

Annotated Bibliography

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Ancient Hebrew Poetry Studies

The list below, a work in progress, singles out authors and studies on which future research will undoubtedly draw. Studies published more than 50 years ago are under-represented. As time goes on, more entries of value for an understanding of the history of research will be added. The order is alphabetical according to author. Authors' items are listed chronologically. Single author items appear first. Multi-author items follow. References to "Meter: A History of Research" are to "Meter in Ancient Hebrew Poetry: A History of Modern Research" at www.ancienthebrewpoetry.typepad.com.

Luis Alonso Schökel

In the fields of interpretation and translation of biblical literature Alonso Schökel ranks as one of the giants of all time. The leads he pioneered in his monograph on ancient Hebrew poetry published in 1963 remain largely unexplored.

Estética y estilística del ritmo poético (Colección Estría 7; Barcelona: Juan Flors, 1963 [1959]); *Estudios de poética hebrea* (Barcelona: Juan Flors, 1963; Ger. tr. *Das Alte Testament als literarisches Kunstwerk* [Köln: J. P. Bachem, 1971]); "Isaïe," *DBSup* 7 (1971) cols. 2060-2079; "Poésie hébraïque," *DBSup* 8 (1972) cols. 47-90; *Treinta salmos: poesía y oración* (EAT; Valencia: Institución San Jerónimo, 1981; It. tr. *Trenta salmi: poesia e preghiera* [StBib 8; Bologna: Dehoniane, 1982]); *Hermenéutica de la palabra. I. Hermenéutica bíblica. II. Interpretación literaria de textos bíblicos. III. Interpretación teológica de textos bíblicos* (ed. Eduardo Zurro; 3 vols.; AcCr 37-38; Madrid: Cristiandad, 1987; ET *A Manual of Hebrew Poetics* [adapt. of AcCr 38; tr. Adrian Graffy; SubBi 11; Rome: Pontifical Biblical Institute Press, 1988]; ET *The Literary Language of the Bible: The Collected Essays of Luis Alonso Schökel* [excerpts from *Hermenéutica de la palabra*; tr. Harry Spencer; ed. Tawny Holm; BIBAL Collected Essays 3; North Richland Hills: BIBAL, 2000]); *Manual de poética hebrea* (AcCr 41; Madrid: Cristiandad, 1988; It. tr. *Manuale di poética ebraica*; [BBib 1; Brescia: Queriniana, 1989]); "Isaiah," in *The Literary Guide to the Bible* (ed. Robert Alter and Frank Kermode; Cambridge: Harvard Univ. Press, 1987; Fr. tr. *Encyclopédie littéraire de la Bible* [tr. Pierre-Emmanuel Dauzat; Paris: Bayard, 2003]) 165-83; "Todo Adan es Abel: Salmo 39," *EstBib* 46 (1988) 269-81; *El Cantar de los Cantares o la dignidad del amor* (Estella: Verbo Divino, 1990; It. tr. *Il Cantico dei Cantici* [Casale Monferrato: Piemme, 1990]);

Antologia della poesia biblica hebraica (Zaragoza: Delegación de Catequesis / Fundación Teresa de Jesús, 1992; It. tr.; *Antologia della poesia biblica* [Casale Monferrato: Piemme, 1995]); “Poesía, fantasía, hermenéutica,” *Comp* 41 (1996) 31-41; *Lezioni sulla Bibbia* (Casale Monferrato: Piemme, 1996); “En la mano de Dios (Salmo 31),” *EstBib* 56 (1998) 405-15; “Contemplar y gustar (Sal 34,6.9),” *EstBib* 57 (1999) 11-21; *Biblia del peregrino 1-3: Antiguo Testamento, prosa; Antiguo Testamento, poesía; Nuevo Testamento* (3 vols.; Bilbao: Mensajero, ³2003 [1996-97]; Port. trans. *Biblia do peregrino* [São Paulo: Paulus, 2002]); *I Salmi della fiducia* (Bologna: Dehoniana, 2006).

Luis Alonso Schökel and Juan Mateos, *La Biblia* (Madrid: Cristiandad, 1996 [1976]); idem and Eduardo Zurro, *La traducción bíblica: Lingüística y estilística* (Colección biblia y lenguaje 3; Madrid: Cristiandad, 1977); idem and Cecilia Carniti, *Salmos* (2 vols.; Estella: Verbo Divino, 1992-93; It. tr. *I salmi* [tr. and ed. Antonio Nepi; 2 vols.; ComBib, Rome: Borla, 1991-93]; Port. tr. *Salmos* [tr. João Rezende Costa; 2 vols.; São Paulo: Paulus, 1996-1998]); idem and José Luis Sicre Diaz, *Profetas. Introducción y comentarios* (2 vols.; NBE, Madrid: Cristiandad, 1980; It. tr. *I profeti* [tr. Teodora Tosatti and Piero Brugnoli; ed. Gianfranco Ravasi; 3d ed.; ComBib, Rome: Borla 1996]; Port. trans. *Profetas* [tr. Anacleto Alvarez; 2d ed.; 2 vols.; São Paulo: Paulus, 1998]); idem and José Vilchez Lindez, *Proverbios* (NBE; Madrid: Cristiandad, 1984; It. tr. *I proverbi* [tr. Teodora Tosatti and Piero Brugnoli; ComBib, Rome: Borla, 1993]); idem and José Luis Sicre Diaz, *Job. Comentario teológico y literario* (NBE, Madrid: Cristiandad, 1984; It. tr. *Giobbe: commento teologico e letterario* [tr. and ed. Gianantonio Borgonovo; ComBib, Rome: Borla, 1985]); idem and José María Bravo Aragón, *Appuntes de hermeneutica* (Colección estructuras y procesos: Serie religión; Madrid: Trotta, 1994; It. tr., *Appunti di ermeneutica* [ColStBib 24; Bologna: Dehoniana, 1994]; ET *A Manual of Hermeneutics* [tr. Liliana M. Rosa; ed. Brook W. R. Pearson; The Biblical Seminar 54; Sheffield: Sheffield Academic Press, 1998]).

Robert Alter

Alter’s contribution to the study of ancient Hebrew poetry is without peer. His monograph published in 1985 is well known, but his contributions to *The Literary Guide to the Bible* and translations of biblical poems and commentary thereto are often overlooked (e.g., of Gen 4:23-24; 49:2-27; Exod 15:1-18; the seven *meshalim* of Balaam in Num 23-24; Deut 32:1-43; 33:2-29; 1 Sam 2:1-10; 2 Sam 22:2-51; 23:1-7). He is currently working on a translation and commentary on the book of Psalms.

The Art of Biblical Poetry (New York: Basic Books, 1985; Fr. trans. *L’art de la poésie biblique* [tr. Christine Leroy and Jean-Pierre Sonnet; Le livre et le rouleau; Bruxelles: Lessius, 2003]); “The Characteristics of Ancient Hebrew Poetry,” in *The Literary Guide to the Bible* (ed. Robert Alter and Frank Kermode; Cambridge: Harvard Univ. Press, 1987; Fr. trans. *Encyclopédie littéraire de la Bible* [tr. Pierre-

Emmanuel Dauzat; Paris: Bayard, 2003]) 611-624; “Psalms,” in idem, 244-62; *The David Story: A Translation with Commentary of 1 and 2 Samuel* (New York: Norton, 1999); *The Five Books of Moses: A Translation with Commentary* (New York: Norton, 2004); *Psalms: A Translation with Commentary* (New York: Norton, forthcoming).

Conrad Gottlob Anton

Anton was the first to propose that ancient Hebrew verse instantiates a strong-stress meter.

Coniectura de metro Hebraeorum antiquo: psalmorum exemplis illustrata (diss.; Leipzig: Langenheim, 1770); *Treue Uebersetzungen Lateinischer, Griechischer und Hebräischer Gedichte in den Versarten der Originale: Conrad Gottlob Antons Treue Übersetzungen Lateinischer, Griechischer und Hebräischer Gedichte in den Versarten der Originale. Nebst einer Abhandlung von der genauesten Nachahmung des alten Sylbenmaasses deren unsre Sprache in treuen Übersetzungen fähig ist* (Leipzig: Crusius, 1772); *Poetische Uebersetzung des Hohen Liedes Salomonis in dem Sylbenmasse des Originals: nebst einer Einleitung von der wahrscheinlichsten Erklärung desselben* (Leipzig: Langenheim, 1773); *Editionis in qua psalmi ad metrum revocabuntur et recensentur varietate lectionis et perpetua annotatione illustrabuntur Specimen exhibet* (Wittenberg: Dürr, 1780); *Salomonis Carmen Melicum Quod Canticum Cantorum Dicitur Ad Metrum Priscum Et Modos Musicos Revocavit, Recensuit, In Vernaculam Transtulit, Notis Criticis Aliisque Illustravit Et Glossarium Addidit* (Wittenberg: Selbstverlag, 1800); *Carmen alphabeticum integrum ope rationis in hymnis decantandis vel apud Hebraeos usitatae psalmo IX. et X. conjuncto restituit* (Wittenberg: Tzschiedrich, 1805); *Vaticinium Jacobi genes. XLIX. historice, philologicae, exegetice, critice consideratum* (diss.; Wittenberg: Meinel, 1808).

Pierre Auffret

Auffret’s voluminous output is characterized by an analytical approach akin to that of Meynet. The bulk of Auffret’s opus appears in collections of previously published articles (1981, 1982, 1992, 1993, 1995, 1999, 2003, 2006, 2006).

“Note sur la structure littéraire de Ps LI 3-19,” *VT* 26 (1976) 142-147; “Note sur la structure littéraire du Psaume LVII,” *Sem* 27 (1977) 59-73; “Note sur la structure littéraire du Psaume CXXXVI,” *VT* 27 (1977) 1-12; “Structure littéraire et interprétation du Psaume 151 de la Grotte 11 de Qumrân,” *RevQ* 9 (1977) 163-188; *The Literary Structure of Psalm 2* (JSOTSup 3; Sheffield: JSOT Press, 1977); “Essai sur la structure du Psaume 1,” *BZ NF* 22 (1978) 26-45; “‘Pivot pattern’: Nouveaux exemples (Jon II, 10 ; Ps XXXI, 13 ; Is XXIII, 7),” *VT* 28 (1978) 103-110; “Structure littéraire et interprétation du Psaume 155 de la Grotte 11 de Qumrân,” *RevQ* 9 (1978) 323-356; “Notes conjointes sur la structure littéraire des

