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David M. Dalwood (Ambrose University)

**A TEXT OF SONGS? SOME OBSERVATIONS
REGARDING COHESION AND TEXTURE IN THE
SONG OF SONGS**

ABSTRACT

Using Systemic Functional Linguistics (SFL) to analyze the unity of the Song of Songs, this article argues that a firmer distinction must be drawn between considerations of structure and cohesion. To that end, I suggest that “structure” should be restricted to the various syntagmatic relations of a language as oriented across linguistic domains, while “cohesion”, which may obtain across clause boundaries, refers specifically to those semantic relations that together define a discourse as text and infuse it with meaning. This article proceeds to identify and describe the cohesive effects exerted upon the Song of Songs by its Solomonic superscription (לְשִׁלֹּמֹה) and a selection of the terms employed therein in reference to the male and female lovers (רַעְיָה, יָפָה, דָּוִד).

Jean-Marie Dederen and Jennifer Mokakabye (University of Venda)

**BACKTRACKING INTO THE FUTURE: GENDER AND
HUNTING IN THE COSMOLOGY OF THE EARLY
FARMERS OF ÇATALHÖYÜK**

ABSTRACT

The current multidisciplinary reconstruction of Neolithic life at Çatalhöyük is grounded in the assumption that the relations between women and men were generally balanced in nature. As a result, the issue of gender is, by and large, deemed impertinent to the analysis of the material remains on the site. The authors of this essay, in contrast, contend that the presence of the abundant wild animal trophies inside the houses clearly manifested the significance of male gender identity in this prehistoric society. It is further argued that the symbolic display of the wild betrayed a cultural affinity with hunting cosmologies from the past rather than signalled the paving of the road to a future complex society, as is presumed in the mainstream interpretive narrative.

Arthur Keefer (University of Cambridge)

SOUND PATTERNS AS MOTIVATION FOR RARE WORDS IN PROVERBS 1-9

ABSTRACT

*Some rare lexemes and word forms in Prov 1-9 may have been chosen because of the way they sound. These words contribute to discernable phonic schemes of consonants and vowels in the Masoretic Text. I identified roots, lexemes, and word forms within Prov 1-9 that occur five times or less throughout the Hebrew Bible. Some of these represent unusual forms of common words, such as **הַבְּמֹות** rather than **הַבְּמָה** (1:20; 9:1), while most stand as rare words, regardless of form. I present eleven of the strongest examples from Prov 1-9 (1:33; 2:18; 3:27; 4:26; 5:3; 7:6, 20; 8:6, 12, 22, 30), examining how the rare term contributes to the phonic and conceptual contexts of the passage.*

Nadav Na'aman (Tel Aviv University)

SAMUEL'S BIRTH LEGEND AND THE SANCTUARY OF SHILOH

ABSTRACT

Since the early 19th century, scholars have debated the implication of the seven references to the root שאל in Samuel's birth legend (1 Sam 1). Some interpreted the root as a literary allusion to King Saul, the original hero of the story, whereas others understood it as an imprecise etymology of the name Samuel, the hero of the story in its present form. In this article, I suggest that the root שאל is a name etymology of Shiloh, the place where the narrative took place and whose name means "(place of) oracular inquiry". The author implanted the root into his story so as to fasten the connection between the plot and the sacred site in which it takes place.

*Reinoud Oosting (Nederlands Bijbelgenootschap) and Janet Dyk (Vrije
Universiteit Amsterdam)*

VALENCE PATTERNS OF MOTION VERBS: SYNTAX, SEMANTICS, AND LINGUISTIC VARIATION

ABSTRACT

In our previous articles we used a flow chart to analyse Hebrew verbs occurring with two direct objects. In the present article, we apply the same approach to verbs having a locative as complement, such as motion verbs, stationary verbs, and verbs whereby the direct object is moved. Using the hierarchically ordered questions in the flow chart, these various types of verbs are subjected to the same treatment whereby similarities between classes of verbs come to light. Furthermore, this article looks at the differences between texts in the distribution of the patterns occurring with particular verbs. Such information could help expose linguistic variation which needs to be explained by general linguistic features, by Hebrew grammar rules, and by factors such as language change and textual transmission.

Grace J. Park (University of the Free State)

THE RHETORICAL QUESTION IN RUTH 1:17b¹

ABSTRACT

The כִּי clause in Ruth 1:17b (כִּי הַמּוֹת יִפְרִיד בֵּינִי וּבֵינְךָ) has been analyzed either as the protasis of a conditional clause for the immediately preceding כִּי יַעֲשֶׂה (כִּי יַעֲשֶׂה) clause (יהוה לי ובה יסיף): “(Thus may YHWH do to me and more also), if death separates me from you” or as an assertion by itself: “(Thus may YHWH do to me and more also); (only) death will separate me from you”. Both of these approaches suffer from either serious grammatical difficulties or an incompatibility with the archaeological evidence for familial burials in ancient Israel. In this paper, I argue that the כִּי clause in Ruth 1:17b should be read as a rhetorical question: “Will death separate me from you? [Certainly not!]”