Lincoln, „The Use of Names as Evidence of the Septuagint as a Source for Josephus’

Antiquities in Books 1 to 5" (die Bildung der Eigennamen, wenngleich für sich interessant, eröffnet kaum nähere Einblicke in Josephus' Gebrauch von Quellen, darunter der LXX); J C Thom, „Wisdom in the Wisdom of Solomon and Cleanthes' *Hymn to Zeus*" (die Ähnlichkeiten der Weisheitskonzeptionen beider Werke belegen die Existenz religionsübergreifender Weisheitsvorstellungen in der Antike); W Loader, „The Strange Woman in Proverbs, LXX Proverbs and *Aseneth*" (der Roman von Josef und Aseneth operiert zwar mit der Topik der „fremden Frau," gibt ihr aber eine mildere Wendung, die Ehen mit konvertierten Ausländerinnen ermöglicht); C L de Wet, „The Reception of the *Susanna* Narrative (Dan. XIII) in Early Christianity" (das frühe Christentum erkannte in der Susanna-Figur den Typos vieler geschätzter Vorstellungen, instrumentalisierte sie allerdings auch für die antijudaistische Polemik); A Kotzé, „Augustine, Jerome and the Septuagint" (im Disput mit Hieronymus bestand Augustinus zunächst auf der LXX als Quelltext einer neuen lateinischen Übersetzung des AT, bemerkte aber anscheinend noch selbst die Schwäche seiner Position).

Die dritte Sektion ist mit „Miscellanea" überschrieben: H F van Rooy, „The Treatment of *Hapax Legomena* in MT Ezekiel, in the LXX Ezekiel and Peshitta: A Comparative Study" (bei Problemen mit *hapax legomena* nutzen die beiden Übersetzungen verschiedene Lösungsstrategien, vor allem die kontextuelle Interpretation; der Peschitta-Übersetzer scheint nicht die LXX herangezogen zu haben); I Cornelius, „'Eunuchs'? The Ancient Background of *Eunouchos* in the Septuagint" („The Hebrew *sarīs* was translated as *eunouchos* in the Septuagint, because at that time the meaning in this sense of the word had become common."). Zwei Beiträge beschäftigen sich mit dem Aristeasbrief: J A Naudé, „The Role of Metatexts in the Translation of Sacred Texts: The Case of the Book of Aristeas and the Septuagint"; J More, „Kingship Ideology: A Neglected Element in Aristeas' Charter Myth for Alexandrian Judaism." Weitere Aufsätze suchen mit neuartigen Methoden das Verständnis von Erzählwerken in der LXX voranzutreiben: R J Jordaan, „Reading *Judith* as Therapeutic Narrative"; E Coetzer, „Performing *Susanna*: Speech Acts and Other Performative Elements in *Susanna*"; D M Kanonge, „Reading Narratives in the Septuagint: A Discourse on Method."

17 der 21 Beiträge stammen von in Südafrika tätigen Wissenschaftlern. Dabei fallen gerade einige von Nachwuchsforschern erstellte Aufsätze durch ihre Gründlichkeit auf. Dies, die Anzahl und die thematische Breite der Studien lassen von der LXX-Forschung in Südafrika noch viel erwarten. Das ist umso erfreulicher, da dort die Kollegen auf solch speziellen Gebieten oft unter schwierigeren Bedingungen als anderswo arbeiten müssen.

<div align="right">

Hermann-Josef Stipp
Ludwig-Maximilians-Universität München

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