Psaumes 114 et 29,” *EstBib* 37 (1978) 103-113 (*Corrigenda* in *EstBib* 38 [1979-1980] 153); “Structure littéraire et interprétation du Psaume 154 de la Grotte 11 de Qumrân,” *RevQ* 9 (1978) 513-545; “Note sur la structure littéraire du Psaume 3,” *ZAW* 91 (1979) 93-106; “Essai sur la structure littéraire du Psaume LXXXVI,” *VT* 29 (1979) 385-402; “La structure littéraire du Ps 104 et celle du grand Hymne à Aton d’El Amarna. Conséquences de leur confrontation quant au problème des influences égyptiennes sur le psaume biblique,” *Annuaire de l’EPHE* (V^o section), 88 (1979-1980) 505-506; “Essai sur la structure littéraire du Psaume 90,” *Bib* 61 (1980) 262-276; “Essai sur la structure littéraire des Psaumes CXI et CXII,” *VT* 30 (1980) 257-279; “Structure littéraire de l’Hymne à Sion de 11QPsa XXII, 1-15,” *RevQ* 10 (1980) 203-211; “Note sur la structure littéraire du Psaume XXI,” *VT* 30 (1980) 91-93; “Note sur la structure littéraire de Proverbes 22, 8-9 selon la restitution proposée par J. Carmignac,” *FoOr* 21 (1980) 43-46; “Essai sur la structure littéraire du Psaume 137,” *ZAW* 92 (1980) 346-377; *Hymnes d’Égypte et d’Israël – Études de structures littéraires* (OBO 34; Fribourg: Universitätsverlag; Göttingen: Vandenhoeck und Ruprecht, 1981); “Essai sur la structure littéraire de Psaume 11,” *ZAW* 93 (1981) 401-418; “Essai sur la structure littéraire du Psaume XV,” *VT* 31 (1981) 385-399; “Essai sur la structure littéraire du Psaume 145,” in *Mélanges bibliques et orientaux en l’honneur de M. Henri Cazelles* (ed. Andre Caquot and Mathias Delcor; AOAT 212; Kevelaer: Butzon und Bercker; Neukirchen-Vluyn: Neukirchener. Verlag, 1981) 15-31; *La sagesse a bâti sa maison – Études de structures littéraires dans l’Ancien Testament et spécialement dans les Psaumes* (OBO 49, Fribourg: Universitätsverlag; Göttingen: Vandenhoeck und Ruprecht, 1982); “Essai sur la structure littéraire du Psaume 61,” *JANES* 14 (1982) 1-10; “Note sur la structure littéraire du Psaume 104 et ses incidences pour une comparaison avec l’Hymne à Aton et Genèse 1,” *RevScRel* 56 (1982) 73-82; “Note sur la structure littéraire du Psaume CX,” *Sem* 32 (1982) 83-88; “Essai sur la structure littéraire de Gn 12, 1-4a,” *BZ NF* 26 (1982) 243-248; “Très brève introduction à la méthode et étude de la structure littéraire du Psaume 61,” *Sprawozdania z posiedzen komisji Naukowych* 27 (1986) 72-76; “La structure littéraire du Psaume 116,” *Sprawozdania z posiedzen komisji Naukowych* 27 (1986) 77-80; “Essai sur la structure littéraire du Psaume LXXIV,” *VT* 33 (1983) 129-148; “Essai sur la structure littéraire du Psaume 95,” *BN* 22 (1983) 47-69; “Essai sur la structure littéraire du Psaume 100,” *BN* 20 (1983) 7-14; “Note sur la comparaison entre l’hymne à Aton et le Ps 104 à partir de leurs structures littéraires d’ensemble,” *RevScRel* 57 (1983) 64-65; “Essai sur la structure littéraire du Psaume VIII,” *VT* 34 (1984) 257-269; “‘Alors je jouerai sans fin pour ton nom.’ Étude structurelle du Psaume 61,” *ScEs* 36 (1984) 169-177; “Essai sur la structure littéraire du Psaume 94,” *BN* 24 (1984) 44-72; “Essai sur la structure littéraire du Psaume 116,” *BN* 23 (1984) 32-47; “‘Je marcherai à la face de Yahvé.’ Étude structurelle du Psaume 116,” *NRT* 106 (1984) 383-396; “Essai sur la structure littéraire du Psaume 23,” *EstBib* 43 (1985) 57-88; “Essai sur la structure littéraire du Psaume 133,” *BN* 27 (1985) 22-34; *Essai sur la structure littéraire du Psaume 105* (BNB 3; München:

M. Görg, 1985.); “Essai sur la structure littéraire du Psaume 103,” *FoOr* 23 (1985-1986) 197-225; “Compléments sur la structure littéraire du Ps 2 et son rapport au Ps 1,” *BN* 35 (1986) 7-13; “‘Qui nous fera voir le bonheur?’ Étude structurelle du Psaume 4,” *NRT* 108 (1986) 342-355; “‘Yahvé m’accueillera.’ Étude structurelle du Psaume 27,” *ScEs* 38 (1986) 97-113; “‘Ils loueront Yahvé, ceux qui le cherchent.’ Étude structurelle du Psaume 22,” *NRT* 109 (1987) 672-690, 840-855; “Notes complémentaires sur la structure littéraire des Psaumes 3 et 29,” *ZAW* 99 (1987) 90-93; “‘Tu as entendu.’ Étude structurelle du Psaume 31,” *EgT* 18 (1987) 147-181; “‘Les pensées de son coeur: Étude structurelle du Psaume 33,’” *ScEs* 39 (1987) 47-69; “‘Les oreilles, tu me les as ouvertes.’ Étude structurelle du Psaume 40 (et du Ps 70),” *NRT* 109 (1987) 220-245; “‘Les ombres se lèvent-elles pour te louer?’ Étude structurelle du Psaume 88,” *EstBib* 45 (1987) 23-88; “‘Allez, fils, entendez-moi!’ Étude structurelle du Psaume 34 et son rapport au Psaume 33,” *EgT* 19 (1988) 5-31; “‘Note complémentaire sur la structure littéraire du Ps 6,’” *BN* 42 (1988) 7-13; “‘Essai sur la structure littéraire du Psaume XXXII,’” *VT* 38 (1988) 257-285; “‘Yahvé, qu’elle nous est chère, ta loyauté!’ Étude structurelle du Psaume 36,” *ScEs* 40 (1988) 57-73; “‘Il jubile, mon coeur.’ Étude structurelle du Psaume 28,” *EstBib* 46 (1988) 187-216; “‘Toi, tu répondras!’ Étude structurelle du Psaume 38,” *ScEs* 40 (1988) 295-314; “‘La voix de l’action de grace.’ Étude structurelle du Psaume 26,” *NRT* 111 (1989) 217-227; “‘O bonheurs de l’homme attentif au faible!’ Étude structurelle du Psaume 41,” *BTFT* 50 (1989) 2-23; “‘Note on the literary structure of psalm 134,’” *JSOT* 45 (1989) 87-89; “‘Ma bouche s’adonnera à la louange.’ Étude structurelle du Psaume 63,” *EgT* 20 (1989) 359-383 (with two *Corrigenda* in *EgT* 22 [1991] 31); “‘La ville de Dieu: Étude structurelle du Psaume 46,’” *ScEs* 41 (1989) 323-341; “‘Rien du tout de nouveau sous le soleil.’ Étude structurelle de Qo 1, 4-11,” *FoOr* 26 (1989) 145-166; “‘Qui est ce roi de la gloire?’ Étude structurelle du Psaume 24,” *RT* 90 (1990) 101-108; “‘Il exultera, mon coeur, dans ton salut.’ Étude structurelle du Psaume 13,” *BN* 53 (1990) 7-13; “‘Dans ta force se réjouit le roi.’ Étude structurelle du Psaume XXI,” *VT* 40 (1990) 385-410; “‘Aie confiance en lui, et lui, il agira.’ Étude structurelle du Psaume 37,” *SJOT* 4 (1990) 13-43; “‘Car toi, tu as agi: Étude structurelle du Psaume 39,’” *Bijdragen* 51 (1990) 118-138; “‘Il est monté, Dieu.’ Étude structurelle du Psaume 47,” *ScEs* 42 (1990) 61-75; “‘Dans la ville de notre Dieu: Étude structurelle du Psaume 48,’” *ScEs* 42 (1990) 305-324; “‘Yahvé est juste.’ Étude structurelle du Psaume 129,” *SEL* 7 (1990) 87-96; “‘Il règne, YHWH, pour toujours.’ Étude structurelle du Ps CXLVI,” *RT* 90 (1990) 623-633; “‘YHWH règne.’ Étude structurelle du Ps 93,” *ZAW* 103 (1991) 101-109; “‘Dieu juge.’ Étude structurelle du Psaume 82,” *BN* 58 (1991) 7-12; “‘En raison de ton nom, YHWH, tu pardonnes ma faute.’ Étude structurelle du Psaume 25,” *EgT* 22 (1991) 5-31; “‘Qui donnera depuis Sion le salut d’Israël?’ Étude structurelle des Psaumes 14 et 53,” *BZ* 35 (1991) 217-230; “‘L’ensemble des trois psaumes 46, 47 et 48. Étude structurelle,’” *ScEs* 43 (1991) 339-348; “‘Sacrifie à Dieu un sacrifice d’action de grace.’ Étude structurelle du Psaume 50,” *FoOr* 28 (1991) 135-155; “‘Maintenant je me lève.’ Étude structurelle du Psaume 12,” *EgT* 23 (1992) 159-

176; “La droite du Très-Haut: Étude structurelle du Psaume 77,” *SJOT* 6 (1992) 92-122; *Quatre psaumes et un cinquième. Étude structurelle des psaumes 7 à 10 et 35* (Paris: Letouzey & Ané, 1992); “Hymne à l’incomparable: Étude structurelle du Psaume 113,” *SEL* 9 (1992) 35-52; “‘Pourquoi dors-tu, Seigneur?’ Étude structurelle du Psaume 44,” *JANES* 21 (1992) 13-33; “‘Qu’ils sachent que ton nom est YHWH!’ Étude structurelle du Psaume 83,” *ScEs* 45 (1993) 41-59; *Voyez de vos yeux – Étude structurelle de vingt psaumes, dont le psaume 119* (VTSup 48; Leiden: Brill, 1993); “‘Écoute mon peuple!’ Étude structurelle du Psaume 81,” *SJOT* 7 (1993) 285-302; “‘Qu’il nous bénisse, Dieu!’ Étude structurelle du Psaume 67,” *BN* 69 (1993) 5-8; “‘Splendeur et majesté devant lui: Étude structurelle du Psaume 96,” *OTE* 6 (1993) 150-162; “‘Qu’elles sont aimables, tes demeures!’ Étude structurelle du Psaume 84,” *BZ NF* 38 (1994) 29-43; “‘Ma bouche publiera ta justice.’ Étude structurelle du Psaume 71,” *EgT* 25 (1994) 5-35; “‘Afin que nous rendions grâce à ton nom.’ Étude structurelle du Psaume 106,” *SEL* 11 (1994) 75-96; “‘Louez YHWH, toutes les nations!’ Étude structurelle du Psaume 117,” *BN* 74 (1994) 5-9; “‘Je serai rassasié de ton image.’ Étude structurelle du Psaume 17,” *ZAW* 106 (1994) 446-458; “‘C’est un peuple humilié que tu sauves’”. Étude structurelle du Psaume 18, *ScEs* 46 (1994) 273-291; 47 (1995) 81-101; corrigenda: 219; “‘Ne crains pas, même si s’enrichit un homme!’ Étude structurelle du Psaume 49,” *FoOr* 30 (1994) 5-24; *Merveilles à nos yeux. Étude structurelle de vingt psaumes dont celui de I Ch 16, 8-36* (BZAW 235; Berlin: De Gruyter, 1995); “‘Conduis-moi dans ta justice!’ Étude structurelle du psaume 5,” *JANES* 23 (1995) 1-28; “‘Et moi sans cesse avec toi.’ Étude structurelle du psaume 73,” *SJOT* 9 (1995) 241-276; “‘Et d’un trône de gloire il les fait hériter: Étude structurelle du cantique d’Anne,” *OTE* 8 (1995) 223-240; “‘C’est pourquoi se réjouit mon coeur. Étude structurelle du psaume 16,” *BZ NF* 40 (1996) 73-83; “‘Dieu sauvera Sion.’ Étude structurelle du Psaume LXIX,” *VT* 46 (1996) 1-29; “‘L’Étude structurelle des Psaumes – Réponses et compléments I (Pss 51, 57, 63, 64, 65, 86, 90, 91, 95),” *ScEs* 48 (1996) 45-60; “‘Avec sagesse tu les fis.’ Étude structurelle du psaume 104 – Réponses et compléments,” *EgT* 27 (1996) 5-19; “‘‘Toutes les nations le diront bienheureux.’ Étude structurelle du psaume 72,” *SEL* 13 (1996) 41-58; “‘Quand Dieu se lève pour le jugement: Étude structurelle du psaume 76,” *BN* 84 (1996) 5-10; “‘Comment sont tombés les héros? Étude structurelle de 2 S 1, 19-27,” *JANES* 24 (1996) 1-8; “‘O Dieu, connais mon coeur!’ Étude structurelle du psaume CXXXIX,” *VT* 47 (1997) 1-22; “‘L’Étude structurelle des Psaumes. Réponses et compléments II (Pss. 61, 77, 82, 100, 138, 147),” *ScEs* 49 (1997) 39-61; “‘Au milieu de ma maison. Étude structurelle du psaume 101,” *SJOT* 11 (1997) 124-137; “‘L’Étude structurelle des Psaumes. Réponses et compléments III (Méthodologie et Pss. 13, 26 et 27),” *ScEs* 49 (1997) 149-174; “‘C’est Dieu qui juge: Étude structurelle du psaume 75,” *ZAW* 109 (1997) 385-394; “‘Souviens-toi, YHWH! Étude structurelle du psaume 137. Réponses et compléments,” *BZ NF* 41 (1997) 250-252; “‘Rendez grâce au Seigneur! Étude structurelle du Ps 136,” *BN* 86 (1997) 7-13; “‘Grandes sont les oeuvres de YHWH: Étude structurelle du Psaume 111,” *JNES* 56 (1997) 183-196; “‘Souviens-

