



Article
scientifique

Compte rendu de
livre

2022

Published
version

Open
Access

This is the published version of the publication, made available in accordance with the publisher's policy.

[Compte rendu de :] Des polythéismes aux monothéismes: mélanges
d'assyriologie offerts à Marcel Sigrist / Uri Gabbay et Jean-Jacques
Pérennès. - Leuven: Peeters, 2020. - (Études Bibliques. Nouvelle Série
82)

Buehler, Axel

How to cite

BUEHLER, Axel. [Compte rendu de :] Des polythéismes aux monothéismes: mélanges d'assyriologie offerts à Marcel Sigrist / Uri Gabbay et Jean-Jacques Pérennès. - Leuven: Peeters, 2020. - (Études Bibliques. Nouvelle Série 82). In: Biblischen Notizen Neue Folge, 2022, vol. 192, p. 123–126.

This publication URL: <https://archive-ouverte.unige.ch/unige:164971>

BN *Biblische Notizen* *Biblical Notes*

*Neue Folge. Herausgegeben von Kristin De Troyer und
Friedrich Vinzenz Reiterer, Salzburg, in Verbindung mit
Karin Schöpflin, Göttingen.*

Betreut am Fachbereich Bibelwissenschaft und Kirchengeschichte
der Paris Lodron Universität Salzburg.

Inhalt

- Emanuel Tov**, Scribal Text Groups among the Bible Manuscripts ... SEITE 3
Christoph Levin, Jakobs Traum in Bet-El (Genesis 28,11-22) SEITE 29
Josef Tropper / Juan-Pablo Vita, Die „Liste der Könige“ ... SEITE 47
Uwe F.W. Bauer, „Hau ab, Glatzkopf!“ SEITE 59
Benedikt J. Collinet, Kann das Elterngesetz (Ex 20,12; Dtn 5,16) ... SEITE 69
Bart J. Koet / Bert Jan Lietaert Peerbolte, The Annunciation Narrative ... SEITE 91
Stefan Bojowald, Zu einer späten hebräischen Parallele ... SEITE 105
Stefan Bojowald, Der Geier als Aasfresser ... SEITE 111
Buchvorstellungen SEITE 115

HERDER FREIBURG · BASEL · WIEN

Uri Gabbay / Jean-Jacques Pérennès, *Des polythéismes aux monothéismes. Mélanges d'assyriologie offerts à Marcel Sigrist (Études Bibliques. Nouvelle Série 82), VI + 543 p., € 92,00, Leuven: Peeters 2020, ISBN 978-9042941939.*

In honor of the Assyriologist Marcel Sigrist, specialist of the Ur III period, known for his numerous transcriptions and interpretations of Akkadian tablets and for having directed the *École biblique et archéologique française de Jérusalem*, a Festschrift gathers contributions on the religious background and historical questions of the ancient Near East. The book is divided in two chapters: "Theologies of the Ancient World" and "Religion and Society of the Ancient Mesopotamy".

The first chapter "Theologies of the Ancient World" starts with an article by A. Giambrone entitled "Jesus and the Jerusalem Temple: Two Monotheizing Loci in Greco-Roman Judaism". He demonstrates on the one hand how the Jews of the Greco-Roman world understand the Temple as the place of monotheism (one Temple, one God) and the center of human-divine interaction, and on the other hand how the Gospel of John after the destruction of the Second Temple transfers this symbolic to Jesus.

E. Nodet discusses in "Halakha in the Second Temple Period?" the origins of halakha both terminologically and historically. The rabbis, after the rule of the Hasmoneans and the destruction of the Second Temple, created the term in the 2nd cent. CE in the Mishnah using metaphorical understanding of verses in the Hebrew Bible (Deut 19:14; Hab 3:6).

L. Popko in the article "Philistine Lion-headed Cups and Samson's riddle: The Artefact and Text Pragmatics" shows the symbolism associated with lion-headed cups found on sites occupied by the Peoples of the Sea. These cups filled with alcohol and used at banquets symbolize power. The lion's mouth on the cup would act as a *mise en abyme*; the cup becomes a mask and a mirror. The second part of the article suggest some new understanding of the lion from Samson's riddle (Jdg 14) based on the lion-headed cups understanding.

E. Puech takes up the much debated subject of the southern origin of Yhwh in his article "'Yhwh vient de Téman" et le monothéisme en Israël et en Juda". This ancient tradition attested by several biblical texts (Hab 3:3; Jdg 5:4; Deut 33:2) is discussed through the inscriptions of Kuntillet 'Ajrud, Khirbet el-Qom and the Egyptian texts mentioning nomads called Shasu Yhw3/S'rr. The article argues further that "Ashera" would have the meaning of "sanctuary" and should not be taken as a proper name for the consort of Yhwh.

The second part of the book "Religion and Society of the Ancient Mesopotamy" begins with the article by P.A. Beaulieu "The God List CT 24 50 as Theological Postscript to Enūma Eliš". This list which is a postscript to Enūma Eliš links the multiplicity of Babylonian deities to the unity of the divine substance, Marduk. The reverse of the tablet contains a list of officials. All of them are considered to be an image of a god.

