

**JOURNAL OF
NORTHWEST SEMITIC LANGUAGES**

JNSL

VOLUME 52, No 1

2026

JOURNAL OF NORTHWEST SEMITIC LANGUAGES

VOLUME 52/1

2026

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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.

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CONTENTS

Articles

- Julian C Chike, וישנו את-טעמו in 1 Samuel 21:14: “A Monstrosity of Morphology and Syntax”? 1-17
- Ludwig D Morenz, Die ägypto-kanaanäische Sphinx (BM EA 41748 = S 345) – nicht Ba‘alat, sondern vielmehr der Gott El? Neues zum Verständnis des mittel-bronzezeitlichen Statuenensembles der Kanaanäer im ägyptischen Hathortempel von Serabit el Chadim (SW-Sinai) 19-33
- Godwin Mushayabasa, Anthropomorphisms in the Peshitta Psalms in Light of a *Madrasha* by Ephrem 35-57
- Nicholas J Webb & Andreas Hauw, Possibly Mirative Hinnēh (הִנֵּה) More Likely Marks Thetic Communication Perspective 59-105
- Elisabeth J Wouters, A Critical Textual-Comparative Analysis of the Incest Laws in Leviticus 18:6-18 107-123

Book List 125

Addresses of Authors 127

Julian C Chike (Baylor University)

וַיִּשְׁנוּ אֶת־טַעֲמוֹ IN 1 SAMUEL 21:14: “A MONSTROSITY OF MORPHOLOGY AND SYNTAX”?¹

ABSTRACT

This article examines the textual oddity of Hebrew וַיִּשְׁנוּ אֶת־טַעֲמוֹ preserved in the Masoretic Text (MT) of 1 Samuel 21:14. Scholars have long been perplexed by the peculiarity of this phrase for two interconnected reasons. First, is the verbal form וַיִּשְׁנוּ which appears incompatible with the morphology of לִי־ verbs in the wayyiqtol construction. The second issue concerns how exactly וַיִּשְׁנוּ relates to the direct object טַעֲמוֹ. Some regard the final ו in וַיִּשְׁנוּ as part of the verbal root, while others perceive וַיִּשְׁנוּ as a corruption of וַיִּשְׁנֶה. Examining comparable constructions in the Hebrew Bible and incorporating new evidence from cuneiform sources, I propose that the final ו represents a proleptic pronominal suffix attached to the base form וַיִּשְׁן.

Ludwig D Morenz (Universität Bonn)

**DIE ÄGYPTO-KANAANÄISCHE SPHINX (BM EA 41748
= S 345) – NICHT BA^cALAT, SONDERN VIELMEHR
DER GOTT EL? NEUES ZUM VERSTÄNDNIS DES
MITTELBRONZEZEITLICHEN STATUENENSEMBLES
DER KANAANÄER IM ÄGYPTISCHEN
HATHORTEMPEL VON SERABIT EL CHADIM
(SW-SINAI)¹**

ABSTRACT

The sphinx BM EA 41748 = S 345 from Serabit el Khadim, inscribed in Canaanite Alef-Bet script, Egyptian hieroglyphs and an Egyptogram, is traditionally thought to be an image of the goddess Ba^calat(-Hathor). However, the inscriptions make it clear that the epithet “beloved of Ba^calat/Hathor” does not refer to the goddess herself, but rather to her partner – the god El. This new interpretation also has consequences for our understanding of the small ensemble of statues (sphinx, cuboid statue and 2 busts) with Alef-Betic inscriptions that were found in the Egyptian temple complex of the goddess Hathor.

Godwin Mushayabasa (North-West University)

ANTHROPOMORPHISMS IN THE PESHITTA PSALMS IN LIGHT OF A *MADRASHA* BY EPHREM

ABSTRACT

The Peshitta Old Testament is understood to have been translated from a Hebrew manuscript in a manner that produced an idiomatic Syriac rendering. Within this broad characterisation, specific strategies used to translate certain linguistic features warrant closer examination. One such feature in the Peshitta Psalms is the use of anthropomorphisms and identificatory metaphors in reference to God. Employing comparative literature analysis, this paper investigates how the Peshitta translators dealt with such linguistic elements, shedding light on their apparent response to the metaphors found in the Hebrew source text. The study observes that divine identifying metaphors and anthropomorphic actions were not translated literally or even idiomatically, as one might expect. Rather, the Peshitta Psalms exhibits an aversion to certain expressions that may have been considered inappropriate for describing the deity. This aversion to some metaphors and anthropomorphic language can also be detected in the theological works of Ephrem, whose writings were produced not long after the translation of the Peshitta of Psalms, reinforcing the possibility of theological motives behind these aversions.

Nicholas J Webb & Andreas Hauw (Southeast Asia Bible Seminary)

POSSIBLY MIRATIVE HINNEH (הִנֵּה) MORE LIKELY MARKS THETIC COMMUNICATION PERSPECTIVE

ABSTRACT

Recent scholarly work considers hinneh (הִנֵּה) to sometimes function as a marker of mirativity, in certain instances being best translated as an indicator of surprise. This article suggests a different interpretation. The examples of hinneh which have been interpreted as mirative should be interpreted as marking thetic communication perspective. For these examples we argue that hinneh is as usual pointing out something (e.g., an object or scene) that may produce a cognitive effect (e.g., surprise), rather than directly indicating a cognitive effect (the mirative interpretation). Given that a thetic interpretation of these examples is both exegetically sound and also consistent with the most widely-attested functions of hinneh in the literature, this article suggests that a thetic interpretation of hinneh is preferable to a mirative one.

Elisabeth J Wouters (University of Oxford)

A CRITICAL TEXTUAL-COMPARATIVE ANALYSIS OF THE INCEST LAWS IN LEVITICUS 18:6-18

ABSTRACT

This essay investigates the conceptualization of incest in Lev 18:6-18, and in particular its Greek rendering of the Hebrew Vorlage. By applying Lemmelijn's methodology of registering, describing and evaluating variants (MT – LXX – 4QLev-Num^a), this essay aims to contribute to the field of textual and literary criticism of the LXX towards a more accurate understanding of particular morphological, stylistic and lexical choices of the translator. Through an ethical and philological discussion of the rendering from עֶרְוָה ("nakedness") to ἀσχημοσύνη ("shame/indecency"), for instance, a certain intentionality is shown from the part of the LXX translator. This can thus lead towards a better understanding of the LXX's translator's profile, as well as their creativity and autonomy within the translation process.