toi de ton assemblée! Étude structurelle du Psaume 74,” *FoOr* 33 (1997) 21-31; “‘Je marcherai à la face de YHWH’: Étude structurelle du psaume 116 (suite),” *OTE* 10 (1997) 161-177; “En mémoire éternelle sera le juste: Étude structurelle du psaume 112,” *VT* 48 (1998) 2-14; “Qu’ils disent la gloire de ton règne! Étude structurelle du psaume 145,” *ScEs* 50 (1998) 57-78; “Qu’ils louent le nom de YHWH! Étude structurelle du psaume 148,” *EgT* 29 (1998) 221-234; “Tu m’as répondu: Étude structurelle du psaume 22,” *SJOT* 12 (1998) 103-130; “Qui se lèvera pour moi? Étude structurelle du psaume 94,” *RivB* 46 (1998) 129-156; “Sur ton peuple ta bénédiction! Étude structurelle du psaume 3,” *ScEs* 50 (1998) 315-334; *Là montent les tribus. Étude structurelle de la collection des Psaumes des Montées, d’Ex 15, 1-18, et des rapports entre eux* (BZAW 289; Berlin: De Gruyter, 1999); “Comme un olivier verdoyant. Étude structurelle du psaume 52,” *SEL* 16 (1999) 63-71; “De l’oeuvre de ses mains au murmure de mon coeur: Étude structurelle du psaume 19,” *ZAW* 112 (2000) 24-42; “YHWH, qui séjournera en ta tente? Étude structurelle du psaume 15,” *VT* 50 (2000) 143-151; “Qu’il te réponde, YHWH, au jour de détresse ! Étude structurelle du psaume 20,” *BN* 101 (2000) 5-9; “‘Een die daar is geboren.’ Structuuranalyse van Psalm 87,” *ACEBT* 18 (2000) 61-70; “De cris joyeux de libération tu m’entoures. Étude structurelle du psaume 32,” *RivB* 48 (2000) 257-280; “Dieu juste! Étude structurelle du Psaume 7,” *JANES* 27 (2000) 1-14; “Comme un arbre... Étude structurelle du Psaume 1,” *BZ NF* 45 (2001) 256-264; “Ta justice dans la terre de l’oubli: Étude structurelle du Psaume 88,” *FoOr* 37 (2001) 5-18; “Étude structurelle du Psaume 2,” *EstBib* 49 (2001) 307-323; “J’ai proclamé la justice – Étude structurelle du Ps 40 (et du Ps 70),” *RivBib* 49 (2001) 385-416; “Par le tambour et la danse. Étude structurelle du Psaume 150,” *ETR* 77 (2002) 257-261, 308; “En ce jour-là Debora et Baraq chantèrent: Étude structurelle de Jg 5, 2-21,” *SJOT* 16 (2002) 113-150; “Qu’est-ce que l’homme, que tu t’en souviennes? Étude structurelle du psaume 8,” *ScEs* 54 (2002) 25-35; “Voix de YHWH dans la splendeur ! Étude structurelle du Psaume 29,” *BN* 112 (2002) 5-11; “Et tu m’as fait remonter de la fosse – Étude structurelle de Jon 2, 3-10,” *FoOr* 38 (2002) 5-18; “‘Mon Seigneur, c’est toi.’ Étude structurelle du Psaume 16,” *OTE* 15 (2002) 310-319; “Dans la colonne de nuée il leur parlait – Étude structurelle du Psaume 99,” *BN* 114/115 (2002) 5-10; “Mais YHWH m’accueillera – Étude structurelle du Psaume 27,” *EstBib* 60 (2002) 479-492; “Quand il fera revenir... son peuple – Étude structurelle des psaumes 14 et 53,” *BeO* 45 (2003) 1-14; “Que se rassure votre coeur! Étude structurelle du Psaume 31,” *SEL* 19 (2002) 59-76; “Béni soit YHWH car il a entendu – Étude structurelle du Psaume 28,” *Tfm* 34 (2003) 209-222; *Que seulement de tes yeux tu regardes... Étude structurelle de treize psaumes* (BZAW 330; Berlin: de Gruyter, 2003); “Pour toujours je te rendrai grâce – Étude structurelle du psaume 30», *ScEs* 55 (2003) 185-196; “Voyez les oeuvres de Dieu! Étude structurelle du Psaume 66,” *VT* 53 (2003) 431-444; “De mes détresses fais-moi sortir! Étude structurelle du Psaume 25,” *RivBib* 51 (2003) 257-279; *Corrigenda* in *RivBib* 52 (2004) 151; “Dieu ma justice – Étude structurelle du Psaume 4,” *BN* 108 (2003) 5-12; “Certes il y a un Dieu jugeant sur la terre! Étude

structurelle du Psaume 58,” *JANES* 29 (2002) 1-15; “Sacrifie à Dieu un sacrifice d’action de grâce – Nouvelle Étude structurelle du psaume 50,” *OTE* 16 (2003) 175-194; “Seigneur, devant toi tout mon désir – Étude structurelle du psaume 38,” *BeO* 46 (2004) 47-63; “YHWH entendant – Étude structurelle du psaume 34,” *ZAW* 116 (2005) 348-363; “Que te rendent grâce les peuples, eux tous! Nouvelle Étude structurelle du psaume 67,” *ETR* 79 (2004) 575-582, 603; “YHWH aimant les justes: Étude structurelle du psaume 146,” *ScEs* 57 (2005) 49-57; “En ceci j’ai su que tu m’as aimé: Étude structurelle du psaume 41,” *Tfm* 35 (2004) 267-278; “Il est Seigneur sur les nations: Étude structurelle du psaume 110,” *BN NF* 123 (2004) 65-73; “Tu me feras vivre: Étude structurelle du psaume 138,” *OTE* 18 (2005) 472-481; *Mais tu élargiras mon coeur. Nouvelle étude structurelle du psaume 119* (BZAW 359; Berlin: de Gruyter, 2006); “Toi le Dieu faisant merveille: Étude structurelle du Psaume 77,” *BeO*,47 (2005) 37-43; “Ma coupe est comble: Étude structurelle du psaume 23,” *BN* 126 (2005) 37-43; “Vers la montagne de son lieu saint: Étude structurelle du psaume 42-43,” *SEL* 22 (2005) 19-33; “Ton nom pour toujours: Nouvelle étude structurelle du psaume 135,” *ScEs* 57 (2005) 229-241; “Étude structurelle du Psaume 51,” *RivBib* 54 (2006) 5-28; “À l’ombre de tes ailes je crie de joie. Nouvelle étude structurelle du psaume 63,” *BZ NF* 50 (2006) 90-98; “Un père envers des fil: Nouvelle étude structurelle du psaume 103,” *Tfm* 37 (2006) 25-43; “Qui est sage? Qu’il regarde cela! Nouvelle étude structurelle du psaume 107,” *BN NF* 129 (2006) 25-52; *Qu’elle soit vue chez tes serviteurs ton oeuvre! Nouvelle étude structurelle de dix-sept psaumes* (Profac 90; Lyon: Profac, 2006).

Joachim Begrich

Begrich taught alongside Albrecht Alt and Gerhard von Rad in Leipzig in the 1930s, and wrote a piece against anti-Semitism in that period. He was sent to the Italian front and died there just before the fighting came to an end (in 1945). He was 44 years old. His monograph on Isa 38:10-20, his review of previous studies on metrics, and his essay on rhythm remain helpful to this day.

Der Psalm des Hiskia: Ein Beitrag zum Verständnis von Jesaja 38:10-20 (FRLANT NF 25; Göttingen: Vandenhoeck & Ruprecht, 1926); “Zur hebräische Metrik,” *TRu NF* 4 (1932) 67-89; “Der Satzstil im Fünfer,” *ZS* 9 (1933-34) 169-209; repr. idem, *Gesammelte Studien zum Alten Testament* (ed. Walther Zimmerli; TB 21; Munich: Chr. Kaiser, 1964) 132-67.

Adele Berlin

Berlin’s work on poetics is characterized by methodological rigor and her exegesis by literary and theological sensitivity. Her commentary on Zephaniah pays scant attention to the poetics of the text, her commentary on Lamentations, relatively more. In her monograph on parallelism and in several essays, she pioneers approaches that deserve wider application.

“Isaiah 40:4 – Etymological and Poetic Considerations,” *HAR* 3 (1979) 1-6; “Grammatical Aspects of Biblical Parallelism,” *HUCA* 50 (1979) 17-43; “Motif and Creativity in Biblical Poetry,” *Proof* 3 (1983) 231-41; *The Dynamics of Biblical Parallelism* (Bloomington: Indiana Univ. Press, 1985); “The Rhetoric of Psalm 145,” in *Biblical and Related Studies Presented to Samuel S. Iwry* (ed. Ann Kort and Scott Morschauer; Winona Lake: Eisenbrauns, 1985) 17-22; *Biblical Poetry through Medieval Jewish Eyes* (Indiana Studies in Biblical Literature; Bloomington: Indiana Univ. Press, 1991); “On the Interpretation of Psalm 133,” in *Directions in Biblical Hebrew Poetry* (ed. Elaine R. Follis; JSOTSup 40; Sheffield: Sheffield Academic Press, 1987); “Lexical Cohesion and Biblical Interpretation,” *HS* 30 (1989) 29-40; “Parallelism” in *ABD* 5 (1992) 155-62; *Zephaniah: A New Translation with Introduction and Commentary* (AB 25A; New York: Doubleday, 1994); “Introduction to Hebrew Poetry,” in *NIB* 4 (1996) 300-315; “On Reading Biblical Poetry: The Role of Metaphor,” in *Congress Volume: Cambridge 1995* (ed. John A. Emerton; VTSup 66; Leiden: Brill, 1997) 25-36; *Lamentations: A Commentary* (OTL; Louisville: Westminster / John Knox Press, 2002); “Reading Biblical Poetry,” in *The Jewish Study Bible* (ed. Adele Berlin and Mark Zvi Brettler; Oxford: Oxford Univ. Press, 2004) 2097-2104; “Psalms and the Literature of the Exile: Psalms 137, 44, 69, and 78,” in *The Book of Psalms: Composition and Reception* (ed. Peter W. Flint and Patrick D. Miller, Jr.; VTSup 99; FIOTL 4; Leiden: Brill, 2005) 65-86; “Poetry and Theology in Lamentations 3:43-44 and 5:7,” in *'An Experienced Scribe who Neglects Nothing': Ancient Near Eastern Studies in Honor of Jacob Klein* (ed. Yitschak Sefati et al.; Bethesda: CDL Press, 2005) 670-77.