F. Carroué discusses in the article "Une Famille Divine au Panthéon de Gudea" the functions and locale associated with each of the deities in the pantheon of the sovereign of Lagaš, Gudea. The pantheon is said to have resulted from the successive accretion of divinities coming from different milieus, in particular Eridu and Larsa.

D. Charpin exploits in his article "Un clergé en exil: le transfert des dieux de Nippur à Dur-Abi-ešuh" a heterogeneous archive found in Dur-Abi-ešuh which informs us about a clergy in exile. The historical situation and the life of the exiles are described, in particular the continuity of religious practices and the Babylonian influences. The onomastic testifies to a desire to come back from exile. The article draws a parallel with the situation of the exiled Judeans in Babylon.

E. Frahm publishes the NCBT 1969 tablet in "Teaching Liturgical Lamentations in Hellenistic Uruk". This tablet, dated 171 BCE, is a contractual letter concerning the apprenticeship of lamentation priest. An analysis of the names, of the letters of Hellenistic Uruk, a comparison with other Babylonian apprenticeship contracts and some philological comments complete the article.

U. Gabbay publishes a thanksgiving hymn linked to the salvation of Bēl-rēmanni in "A Thanksgiving Hymn of Bēl-rēmanni to Nergal: Personal Religious Experience in Sumerian and Akkadian Literature". The article compares this text with other thanksgiving hymns in Sumerian and Akkadian and then discusses Sumerian prayers with named individuals as they're usually anonymous.

E. Jimenez publishes the English translation of Latin poems written by the prolific Assyriologist Jean-Vincent Scheil in "Non chartas perituras dat Babylonica tellus. The Latin Poems of Jean-Vincent Scheil (1858-1940)". The article punctuated by the poems runs through the life of the Assyriologist, the themes addressed by the poems of which Assyriology is a part. An appendix written by D. Charpin investigates Philippe Jolivald, the French translator of the poems.

The Sumerian word *lugal* has two main meanings: "lord / master / owner" and a specific political title "king". In the article "On the Two Principal Meanings of the Sumerian term *lugal* (Part I)", J. Klein and Y. Sefati discuss its application to human rulers, in particular Gilgameš.

P. Machinist offers an analysis of the Standard Babylonian version of Gilgamesh's epic in "Reflections on the Epic of Gilgamesh". The central theme of immortality is less noticed in two cases: by burying in the foundations of the city wall a stela / tablet – the epic itself – the epic claims its own immortality and the failure of Gilgamesh who is king and two-thirds divine in his quest for immortality would be the failure of Mesopotamian divine royalty.

T.M. Oshima's article "The Bilingual Syncretistic Hymn to Nanāya. "One-God(dess)"-theism in Mesopotamia" demonstrates how syncretistic hymns group together either all major gods under one supreme god or all major goddesses under one supreme goddess classified as the wife of a supreme god of whom she is the mediator.

J. Peterson and N. Wasserman edit two unpublished texts from Nippur in "Fragments of Royalty: Two Old Babylonian Texts in Praise of Unknown Kings". Although their state is fragmentary, these texts give us a glimpse of Mesopotamian royal ideology.

G.J. Selz in the article "On the beginnings of Mesopotamian "theology"" questions the application of Western ontological categories, especially in the separation natural / supra-natural and sacred / divine, which would not be impermeable barriers in Mesopotamian thought. The "metaphorical" dimension of human representations of deities is also questioned.

T.M. Sharlach shows from contemporary records the religious changes – the introduction of new deities, the introduction of deities in new locations, the closure of old shrines and removal of cultic objects – in Ur III period in the article "Innovation

in Religion in the Third Dynasty of Ur: Contemporary Evidence and Later Reflections". The second part of the article shows how later Chronicles have seen these changes negatively.

M. Stolz deals with the epithet "of Heaven" attached to many Mesopotamian and Levantine deities in the article "Mesopotamian Gods 'of Heaven'". The different occurrences show the varied functions exercised by this type of deities, particularly in the contraction of treaties and in the omen.

M. Viano analyzes an archive concerning the Zū-Ba'la family in "The Economic Activities of the Zū-Ba'la Family and the Archival Practices in Building M₁ at Emar". These economic documents span several generations. The growth of land ownership and economic activities in banking, the acquisition of slaves and the financing of trade can thus be studied over time.

R. Zadoq edits unpublished economic documents dating from the Neo-Babylonian and Achaemenid period from the archive of Eanna temple of Uruk in "New Documents about Uruk, and Its Countryside". This contribution contributes to our knowledge of prosopography, topography, and economics, especially on price variation.

Although the topics gathered in this volume are quite various, the different contributions provide new insights in the world of the Ancient Near east, notably through the edition of so far unpublished documents that will be of interest not only to Assyriologists but also to biblical scholars.

Axel Bühler, Préverenges