

JOURNAL OF NORTHWEST SEMITIC LANGUAGES

VOLUME 38/1

2012

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The *Journal of Northwest Semitic Languages*
(ISSN 0259-0131) is published half-yearly

JNSL is an accredited South African journal. 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
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Alexander Andrason (University of Stellenbosch)

THE BH WEQATAL A HOMOGENOUS FORM WITH NO HAPHAZARD FUNCTIONS (PART 2)

ABSTRACT

*This article constitutes the second part of a study which demonstrates that by applying panchronic methodology, all temporal, aspectual, modal, textual and consecutive values offered by the BH weqatal (both by its discursive and narrative variants) may be explained as manifestations of a single, functionally coherent and rational phenomenon – one consistent and typologically plausible functional path, i.e. a modal contamination which a Proto-Northwest Semitic consecutive and contingent input periphrasis (composed by the contingent coordinative-consecutive lexeme *wa and a resultative verbal adjective *qatal(a)) originally experienced in conditional apodoses. Furthermore, the panchronic definition of the BH weqatal will enable us to conclude that the gram is a distinct (even though genetically related) phenomenon to the BH qatal, because the two categories are products of different functional trajectories and distinct grammaticalisation scenarios.*

Nachum Avraham (Haifa, Israel)

ON THE QUESTION OF MALE MATURITY IN ISRAELITE SOCIETY DURING BIBLICAL TIMES

ABSTRACT

This article tries to explore with careful scrutiny the status of the mature male vis-à-vis the mature female in Israelite society during biblical times. Unlike the female, whose ties with her father's household is dissolved at some future stage of her life, the mature male was subject to his father's authority as long as his father was alive. A distinction is made in this article between biological maturity (carnal desires), which was not identified with a certain age, and admission to citizenship bestowed on the young man at the age of twenty, which comprised the legal right to make temple offerings, the obligation to serve in the army, and to pay taxes. Despite the absence of ritual processes in biblical texts relating to the passage from childhood to maturity (something tantamount to the Jewish bar mizwah בְּרִית מִצְוָה), we deduced that a certain ceremony did occur in ancient Israelite society. It is highly unlikely that parents in any society would ignore the biological development of their children such as nocturnal emissions (of semen) or menstruation. Anthropologists have shown through their research that various peoples around the world, at different times, shared common modes of conceptualization such as thought patterns, opinions and beliefs, ceremonies and customs, and call this the spiritual unity of man.

Erasmus Gass (University of Tübingen)

NEW MOABITE INSCRIPTIONS AND THEIR HISTORICAL RELEVANCE

ABSTRACT

To elucidate the high quality of the Moabite text corpus two recently found Moabite inscriptions are presented and discussed: the unprovenanced royal inscription and the pestle inscription of el-Bālū'. In spite of regional linguistic differences, the new Moabite texts argue that the Mesha inscription is still a reliable reference text to evaluate other Moabite texts, regardless whether they are official, such as the royal inscription, or colloquial, such as the pestle inscription. Moreover, it seems that there have been (semi-)literate groups in Iron Age Moab. The poetic yet profane pestle inscription underlines the literary skill of its author and his audience suggesting that literacy was at least not an isolated phenomenon. Furthermore, the royal inscription refers to a Moabite expansion to the north after the time of Mesha, thus attesting to the biblical description of the region east of the river Jordan as ערבת מואב in the 8th century BCE.

Godwin Mushayabasa (North-West University, Potchefstroom)

REDEFINING THE CONSISTENCY OF EQUIVALENCES IN THE PESHITTA TO EZEKIEL: TOWARDS A FRAME SEMANTICS APPROACH

ABSTRACT

The traditional approach of evaluating an ancient translation based on the consistency of equivalences at the lexical level is challenged. It is observed that in the Peshitta to Ezekiel, a fairly high degree of exegesis at the word level by the translator does not amount to a so-called "free translation" in the absolute sense of the word. Rather, the Peshitta to Ezekiel, even though showing a high degree of exegesis at word level, still shows a high degree of consistency of equivalences when the sense behind translated words is considered, thus adding to the value of the Peshitta to Ezekiel in textual criticism. Further, this result necessitates the application of Frame Semantics to the study of the consistency of equivalences in the Peshitta.

Hanneke van Loon (K.U.Leuven)

THE VARIATIONAL USE OF THE PARTICLE אֵת WITH SUBJECT AND DIRECT OBJECT

ABSTRACT

Jenni (2007) and Kroeze (2008) have explained the variational use of the particle אֵת in Classical Biblical Hebrew on the basis of the semantic and pragmatic properties of verbal arguments. Malessa (2006), on the other hand, has observed a correlation between the use of אֵת and word order. Malessa's word order parameter poses a problem for theories that relate the use of אֵת to the properties of individual constituents. Widening the scope to the grammatical properties of the sentence, I will take information structure theory (Lambrecht 1994; Erteschik-Shir 2007) as a starting point to account for the use of אֵת. The use and non-use of אֵת with subjects and direct objects will be shown to be motivated by both word order and the specific pragmatic structure of the sentence.

BOOK REVIEWS

Luchsinger, Jürg. 2010. *Poetik der alttestamentlichen Spruchweisheit*. (Poetologische Studien zum Alten Testament, Band 3). Stuttgart: Kohlhammer. 352 pages. ISBN 9783170212336. Price: € 39,90.