Adele Berlin and Marc Zvi Brettler, “Psalms: Introduction and Annotations,” in *The Jewish Study Bible* (ed. Adele Berlin and Mark Zvi Brettler; Oxford: Oxford Univ. Press, 2004) 1280-446.

Sebastian Brock

Brock’s comparative study of “paragraph” divisions (poetry and prose) in Syriac, Greek, and Hebrew manuscripts of Isaiah points to the existence of a tradition of macrounit delimitation whose origins date back before the current era. The pioneering researcher in the field, Josef M. Oesch, noted an 80% agreement between 1QIsa^a and MT in this respect (*Petucha und Setuma: Untersuchungen su einer überlieferten Gliederung im hebräischen Text des Alten Testaments* (OBO 27; Fribourg: Universitätsverlag; Göttingen: Vandenhoeck und Ruprecht, 1979). For more studies on the topic of unit delimitation markers in ancient manuscripts, see the listings under Korpel, Revell, and Tov.

“Text Divisions in the Syriac Translations of Isaiah,” in *Biblical Hebrews, Biblical Texts: Essays in Memory of Michael P. Weitzman* (ed. Ada Rapoport-

Albert and Gillian Greenberg; JSOTSup 333, *The Hebrew Bible and its Versions 2*; Sheffield: Sheffield Academic Press, 2001) 200-221.

David J. A. Clines

Clines argues that the meaning of a “parallelistic couplet” in biblical poetry does not reside in A nor in B, but in the whole couplet of A and B in which A is affected by its juxtaposition with B, and B by its juxtaposition with A: “In the case of Isa. 40.3, for instance, the couplet does not mean B, even if B is more precise than A. It means (i) prepare Yahweh’s way in the sense of making straight a highway, and it means (ii) make straight the highway as an act of preparing a way for Yahweh, and it means both of these things concurrently.” Like two eyes, A and B provide a right and left perspective. When used in tandem, they produce a stereometric or three dimensional image.

“The Parallelism of Greater Precision: Notes from Isaiah 40 for a Theory of Hebrew Poetry,” in *New Directions in Hebrew Poetry* (ed. Elaine R. Follis; JSOTSup 40; Sheffield: JSOT Press, 1987) 77-100; repr. in David J. A. Clines, *On the Way to the Postmodern: Old Testament Essays 1967-1988. Volume 1* (JSOTSup 292; Sheffield: Sheffield Academic Press, 1998) 314-36; available online at www.shef.ac.uk/bibs/DJACcurren/articles.html.

Walter Theophilus Woldemar Cloete

Cloete’s studies of versification are remarkable for the author’s ability to integrate insights from older and newer scholarship.

“Verse and Prose: Does the Distinction Apply to the Old Testament?” *JNSL* 14 (1988) 9–15; *Versification and Syntax in Jeremiah 2-25: Syntactical Constraints in Hebrew Colometry* (SBLDS 117; Atlanta: Scholars Press, 1989); “The Colometry of Hebrew Verse,” *JNSL* 15 (1989) 15-29; “The Concept of Metre in Old Testament Studies,” *JSem* 1 (1989) 39-53; “A Guide to the Techniques of Hebrew Verse,” *JNSL* 16 (1990) 223-228; “Some Recent Research on Old Testament Verse: Progress, Problems and Possibilities,” *JNSL* 17 (1991) 189–204; “Distinguishing Prose and Verse in 2 Ki. 19:14-19,” in *Verse in Ancient Near Eastern Prose* (ed. Johannes C de Moor and Wilfred G. E. Watson; AOAT 42; Kevelaer: Butzon & Bercker; Neukirchen-Vluyn: Neukirchener Verlag, 1993) 31-40.

Terence Collins

Collins’ classification of line-forms based on grammatical criteria opens up a new field of study. The original research program deserves refinement and completion.

Line-forms in Hebrew Poetry: A Grammatical Approach to the Stylistic Study of the Hebrew Prophets (Studia Pohl, Series Maior 7; Rome: Biblical Institute Press, 1978); "Line-forms In Hebrew Poetry," *JSS* 23 (1978) 228-44.

Frank Moore Cross, Jr.

Cross tackles questions of diachronic development with acumen. He brings an epigrapher's attention to details of language, text, and typology to the study of examples of ancient Hebrew poetry and cognate poetries in other NWS languages.

"The Divine Warrior in Israel's Early Cult," in *Biblical Motifs: Origins and Transformations* (ed. Alexander Altmann; Studies and Texts (Philip W. Lown Institute of Advanced Judaic Studies) 3; Cambridge: Harvard Univ. Press, 1966) 11-30; "The Song of the Sea and Canaanite Myth," *JTC* 5 (1968) 1-25; "The Cave Inscriptions from Ḥirbat Bayt Layy [Khirbet Beit Lei]," in *Near Eastern Archaeology in the Twentieth Century: Essays in Honor of Nelson Glueck* (ed. James A. Sanders; Garden City: Doubleday, 1970) 299-306; repr. idem, *Leaves from an Epigrapher's Notebook: Collected Papers in Hebrew and West Semitic Palaeography and Epigraphy* [ed. John Huehnergard and Jo Ann Hackett; HSS 51; Winona Lake: Eisenbrauns, 2003] 166-170); "Notes on the Ammonite Inscription from Tell Sīrān," *BASOR* 212 (1973) 12-15; repr. idem, *Leaves from an Epigrapher's Notebook*, 100-102; *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel* (Cambridge: Harvard Univ. Press, 1973) 121-144 (Exod 15); 101, 157 (Deut 33:2-3, 26-29); 100 (Judg 5:4-5); 122 (Judg 5:8); 122-123 (1 Sam 1:19-28; 158-59 (2 Sam 22:8-16 = Ps 18:8-16); 234-37 (2 Sam 23:1-5); 102-103, 140 (Hab 3:3-6); 91-99 (Ps 24:7-14); 151-56 (Ps 29); 102 (Ps 68:18); 136 (Ps 77:17-20); 258-60 (Ps 89:20-37); 162 (Ps 97:1-6); 138-40 (Ps 114); 94-97, 232-34 (Ps 132); "Leaves from an Epigraphist's Notebook [esp. "A Second Incantation from Arslan Tash"]," *CBQ* 36 (1974) 486-94 ("A Second Incantation from Arslan Tash" repr. in idem, *Leaves from an Epigrapher's Notebook*, 270-72); "Studies in the Structure of Hebrew Verse: The Prosody of Lamentations 1:1-22," in *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman on the Occasion of His Sixtieth Birthday* (ed. Carol L. Myers and Michael P. O'Connor; Winona Lake: Eisenbrauns, 1982) 129-55; "Studies in the Structure of Hebrew Verse: The Prosody of the Song of Jonah," in *The Quest for the Kingdom of God: Essays in Honor of George E. Mendenhall* (ed. Herbert H. Huffmon, Frank A. Spina, and Alberto R. W. Green; Winona Lake: Eisenbrauns, 1983) 149-167; "The Prosody of Lamentations 1 and the Psalm of Jonah," *From Epic to Canon: History and Literature in Ancient Israel* (Baltimore: Johns Hopkins Univ. Press, 1998) 99-134 [revision of earlier articles]; "Toward a History of Hebrew Prosody," in *Fortunate The Eyes That See: Essays Presented to David Noel Freedman on the Occasion of His Seventieth Birthday* (ed. Astrid B. Beck et al.; Grand Rapids: Eerdmans, 1995) 298-309; repr. idem, *From Epic to Canon: History and Literature in Ancient Israel* [Baltimore: Johns Hopkins Univ. Press, 1998] 135-47; "Notes on

Psalm 93: A Fragment of a Liturgical Poem affirming Yahweh's Kingship," in *A God So Near: Essays on Old Testament Theology in honor of Patrick D. Miller* (ed. Brent A. Strawn and Nancy R. Bowen; Winona Lake: Eisenbrauns, 2003) 73-77.

Frank Moore Cross and Richard J. Saley, "Phoenician Incantations on a Plaque of the Seventh Century B. C. from Arslan Tash in Upper Syria," *BASOR* 197 (1970) 42-49; repr. idem, *Leaves from an Epigrapher's Notebook*, 265-69; idem and David Noel Freedman (*Studies in Ancient Yahwistic Poetry* [joint Ph.D. diss., Johns Hopkins University, 1950; SBLDS; Missoula: Scholars Press, 1975; 2d ed.; Biblical Resource Series; Grand Rapids: Eerdmans, 1997]; idem and David Noel Freedman, "Some Observations on Early Hebrew," *Bib* 53 (1972) 413-20; repr. in David Noel Freedman, *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman. Volume Two: Poetry and Orthography* (ed. John R. Huddleston; Grand Rapids: Eerdmans, 1997) 61-69.

Vincent DeCaen

The search for timing units in biblical poetry below the word level in the context of modern linguistic research is pioneered by DeCaen.

"Head-Dependent Asymmetry and Generative Metrics for Biblical Hebrew: Tetrameter, Pentameter, Hexameter, Heptameter," www.chass.utoronto.ca/~decaen/papers/BH_Generative_Metrics_draft6.doc; "On the Heptameter in Lamentations 3: A Generative Metrical Programme for Biblical Hebrew Meter," www.chass.utoronto.ca/~decaen/papers/2005_BIBLICAL_POETRY_paper_draft1.doc; "[Theme and Variation in Psalm 111: Generative Metrics and Biblical Hebrew Metre](http://www.chass.utoronto.ca/~decaen/papers/2005_BIBLICAL_POETRY_paper_draft1.doc)" (2006).

Frederick W. Dobbs-Allsopp

Dobbs-Allsopp's studies of enjambment break new ground. Claims to the contrary notwithstanding, enjambment occurs frequently in ancient Hebrew verse. One third of the lines in the corpus studied by him, O'Connor remarks (*Hebrew Verse Structure*, 409), exhibit enjambment. More than two thirds of the lines in Lamentations 1-5 are enjambed, according to Dobbs-Allsopp.

"The Enjambling Line in Lamentations: A Taxonomy (Part 1)," *ZAW* 113 (2001) 219-39; "The Effects of Enjambment in Lamentations (Part 2)," *ZAW* 113 (2001) 370-95.

Jan P. Fokkelman

Fokkelman's monograph series and *Reading Biblical Poetry* are packed with sharp observations. His counting of syllables is carried out with great care, but begs many questions. Other aspects of his work, including the decision to use a text model as a point of departure in poetic analysis, are more compelling. For helpful reviews, see Chris Franke, *RBL* 12 (2002),

www.bookreviews.org; Rolf A. Jacobson, *ThTo* (2004), www.findarticles.com; Gerald H. Wilson, *RBL* 15 (2005), Walter Brueggemann, *JHS* (2004-2005), <http://www.arts.ualberta.ca/JHS/reviews/review135.htm>.

Fokkelman emphasizes the “numerical perfection” of a vast number of examples of ancient Hebrew poetry. He does not discuss, from a point of view independent of his own theory, the degree to which particular totals on which his claims of perfection rely may be artifacts of analysis as much as, or more than, a statement of fact. The matter requires further investigation.

“Stylistic Analysis of Isaiah 40:1-11,” *OTS* 21 (1981) 68-90; *Narrative Art and Poetry in the Books of Samuel: A Full Interpretation based on Stylistic and Structural Analyses. I. King David (II Sam. 9-20 & I Kings 1-2). II. The Crossing Fates (I Sam. 13-31 & II Sam. 10). III. Throne and City (II Sam. 2-8 & 21-24). IV. Vow and Desire (I Sam. 1-12)* (4 vols.; SSN 17, 20, 23, 27; Assen: Van Gorcum, 1981-1993); “The Structure of Psalm 68,” in *In Quest of the Past: Studies in Israelite Religion, Literature and Prophetism* (ed. Adam S. van der Woude; *OTS* 26; Leiden: Brill, 1990) 72-83; “The Song of Deborah and Barak: Its Prosodic Levels and Structure,” in *Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in honor of Jacob Milgrom* (ed. David P. Wright, David Noel Freedman, and Avi Hurvitz; Winona Lake, Eisenbrauns, 1995) 595-628; “The Cyrus Oracle (Isaiah 44,24-45,7) from the Perspectives of Syntax, Versification and Structure,” in *Studies in the Book of Isaiah. Festschrift Willem A. M. Beuken* (ed. Jacques van Ruiten and Marc Vervenne; Leuven: Leuven Univ. Press, 1997) 303-323; *Major Poems of the Hebrew Bible: At the Interface of Hermeneutics and Structural Analysis. I. Ex. 15, Deut. 32, and Job 3. Major Poems of the Hebrew Bible: At the Interface of Prosody and Structural Analysis. II. 85 Psalms and Job 4-14. III. The Remaining 65 Psalms. IV. Job 15-42* (4 vols.; SSN 37, 41, 43, 47; Assen: Van Gorcum, 1998-2004); *Dichtkunst in de bijbel: Een handleiding bij literair lezen* (Zoetermeer: Meinema, 2000); *ET Reading Biblical Poetry: An Introductory Guide* (tr. Ineke Smit; Louisville: Westminster John Knox, 2001); *The Psalms in Form: The Hebrew Psalter in its Poetic Shape* (Tools for Biblical Studies 4; Leiden: Deo, 2002); “The Structural and Numerical Perfection of Job 31,” in *Hamlet on a Hill. Semitic and Greek Studies Presented to Professor T. Muraoka on the Occasion of his Sixty-Fifth Birthday* (ed. Martin F. J. Baasten and Willem Th. van Peursen; *OLA* 118; Leuven: Peeters, 2003) 215-232, online at www.janfokkelman.nl/Job_31.pdf; “Psalm 103: Design, Boundaries, and Mergers,” in *Psalms and Prayers* (ed. Bob Becking; *OTS*; Leiden: Brill) forthcoming.

Jan Fokkelman and Wim Werens, ed., *De Bijbel Literair: Opbouw en gedachtegang van de bijbelse geschriften en hun onderlinge relaties* ([by Fokkelman: “General Introduction, Introduction to Biblical Poetry, Psalms, and Song of Songs]; 2d ed.; Zoetermeer: Meinema, 2005).

David Noel Freedman

Freedman's close readings, attention to symmetries, and respect for the received text are exemplary. He favors the counting of syllables for the purpose of measuring the repeated proportions which characterize ancient Hebrew poetry. A number of his students follow his methodological lead: Andrew H. Bartelt, Chris A. Franke, David M. Howard, Jr., and Paul R. Raabe. For a list of their chief contributions, see "Meter: A History of Research."

"Archaic Forms in Early Hebrew Poetry," *ZAW* 72 (1960) 101-7; "The Structure of Job 3," *Bib* 49 (1968) 503-08; "The Structure of Psalm 137," in *Near Eastern Studies in Honor of William Foxwell Albright* (ed. Hans Goedicke; Baltimore: Johns Hopkins Univ. Press, 1971) 131-41; "Notes and Observations : The Elihu Speeches in the Book of Job," *HTR* 61 (1968) 51-59; "Critical Notes: II Samuel 23:4," *JBL* 90 (1971) 329-30; "The Broken Construct Chain," *Bib* 53 (1972) 543-46; "Prolegomenon" to George Buchanan Gray, *The Forms of Hebrew Poetry: Considered with Special Reference to the Criticism and Interpretation of the Old Testament* (Library of Biblical Studies; New York: Ktav, 1972) vii-lvi; "The Refrain in David's Lament over Saul and Jonathan," in *Ex Orbe Religionum: Studia Geo Widengren Oblata* (ed. Claas J. Bleeker et al.; SHR 21; Leiden: Brill, 1972) 115-26; "Acrostics and Metrics in Hebrew Poetry," *HTR* 65 (1972) 367-92; "Isa 42,13," *CBQ* 35 (1973) 225-26; "God Almighty in Psalm 78:59," *Bib* 54 (1973) 268; "Strophe and Meter in Exodus 15," in *A Light Unto My Path: Old Testament Studies in Honor of Jacob M. Myers* (ed. Howard N. Bream, Ralph D. Heim, and Carey A. Moore; Gettysburg Theological Studies 4; Pittsburgh: Temple University Press, 1974) 163-203; "Early Israelite History in the Light of Early Israelite Poetry," in *Unity and Diversity: Essays in the History, Literature, and Religion of the Ancient Near East* (ed. Hans Goedicke and J. J. M. Roberts; Baltimore: Johns Hopkins Univ. Press, 1975) 3-35; "Psalm 113 and the Song of Hannah," *ErIs* 14 (1975) 56-70; "The Aaronic Benediction (Numbers 6: 24-26)," in *No Famine in the Land: Studies in Honor of John L. McKenzie* (ed. James W. Flanagan and Anita Weisbrod Robinson; Missoula: Scholars Press, 1975) 35-48; "Divine Names and Titles in Early Hebrew Poetry," in *Magnalia Dei: The Mighty Acts of God: Essays on the Bible and Archaeology in Memory of G. Ernest Wright* (ed. Frank Moore Cross, Werner Lemke, and Patrick D. Miller, Jr.; Garden City: Doubleday, 1976) 55-107; "The Twenty-Third Psalm," in *Michigan Oriental Studies in Honor of George G. Cameron* (ed. Louis L. Orlin et al.; Ann Arbor: Department of Near Eastern Studies, Univ. of Michigan, 1976) 139-66; "Pottery, Poetry, and Prophecy: An Essay on Biblical Poetry," *JBL* 96 (1977) 5-26; "Early Israelite History and Historical Reconstructions," in *Symposia Celebrating the Seventy-Fifth Anniversary of the Founding of the American Schools of Oriental Research (1900-1975)* (ed. Frank Moore Cross; Cambridge: ASOR, 1979) 85-96; the preceding eighteen

articles are repr. in *Pottery, Poetry, and Prophecy. Collected Essays on Hebrew Poetry* (Winona Lake: Eisenbrauns, 1980); “The Poetic Structure of the Framework of Deuteronomy 33,” in *The Bible World: Essays in Honor of Cyrus H. Gordon* (ed. Gary Rendsburg et al.; New York: Ktav, 1980) 25-46; “Prose Practices in the Poetry of the Primary History,” in *Biblical and Related Studies presented to Samuel Iwry* (ed. Ann Kort and Scott Morschauer; Winona Lake: Eisenbrauns, 1985) 49-62; “Acrostic Poems in the Hebrew Bible: Alphabetic and Otherwise,” *CBQ* 48 (1986) 408-31; “Deliberate Deviation from an Established Pattern of Repetition in Hebrew Poetry as a Rhetorical Device,” in *Ninth Congress of Jewish Studies* (Jerusalem: Hebrew Univ. Press, 1986) 45-52; “Another Look at Biblical Hebrew Poetry,” in *Directions in Biblical Hebrew Poetry* (ed. Elaine R. Follis; JSOTSup 40; Sheffield: Sheffield Academic Press, 1987) 11-28; “The Structure of Isaiah 40:1-11,” in *Perspectives on Language and Text: Essays in Honor of Francis I. Andersen on His Sixtieth Birthday* (ed. Edgar W. Conrad and Edward G. Newing; Winona Lake: Eisenbrauns, 1987) 167-93; “On the Death of Abiner,” in *Love and Death in the Ancient Near East: Essays in Honor of Marvin H. Pope* (ed. John H. Marks and Robert M. Good; Guildford: Four Quarters, 1987) 125-27; “Patterns in Psalms 24 and 34,” in *Priests, Prophets, and Scribes: A Festschrift in Honor of Joseph Blenkinsopp* (ed. Eugene Ulrich et al.; Sheffield: Sheffield Academic Press, 1992) 125-138; the preceding eight articles repr. in *Divine Commitment and Human Obligation: Selected Writings of David Noel Freedman. Volume Two: Poetry and Orthography* (ed. John R. Huddleston; Grand Rapids: Eerdmans, 1997); “The Structure of Psalm 119: Part I,” in *Pomegranates and Golden Bells: Studies in Biblical, Jewish, and Near Eastern Ritual, Law, and Literature in Honor of Jacob Milgrom* (ed. David P. Wright, David Noel Freedman, and Avi Hurvitz; Winona Lake: Eisenbrauns, 1995) 725-56; repr. in *Psalm 119: The Exaltation of Torah* (BJSUCSD 6; Winona Lake: Eisenbrauns, 1999) 25-55; “The Structure of Psalm 119: Part II,” in *Biblical and Other Studies in Honor of Reuben Ahroni in Occasion of His Sixtieth Birthday* (ed. Theodore J. Lewis) *HAR* 14 (1994) 55-87; repr. in *Psalm 119: The Exaltation of Torah* (BJSUCSD 6; Winona Lake: Eisenbrauns, 1999) 57-81.

Frank Moore Cross and David Noel Freedman (*Studies in Ancient Yahwistic Poetry* [joint Ph.D. diss., Johns Hopkins University, 1950; SBLDS; Missoula: Scholars Press, 1975; 2d ed.; Biblical Resource Series; Grand Rapids: Eerdmans, 1997]; Frank Moore Cross and David Noel Freedman, “Some Observations on Early Hebrew,” *Bib* 53 (1972) 413-20; repr. *Divine Commitment and Human Obligation. Volume Two*, 61-69; David Noel Freedman and Jeffrey C. Geoghegan, “Alphabetic Acrostic Psalms,” in David Noel Freedman, *Psalm 119: The Exaltation of Torah* (BJSUCSD 6, Winona Lake: Eisenbrauns, 1999) 1-23; David Noel Freedman and Andrew Welch, “Conclusion: The Theology of Psalm 119,” in *ibid.*, 87-94; David Noel Freedman and Jeffrey C. Geoghegan, “Quantitative Measurement in Biblical Hebrew Poetry,” in *Ki Baruch Hu: Ancient Near Eastern, Biblical, and Judaic Studies in Honor of Baruch A. Levine* (ed. Robert Chazan,

William W. Hallo, and Lawrence H. Schiffman; Winona Lake: Eisenbrauns, 1999) 229-49; David Noel Freedman and David Miano, "Non-Acrostic Alphabetic Psalms," in *The Book of Psalms: Composition and Reception* (ed. Peter W. Flint and Patrick D. Miller, Jr.; VTSup 99; FIOTL 4; Leiden: Brill, 2005) 87-96.

W. Randall Garr

Garr's essay on qinah meter advances the discussion.

"The Qinah: A Study of Poetic Meter, Syntax, and Style," *ZAW* 95 (1983) 54-75.