This book is a slightly revised version of the author's 2009 inaugural dissertation under supervision of Klaus Seybold of Basel University. Seybold is also the editor of the series and the author of both the previous volumes in it, *Poetik der Psalmen* (2003) and *Poetik der erzählenden Literatur im Alten Testament* (2006), as well as of the fourth volume, *Poetik der prophetischen Literatur im Alten Testament* (2010). Seybold's inclusion of the book in the series may thus be seen as an indication that he regards the work very highly.

For his analysis Luchsinger focuses on the 375 proverbs in Prov. 10:1–22:16 (collection II) while making ancillary use of the ±140 proverbs of 25:1–29:27 (collection V). He prefers the word “Spruch” (saying) to “Sprichwort” and “Proverbium”, and opts not to distinguish between “Volksspruchwort” and “Kunstspruch” (p. 46). He describes such a saying as a carefully formulated little poem, a cut and polished jewel of language (p. 9). He consciously avoids the question of the origin of various sayings. For him the leading questions are: What did the wise in ancient Israel collect and rework proverbs for? Why did they put their teaching in the literary form of a two-line proverb? How do the proverbs influence those who receive them? (pp. 9 and 17). So he investigates how the poetic means of style (“Stilmittel”) are employed, and what purpose and function they serve (p. 11), indicating early on that in the saying literature poetics is in the service of rhetoric and serves the persuasive function of the sayings (p. 30), and that the poetics of the sayings can be expected to have genre specific features given the brevity of the saying (pp. 44–45).

Such research requires engaging with more broadly based poetic theory, then focusing it and the insights from it on Biblical Hebrew poetry and then specifically on the Hebrew wisdom saying. Luchsinger involves these levels of focus while devoting separate chapters to the quantitative structure, the masoretic colometry, *parallelismus membrorum*, contrastive sayings, metaphor and metonymy, and lastly pragmatics and rhetoric, all in relation to the wisdom saying and the saying literature.

The core of Luchsinger's own contribution is in ch. 5, which deals with *parallelismus membrorum* in the wisdom sayings (“Spruchweisheit”). The chapter starts with a short introduction, a few pages on Lowth and the standard theory on *parallelismus membrorum* and an overview of more recent approaches in research on parallelism – distinguishing between approaches from a linguistic and approaches

from a literary angle. From this survey Luchsinger concludes (pp. 153-156) that three points are contested, namely (1) the concept parallelism, (2) what constitutes the essence/being of parallelism, and (3) on what level of language parallelism is primarily operative. At this point Luchsinger expresses high praise for Lowth's insights into what he regards as the fundamental duality of Hebrew parallelism, into its being parallel ("Parallellität") and its sequentiality (p. 156). He then formulates his own model of parallelism, one that reckons with the genre specific characteristics of the wisdom saying and that (following Seybold) assumes that in every parallelism both a static and a dynamic movement/function are present and active. For Luchsinger parallelism means the fundamental correlation ("Zusammengehörigkeit") of two, usually successive, poetic lines (p. 157) and these lines are not interchangeable. On the basis of this definition Luchsinger distinguishes between two variants of semantic parallelism, namely those in which the syntagmatic dimension dominates and those in which the paradigmatic dimension dominates (p. 159), but asserts that each saying is influenced/stamped ("geprägt") by both dimensions, so that the two variants hardly ever occur in pure form. The interplay of the two dimensions produces nearly endless variations of the interaction between the two lines, Kugel's "hundred sorts". For that reason it is impossible to classify parallelism into unambiguously defined categories. Over the next 40 pages Luchsinger analyses semantic parallelism and describes the multiple relations between the two lines, using the text linguistics of Cotterell and Turner, but also insights from a large variety of Old Testament and Semitics scholars.

Surprisingly, Luchsinger's quite extensive list of consulted and cited secondary literature consists purely of German and English sources, which is unusual for a monograph in Old Testament studies from the European continent. Another sad surprise is the absence of Josef Wehrle's *Spruchwort und Weisheit ...* (1993. St. Ottilien: EOS) specifically in his section on the "better ... than ..." sayings. On parallelism and Lowth use of F. Rehkopf: *Der "Parallelismus" im N.T.* ZNW 71 (1980) 46-57 could have benefited his work, but then this article is often overlooked or underrated by O.T. scholars.

More care should have been taken with typing, spelling and quotations. On p. 39 "reasonable" should read "reasonably", on pp. 61 and 62 the letter "ø" is used for O'Connor's zeros, on p. 127 Schoettgen's surname is spelled in two ways in one footnote, on p. 145 "reappearance" is misspelled, on p. 145 in fn. 72 "as" is omitted from a quotation from Nel, on p. 235 י is used where the comparative כ is meant, on p. 264 a mappiq or dagesh occurs in a ח (chet), and on p. 305 a quotation from Lakoff and Turner twice has "as" where the source has "than".

But these could be regarded as minor quibbles. As already indicated there is much more to Luchsinger's work than the chapter on parallelism. There is also much to be learnt from his research and its publication is appreciated. Many users will find his

chapters on metaphor and metonymy and on pragmatics and rhetoric helpful and enlightening. Given its comprehensive approach and detail of treatment the book is likely to serve as the standard reference work on the poetics of Proverbs for some time.

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