Stephen A. Geller

Geller's methodological reflections, analysis of syntax, and close readings of poetic texts always repay consideration.

Parallelism in Early Biblical Poetry (HSM 20; Missoula: Scholars Press, 1979); "The Dynamics of Parallel Verse: A Poetic Analysis of Deut 32:6-12," *HTR* 75 (1982) 35-56; "Theory and Method in the Study of Biblical Poetry," *JQR* 73 (1982) 65-77; "Were the Prophets Poets? [Isaiah 40:6-8]" *Proof* 3 (1983) 211-21 (repr. in *The Place is too Small for Us: The Israelite Prophets in Recent Scholarship* [ed. Robert P. Gordon; Sources for Biblical and Theological Study 5; Winona Lake: Eisenbrauns, 1995] 154-65); "Through Windows and Mirrors into the Bible: History, Literature and Language in the Study of Text," in *A Sense of Text: The Art of Language in the Study of Biblical Literature. Papers from a Symposium at The Dropsie College for Hebrew and Cognate Learning, May 11, 1982* (ed. Leon Nemoy et al.; Jewish Quarterly Review 1982 Supplement; Winona Lake: Eisenbrauns 1983) 3-40; "A Poetic Analysis of Isaiah 40:1-2," *HTR* 77 (1984) 413-20; "Where is Wisdom? A Literary Study of Job 28 in Its Settings," in *Judaic Perspectives on Ancient Israel* (ed. Jacob Neusner et al.; Philadelphia: Fortress, 1987) 155-88; "The Language of Imagery in Psalm 114," in *Lingering over Words: Studies in Ancient Near Eastern Literature in Honor of William L. Moran* (ed. Tzi Abusch, John Huehnergard, and Piotr Steinkeller; HSS 37; Atlanta: Scholars Press, 1990) 179-94; *Sacred Enigmas: Literary Religion in the Hebrew Bible* (London: Routledge, 1996).

Yehoshua Gitay

Gitay's contribution to ancient Hebrew poetry studies is indirect. His attention to the problem of identifying rhetorical units in prophetic literature has led to the discovery of larger units than are usually thought to exist. This in turns leads to the discovery of poetic units that are more ample than assumed by many to obtain.

"A Study of Amos's Art of Speech: A Rhetorical Analysis of Amos 3:1-15," *CBQ* 42 (1980) 293-309; "Deutero-Isaiah: Oral or Written?" *JBL* 99 (1980) 185-97; *Prophecy and Persuasion: A Study of Isaiah 40-48* (Forum Theologiae Linguisticae 14; Bonn: Linguistica Biblica, 1981); "Reflections on the Study of Prophetic

Discourse: The Question of Isaiah I 2-20,” *VT* 33 (1983) 207-21; “Oratorical Rhetoric: The Question of Prophetic Language with special attention to Isaiah,” *ACEBT* 10 (1989) 72-83; *Isaiah and His Audience: The Structure and Meaning of Isaiah 1-12* (SSN 30; Assen: Van Gorcum, 1991); “Rhetorical Criticism and the Prophetic Discourse [Jer 14:2-15:9],” in *Persuasive Artistry: Studies in New Testament Rhetoric in honor of George A. Kennedy* (ed. Duane F. Watson; JSNTSup 50; Sheffield: Sheffield Academic Press, 1991) 13-24; “Rhetorical Criticism,” in *To Each Its Own Meaning: An Introduction to Biblical Criticisms and Their Application* (ed. Steven L. McKenzie and Stephen R. Haynes; Louisville: Westminster John Knox, 1993) 135-49; “The Realm of Prophetic Rhetoric,” in *Rhetoric, Scripture and Theology: Essays from the 1994 Pretoria Conference* (ed. Stanley E. Porter and Thomas H. Olbricht; JSNTSup 131; Sheffield: JSOT Press, 1996) 218-29; “Back to Historical Isaiah: Reflections on the Act of Reading,” in *Studies in the Book of Isaiah: Festschrift Willem A. M. Beuken* (ed. Jacques Van Ruiten and Marc Vervenne; BETL 132; Leuven: Leuven Univ. Press, 1997) 63-74; “The Projection of the Prophet: A Rhetorical Presentation of the Prophet Jeremiah (according to Jer 1:1-19),” in *Prophecy and Prophets: The Diversity of Contemporary Issues in Scholarship* (ed. Yehoshua Gitay; SemeiaSt; Atlanta: Scholars Press, 1997) 41-55; “Why Metaphors? A Study of the Texture of Isaiah,” in *Writing and Reading the Scroll of Isaiah: Studies of an Interpretive Tradition* (ed. Craig C. Boyles and Craig A. Evans; 2 vols.; VTSup 70; FIOTL 1; Leiden: Brill, 1997) 1:57-65; “Reflections on the Study of Prophetic Discourse,” in *Prophecy of the Hebrew Bible* (ed. David E. Orton; Leiden: Brill, 2000) 173-87; “Prophetic Criticism – ‘What are they Doing?’: The Case of Isaiah – A Methodological Assessment,” *JSOT* 96 (2001) 101-27; “The Art of (Hebrew) Biblical Argumentation,” *JSR* 15 (2002) 85-98; “Isaiah and Micah: Two Modes of Prophetic Presentation,” in *Relating to the Text: Interdisciplinary and Form-critical Insights on the Bible* (ed. Timothy J. Sandoval and Carleen Mandolfo; JSOTSup 384; London: T&T Clark, 2003) 131-40.

George Buchanan Gray

Gray’s *Forms of Hebrew Poetry* is a careful attempt at resolving a number of questions in the study of ancient Hebrew poetry debated in his day. His review of the work of others is magisterial.

The Forms of Hebrew Poetry: Considered with Special Reference to the Criticism and Interpretation of the Old Testament [revised and expanded versions of previously published articles] (London: Hodder & Stoughton, 1915; repr. with “Prolegomenon” by David Noel Freedman [Library of Biblical Studies; New York: Ktav, 1972]; repr. of 1915 ed., Eugene: Wipf & Stock, 2002); *Isaiah I-XXXIX* [only chs. 1-27 are covered] [ICC; Edinburgh: T & T Clark, 1912].

Samuel R. Driver and George B. Gray, *Job* [Gray is responsible for the discussion of rhythms in the introduction and pertinent notes] [ICC; Edinburgh: T & T Clark, 1921]).

Harm van Grol

Van Grol's analysis of verse structure marks an advance over earlier attempts and is a model of clarity. He excels at close reading.

"Paired Tricola in the Psalms, Isaiah and Jeremiah," *JSOT* 25 (1983) 55-73; *De versbouw in het klassieke hebreuws: Fundamentele verkenningen, Deel 1: Metriek* (diss., Catholic Theological Univ. of Amsterdam, Amsterdam, 1986); "Classical Hebrew Metrics and Zephaniah 2-3," in *The Structural Analysis of Biblical and Canaanite Poetry* (ed. Willem van der Meer and Johannes De Moor; JSOTSup 74; Sheffield: Sheffield Academic Press, 1988) 186-206; "Clause, Sentence and Versification: A Theoretical and Practical Exploration of the Role of Syntax in Versification, with Isaiah 5:1-7 as Example," in *Prophet on the Screen: Computerized Description and Literary Interpretation of Isaianic Texts* (ed. Eep Talstra and Archibald L. H. M. van Wieringen; Applicatio 9; Amsterdam: VU Univ. Press, 1992) 70-117; "Psalm 27:1-6: A Literary Stylistic Analysis," in *Give Ear to my Words: Psalms and other Poetry in and around the Bible: Essays in honour of Professor N. A. van Uchelen* (ed. Janet Dyk; Amsterdam: Societas Hebraica Amstelodamensis, 1996) 23-38; "An Analysis of the Verse Structure of Isaiah 24-27," in *Studies in Isaiah 24-27: The Isaiah Workshop* (ed. Hendrik Jan Bosman and Harm van Grol; OTS 43; Leiden: Brill, 2000) 51-80; "De Strofische Dynamiek van Psalm 26: Een Visie op Versbouw," in *Psalmen* (ed. Janet W. Dyk; ACEBT 18; Maastricht: Shaker, 2000) 19-31; "The Torah as a Work of YHWH: A Reading of Psalm 111," in *Unless Someone Guide Me - : Festschrift for Karel A. Deurloo* (ed. Janet W. Dyk et al.; ACEBT.S 2; Maastricht: Shaker) 229-36; "Psalm 146: Versbouw, Genre en Motieven" (unpublished ms.; Utrecht, 2001); "Psalm, Psalter and Prayer," in *Prayer from Tobit to Qumran. Inaugural Conference of the ISDCL at Salzburg, Austria, 5-9 July 2003* (ed. Renate Egger-Wenzel and Jeremy Corley; Berlin: Walter de Gruyter, 2004) 41-70.

Harm van Grol and Hendrik Jan Bosman, "Annotated Translation of Isaiah 24-27," in *Studies in Isaiah 24-27: The Isaiah Workshop* (ed. Hendrik Jan Bosman and Harm van Grol; OTS 43; Leiden: Brill, 2000) 3-12.

Benjamin Harshav [Hrushovski]

Harshav's scintillating scholarship takes in Hebrew poetry of all periods. Some of his essays of more general interest are listed in the next section.

"On Free Rhythms in Modern Poetry," in *Style in Language* (ed. Thomas A. Sebeok; Cambridge: Technology Press of MIT, 1960) 173-90; "Do Sounds Have Meaning? The Problem of Expressiveness of Sound Patterns in Poetry (Hebr.)," *Hasifrut* 1 (1968) 412-20; "The Major Systems of Hebrew Rhyme: From the Piyuyt

to the Present Day (500 A.D. – 1970): An Essay on Basic Concepts (Hebr., with Eng. Summary),” *Hasifrut* 2 (1969) 721-49. “The Meaning of Sound Patterns in Poetry: An Interaction Theory,” *Poetics Today* 2 (1980) 39-56; “Prosody, Hebrew,” *EncJud* 13 (1971) cols. 1195-1240; 1200-1202; “Note on the Systems of Hebrew Versification,” in *The Penguin Book of Hebrew Verse* (ed. T. Carmi; Harmondsworth: Penguin, 1981) 57-72; 58-60; “Prophecy” (unpubl. ms.; Berlin, 1983); republished or published for the first time, the last two essays are expected to appear in a volume authored by the present writer and entitled *Regularities in Ancient Hebrew Verse*.

Raymond de Hoop

De Hoop develops a theory according to which Masoretic accentuation and delimitation markers in the ancient versions instantiate a poetic reading of biblical verse. He researches the question from a number of angles. Paul Sanders and Thomas Renz have similar approaches. For another view, consonant with my own, see Revell. De Hoop identifies a style of literature he refers to as “narrative poetry.” But as he also notes, the question of how to distinguish poetry and prose in ancient Hebrew literature has not yet been settled.

“The Book of Jonah as Poetry: An Analysis of Jonah 1:1-16,” in *The Structural Analysis of Biblical and Canaanite Poetry* (ed. Willem van der Meer and Johannes C. de Moor; JSOTSup 74, Sheffield: Sheffield Academic Press, 1988); *Kamper School en Masoretische Accenten: Evaluatie en Perspectief* (unpubl. ms., Kampen, 1993); *Genesis 49 in its Literary and Historical Context* (OTS 39; Leiden: Brill, 1999); “The Testament of David: A Response to W. T. Koopmans,” *VT* 45 (1995) 270-79; “The Colometry of Hebrew Verse and the Masoretic Accents: Evaluation of a Recent Approach, Part I,” *JNSL* 26/1 (2000) 47-73; “The Colometry of Hebrew Verse and the Masoretic Accents: Evaluation of a Recent Approach, Part II,” *JNSL* 26/2 (2000) 65-100; “Lamentations: The Qinah-Metre Questioned,” in *Delimitation Criticism: A New Tool in Biblical Scholarship* (ed. Marjo C. A. Korpel and Josef M. Oesch; Pericope 1; Assen: Van Gorcum, 2000) 80-104; “Genesis 49 Revisited: The Poetic Structure of Jacob’s Testament and the Ancient Versions,” in *Unit Delimitation in Biblical Hebrew and Northwest Semitic Literature* (ed. Marjo C. A. Korpel and Josef M. Oesch; Pericope 4; Assen: Van Gorcum, 2003) 1-32; “‘Trichotomy’ in Masoretic Accentuation in Comparison with the Delimitation of Units in the Versions: With Special Attention to the Introduction to Direct Speech,” in idem, 33-47; “De prolog van het boek Job: proza of poëzie? Job 1:1-5 als test-case” (forthcoming).

Marjo C. A. Korpel

Korpel’s structural analyses of biblical texts are insightful and clear. In her commentary on Isa 40-55 (coauthor Johannes De Moor), she

demonstrates that delimitation markers in ancient manuscripts are a helpful but not a failsafe resource in the analysis of poetic structure. She is founder of the Pericope project and has set about putting the field of delimitation criticism on surer foundations (www.pericope.net). On the face of it, her work on the book of Ruth and Lev 26:3-45 undermines the validity of the dichotomization of ancient Hebrew literature into poetry and prose. In my view, her analyses are hampered by adherence to details of the “Kampen school” text model for biblical and Ugaritic poetry. The Kampen text model is so broadly gauged that the elevated prose of Ruth or Genesis must also be understood as poetry. The Kampen model might benefit from revision in the direction of the text models of Fokkelman, van Grol, Harshav, and the present writer.

“The Literary Genre of the Song of the Vineyard (Isa. 5:1-7),” in *The Structural Analysis of Biblical and Canaanite Poetry* (ed. Willem van der Meer and Johannes C. de Moor; JSOTSup 74, Sheffield: Sheffield Academic Press, 1988) 119-55; “The Epilogue to the Holiness Code,” in *Verses in Ancient Near Eastern Prose* (ed. Johannes C. de Moor and Wilfrid G. E. Watson; AOAT 42; Kevelaer: Butzon & Bercker; Neukirchen: Neukirchener Verlag, 1993) 123-150; “Structural Analysis as a Tool for Redaction Criticism: The Example of Isaiah 5 and 10.1-6,” *JSOT* 69 (1996) 53-71; “Introduction to the Series *Pericope*,” in *Delimitation Criticism: A New Tool in Biblical Scholarship* (ed. Marjo C. A. Korpel and Josef M. Oesch; Pericope 1; Assen: Van Gorcum, 2000) 1-50; “Unit Division in the Book of Ruth: With Examples from Ruth 3,” in *ibid.*, 130-148; *The Structure of the Book of Ruth* (Pericope 2; Assen: Van Gorcum, 2001); “The Priestly Blessing Revisited (Num. 6:22-27),” in *Unit Delimitation in Biblical Hebrew and Northwest Semitic Literature* (ed. Marjo C. A. Korpel and Josef M. Oesch; Pericope 4; Assen: Van Gorcum, 2003) 61-88.

Marjo C. A. Korpel and Johannes C. de Moor, “Fundamentals of Ugaritic and Hebrew Poetry,” *UF* 18 (1986) 173-212 (repr. in *The Structural Analysis of Biblical and Canaanite Poetry* [ed. Willem van der Meer and Johannes C. de Moor; JSOTSup 74; Sheffield: JSOT Press, 1988] 1-61); *idem*, *The Structure of Classical Hebrew Poetry: Isaiah 40-55* (OTS 41; Leiden: Brill, 1998).

James L. Kugel

Kugel takes aim at unrefined notions of parallelism and poetry in the study of ancient Hebrew literature. His polemics have not led to an abandonment of the categories of prose and poetry in the field – he himself went on to make use of the distinction.

The Idea of Biblical Poetry: Parallelism and Its History (New Haven: Yale Univ. Press, 1981; repr. Baltimore: Johns Hopkins Univ. Press, 1998); “Some Thoughts on Future Research into Biblical Style: Addenda to The Idea of Biblical

Poetry,” *JSOT* 28 (1984) 107-117; *The Great Poems of the Bible: A Reader's Companion with New Translations* (New York: Free Press, 1999).

Francis Landy

Landy's insights into biblical poems are piercing and erratic. The uniqueness of the perch from which he chooses to read the text makes him a challenging read.

“The Song of Songs and the Garden of Eden,” *JBL* 98 (1979) 513-528; “Beauty and the Enigma: An Inquiry into Some Interrelated Episodes of the Song of Songs,” *JSOT* (1980) 55-106; “Irony and Catharsis in Biblical Poetry: David's Lament over Saul and Jonathan,” *European Judaism* 15 (1981) 3-13; “Structure and Mythology in the Song of Songs,” *Prospice* 11 (1981) 97-117; “Two Versions of Paradise: The Metaphor of the Garden in the Song of Songs and the Garden of Eden,” *Harvest* 28 (1982) 112-129; “The Case of Kugel: Do We Find Ourselves When We Lose Ourselves in the Text?” *Comparative Criticism* 5 (1983) 305-316; “Eros and Hieros in the Song of Songs,” *Heythrop Journal* 24 (1983) 301-307; *Paradoxes of Paradise: Identity and Difference in the Song of Songs* (Sheffield: Almond Press, 1983); “Two Versions of Paradise,” in *A Feminist Companion to the Song of Songs* (ed. Athalya Brenner; The Feminist Companion to the Bible 1: Sheffield: Sheffield Academic Press, 1983/1993) 129-142; “Poetics and Parallelism: Some Comments on James Kugel's The Idea of Biblical Poetry,” *JSOT* (1984) 61-87; “Recent Developments in Biblical Poetics,” *Prooftexts* 7 (1987) 163-178; “The Song of Songs” and “Lamentations,” in *The Literary Guide to the Bible* (ed. Robert Alter and Frank Kermode; Cambridge: Harvard University Press, 1987) 305-319 and 329-334; “Vision and Poetic Speech in Amos,” *HAR* 11 (1987) 223-246; “Humour as a Tool for Biblical Exegesis,” in *On Humour and the Comic in the Hebrew Bible* (ed. Yehuda T. Radday; JSOTSup 92 = Bible and Literature Series 23; Sheffield: Almond Press, 1990) 99-115; “Jouissance and Poetics,” *USQR* 45 (1991) 51-64; “In Defense of Jakobson,” *JBL* 111 (1992) 105-113; “The Construction of the Subject and the Symbolic Order: A Reading of the Last Three Suffering Servant Songs,” in *Among the Prophets. Language, Image and Structure in the Prophetic Writings* (ed. Philip R. Davies and David J. A. Clines; JSOTSup 144; Sheffield: JSOT Press, 1993) 60-71; “Tracing the Voice of the Other: Isaiah 28 and the Covenant with Death,” in *The New Literary Criticism and the Hebrew Bible* (ed. J. Cheryl Exum and David J. A. Clines; JSOTSup 143; Sheffield: Sheffield Academic Press, 1993) 140-162; “On Metaphor, Play, and Nonsense,” *Semeia* 61 (1993) 219-237; “In the Wilderness of Speech: Problems of Metaphor in Hosea,” *BibInt* 3 (1995) 35-59; “Fantasy and the Displacement of Pleasure: Hosea 2, 4-17,” in *A Feminist Companion to The Latter Prophets* (ed. Athalya Brenner; The Feminist Companion to the Bible 8; Sheffield: Sheffield Academic Press, 1995) 146-160; *Hosea* (Readings; Sheffield: Sheffield Academic Press, 1995); “Strategies of Concentration and Diffusion in Isaiah 6,” *BibInt* 7 (1999) 58-86; “Seraphim and Poetic Process,” in *The Labour of Reading: Desire, Alienation, and Biblical*

Interpretation. Essays in Honour of Robert C. Culley at the Time of His Retirement (ed. Fiona C. Black, Roland Boer, and Erin Runions; SBL Semeia studies 36; Atlanta: SBL, 1999, 15-34; “The Covenant with Death,” in *Strange Fire. Reading the Bible after the Holocaust* (ed. Tod Linafelt; The Biblical Seminar 71; Sheffield: Sheffield Academic Press, 2000) 220-232; “Vision and Voice in Isaiah,” *JSOT* 88 (2000) 19-36; *Beauty and the Enigma and Other Essays on the Hebrew Bible* (JSOTSup 312; Sheffield: Sheffield Academic Press, 2001 [introduction to and collection of previous essays]); “Ghostwriting Isaiah,” in *First Person. Essays in Biblical Autobiography* (ed. Philip R. Davies; The Biblical Seminar 81; London: Sheffield Academic Press, 2002) 93-114; “Prophetic Intercourse,” in *Sense and Sensitivity. Essays on Reading the Bible in Memory of Robert Carroll* (ed. Alisdair G. Hunter and Philip R. Davies; JSOTSup 348; Sheffield: Sheffield Academic Press 2002) 261-279; “Torah and Anti-Torah: Isaiah 2:2-4 and 1:10-26,” *BibInt* 11 (2003) 317- 334; “From David to David: Psalm 24 and David Clines,” in *Reading from Right to Left. Essays on the Hebrew Bible in honour of David J. A. Clines* (ed. Cheryl J. Exum and Hugh G. M. Williamson, JSOTSup 373; Sheffield: Sheffield Academic Press, 2003) 275-289; “The Ghostly Prelude to Deutero-Isaiah,” *BibInt* 14 (2006) 332-363; “Writing, Depression, and the Parable of the Vineyard,” in *The Future of Biblical Interpretation* (ed. Alan Hauser; Grand Rapids: Eerdmans, forthcoming).

Joel M. LeMon

Following the lead of Pardee, LeMon examines the phenomenon of parallelism from a variety of angles in an example of Ugaritic poetry. He might repeat the exercise with profit on an example of ancient Hebrew poetry.

“The Power of Parallelism in KTU² 1.119: Another ‘Trial Cut,’” *UF* 37 (2005) forthcoming.

Julius Ley

Ley pioneered the analysis of ancient Hebrew verse in terms of strong stresses. The minimal counting unit in Ley’s work is what linguists today call the prosodic word. Ley conceived of the bipartite line as the fundamental building block of ancient Hebrew poetry, and identified the tripartite line (‘dreigliedrige Langverse’) as a rare variation thereof.

Die metrischen Formen der hebräischen Poesie (Leipzig: Teubner, 1866); “Über den Rhythmus in der hebräischen Poesie,” *NJahrbPP* 41 (1871) 65- ; 257- ; “Über den Rhythmus, Vers- und Strophenbau in der hebräischen Poesie,” *NJahrbPP* 42 (1872) 209- ; *Grundzüge des Rhythmus, des Vers- und Strophenbaues in der hebräischen Poesie: Nebst Analyse einer Auswahl von Psalmen und anderen strophischen Dichtungen der verschiedenen Vers- und Strophenarten mit vorangehendem Abriss der Metrik der hebräischen Poesie* (Halle: Buchhandlung

des Waisenhauses, 1875); “Emendationen zu den Psalmen mit Hilfe der Metrik,” *TSK* 50 (1877) 501- ; *Leitfaden der Metrik der hebräischen Poesie nebst dem ersten Buche der Psalmen nach rhythmischer Vers- und Strophenabteilung mit metrischer Analyse* (Halle: Buchhandlung des Waisenhauses, 1887); “Beiträge zur hebräischen Grammatik und Metrik,” *NJahrbPP* 61 (1891) 341- ; 408- ; “Origenes über hebräische Metrik,” *ZAW* (1892) 212- ; “Beiträge zum Rhythmus und zur Metrik der hebräischen Poesie,” *NJahrbPP* 63 (1893) 607- ; “Die metrische Beschaffenheit des Buches Hiob,” *TSK* 68 (1895) 635-92; “Die metrische Beschaffenheit des Buches Hiob,” *TSK* 70 (1897) 7-42; Die Bedeutung des Ebed Yahwe im 2 Teil des Jesaja,” *TSK* 72 (1899) 163- ; 187- ; last published essay: “Metrische Analyse von Jesaja Kapitel I,” *ZAW* 22 (1902) 229-237; *Das buch Hiob: nach seinem Inhalt, seiner Kunstgestaltung und religiösen Bedeutung: mit einem Vorwort von E. Kautzsch* (Halle: Buchhandlung Waisenhauses, 1903).

Robert Lowth

Lowth’s seminal works remain essential reading. A selection of literature on Lowth is also listed.

De sacra poesi Hebraeorum: praelectiones academicae Oxonii habitae, subjicitur Metricae Harianae brevis confutatio et oratio Crewiana (Oxford: Clarendon Press, 1753; 1763, 1775; repr. with introd. by David Reibel; Robert Lowth [1710-1787]: *The Major Works*; London: Routledge/Thoemmes Press, 1995); ed. Johannes David Michaelis, *De sacra poesi Hebraeorum . . . notas et epimetra adjecit Ioannes David Michaelis* (Göttingen: Pockwiz u. Barmeier, 1758-61; Göttingen: Ioan. Christ. Dieterich, 1770); *Lectures on the Sacred Poetry of the Hebrews: From the Latin of the late Robert Lowth, by G. Gregory; to which are added the principal notes of Professor Michaelis and notes by the translator and others* (London: J. Johnson, 1787; repr. with introd. by Vincent Freimarck and bibliogr. note by Bernhard Fabian, Hildesheim: Georg Olms, 1969; repr. with introd. by David Reibel; Robert Lowth [1710-1787]: *The Major Works*; London: Routledge / Thoemmes Press, 1995; repr. of the 4th Eng. ed. [London: T. Tegg, 1839]; Whitefish MT: Kessinger, 2004); *Isaiah: A New Translation with a Preliminary Dissertation and Notes* (London: J. Dodsley for J. Nichols, 1778; repr. with introd. by David Reibel; Robert Lowth [1710-1787]: *The Major Works*; London: Routledge / Thoemmes Press, 1995; 10th ed.; London: T. Tegg, 1833).

For the history of reception of *De sacra poesi Hebraeorum* and *Isaiah*, see the introductions in the reprint editions; Aelred Baker, “Parallelism: England’s Contribution to Biblical Studies,” *CBQ* 35 (1973) 429-40; Christoph Bultmann, *Die biblische Urgeschichte in der Aufklärung. Johann Gottfried Herders Interpretation der Genesis als Antwort auf die Religionskritik David Humes* (BHT 110; Tübingen: Mohr Siebeck, 1999) 75-85; Gary Stansell, “Lowth’s Isaiah Commentary and Romanticism,” in *Society of Biblical Literature 2000 Seminar Papers* (SBLSP Series 39; Atlanta: Society of Biblical Literature, 2000) 148-82; Patricia K. Tull, “What’s New in Lowth? Synchronic Reading in the Eighteenth and Twenty-First

Centuries,” in *Society of Biblical Literature 2000 Seminar Papers*, 183-217; Robert P. Gordon, “The Legacy of Lowth: Robert Lowth and the Book of Isaiah in Particular,” in *Biblical Hebrews, Biblical Texts: Essays in Memory of Michael P. Weitzman* (ed. Ada Rapoport-Albert and Gillian Greenberg; JSOTSup 333; The Hebrew Bible and its Versions 2; Sheffield: Sheffield Academic Press, 2001) 57-76; Rudolf Smend, “Der Entdecker des Parallelismus: Robert Lowth (1710-1787).” in *Prophetie und Psalmen. Festschrift für Klaus Seybold zum 65. Geburtstag* (ed. Beat Huwyler, Hans-Peter Mathys, and Beat Weber; AOAT 280; Münster: Ugarit-Verlag, 2001) 185-99; Gary Stansell, “The Poet’s Prophet: Bishop Robert Lowth’s Eighteenth-Century Commentary on Isaiah,” in “*As Those Who Are Taught*”: *The Interpretation of Isaiah from the LXX to the SBL* (ed. Claire Mathews McGinnis and Patricia K. Tull; SBL Symposium Series 27; Atlanta: SBL, 2006) 223-242.

Pieter van der Lugt

Van der Lugt’s analysis of strophic structures is based on semantic considerations, whereas one might expect strophe boundaries to be determined first and foremost by a conventional hierarchy of forms. His structural analyses are of heuristic value for a close reading of the text. His eye for long-distance parallelisms captures details of semantic organization that have been overlooked by others. For a review of van der Lugt 2006, see Josef M. Oesch, *RBL* 02/2007, www.bookreviews.org.

In his latest monograph, following the lead of Casper J. Labuschagne, van der Lugt sees all manner of numerical patterns instantiated by ancient Hebrew poetry. For a critical review of Labuschagne’s approach, see Richard A. Taylor, “[On] Numerical Secrets of the Bible: Rediscovering the Bible Codes,” *JETS* 44 (2001) 727-729, online at www.findarticles.com.

Strofische structuren in de bijbels-hebreeuwse poëzie. De geschiedenis van het onderzoek en een bijdrage tot de theorievorming omtrent de strofenbouw van de Psalmen (Kampen: Kok, 1980); *Rhetorical Criticism and the Poetry of the Book of Job* (OTS 32; Leiden: Brill, 1995); *Cantos and Strophes in Biblical Hebrew Poetry with Special Reference to the First Book of the Psalter* (OTS 53; Leiden: Brill, 2006).

Roland Meynet

Meynet has founded a school of biblical interpretation that seeks to uncover structure and figures of composition in delimitable textual units. Not all of the texts treated by Meynet are examples of verse, but many certainly are. For an overview, see www.unigre.it/rhetorica%20biblica/. The method of analysis involves the search for parallelisms across macro and micro units and their classification in terms of chiasmic ($a^1b^1:b^2a^2$), concentric ($a^1b^1c^1d^1e^1:x:e^2d^2c^2b^2a^2$), and simplex parallel ($a^1b^1c^1d^1e^1:a^2b^2c^2d^2e^2$) structures.

The tradition of analysis Meynet develops has roots, as he shows, in the work of Christian Schoettgen, Johann Albrecht Bengel, Robert Lowth, John Jebb, Thomas Boys, John Forbes, and Nils Wilhelm Lund. Before them, unbeknownst to Meynet, came John Smith, *The mystery of rhetorick unveil'd: Wherein above 130 of the tropes and figures are severally derived from the Greek into English; together with lively definitions, and a variety of Latin, English, scriptural examples, pertinent to each of them apart. Eminently delightful and profitable for young scholars, and other of all sorts, enabling them to discern and imitate the elegancy in any author they read* (London: George Eversden, 1683; repr. with the title *Mystery of Rhetoric Unveiled (1657)* (English linguistics 1500-1800: a collection of facsimile reprints 205; Menston: Scolar Press, 1969).

For an introduction to Meynet's method in English, see *Rhetorical Analysis. An Introduction to Biblical Rhetoric* (1998). The formatting of the volume does not follow standard editorial procedure. It is sometimes difficult to know when the author is speaking as opposed to quoting another. For a more adequate introduction, see *Traité de rhétorique biblique* (2007).

In Bernard Witek's *Bibliography of Rhetorical Analysis*, the figures of composition identified by Meynet are listed along with the contributions in which they are discussed. For this bibliography and a complete Meynet bibliography, go [here](#).

L'Analyse rhétorique. Une nouvelle méthode pour comprendre la Bible. Textes fondateurs et exposé systématique (Initiations; Paris: Cerf, 1989; rev. ed. *Un manuel*, 1992, www.unigre.it; It. trans. *L'analisi retorica* [BiBi(B) 8; Brescia: Queriniana, 1992]; rev. ed. *Un manuale*, 1994, www.unigre.it; ET *Rhetorical Analysis. An Introduction to Biblical Rhetoric* [rev. and augmented ed. of French original; JSOTSup 256; Sheffield: Sheffield Academic Press, 1998]; newly revised and augmented ed.; *Traité de rhétorique biblique* [RhSem 4; Paris: Lethielleux, 2007]); "A Análise retórica. Um novo método para compreender a Bíblia," *Broteria* 137 (1993) 391-408; = "Un nuovo metodo per comprendere la Bibbia: l'analisi retorica," *CivCatt* (1994) 121-134; = *Un articolo*, www.unigre.it; = "L'analyse rhétorique, une nouvelle méthode pour comprendre la Bible," *NRTh* 116 (1994) 641-657; = *Un article*, www.unigre.it; "Le lion a rugi. Qui ne craindrait?" La peur dans le livre d'Amos," *Lumen Vitae* 49 (1994) 157-165; "Pour comprendre proverbes et énigmes: analyse rhétorique de Pr 1,1-7 ; 10,1-5 ; 26,1-12," in *Ouvrir les Écritures: Mélanges offerts à Paul Beauchamp à l'occasion de ses soixante-dix ans* (ed. Pietro Bovati and Roland Meynet; LD 162; Paris: Cerf, 1995); 97-119; *Lire la Bible* (Dominos 92; Paris: Flammarion, 1996; It. trans. *Leggere la Bibbia* [Due punti 57; Milano: Il Saggiatore – Flammarion, 1998]; Port. trans. *Ler a Biblia*, [Biblioteca básica de ciência e cultura 102; Lisbona: Instituto Piaget, 2004]; Span.

trans. *Leer la Biblia* [Mosaicos; México – Buenos Aires: Siglo veintiuno, 2003]; “I frutti dell’analisi retorica per l’esegesi biblica,” *Greg* 77 (1996) 403-436; Fr. trans., red./ ed., “Les fruits de l’analyse rhétorique pour l’exégèse biblique,” *StRh* 14, 2005 [2004], www.unigre.it; “E ora, scrivete per voi questo cantico.” *Introduzione pratica all’analisi retorica, I. Detti e proverbi* (ReBib 3; Rome: Dehoniane, 1996; = “Et maintenant, écrivez pour vous ce cantique.” *Exercices pratiques d’analyse rhétorique. I. Dictons et proverbes*, online ed., *Exercices*, 2004, www.unigre.it; “Le psaume 145,” *Annales du Département des lettres arabes (Institut de lettres orientales)* [Fs Maurice Fyot] 6 (1991-92) 213-225; rev. ed., *StRh* 1, 2004 [2002], www.unigre.it; “Analyse rhétorique du Psaume 51. Hommage critique à Marc Girard,” *RivBib* 45 (1997) 187-226; “Le Psaume 67. ‘Je ferai de toi la lumière des nations,’” *NRTh* 120 (1998) 3-17; “Le quatrième chant du Serviteur (Is 52,13–53,12),” *Greg* 81 (1999) 407-440; “La salvezza per mezzo della conoscenza. Il quarto canto del Servo (Is 52,13–53,12),” *StRh* 5, 2004 [2002], www.unigre.it; “El cuarto canto del Siervo (Is 52,13–53,12),” *StRh* 6, 2004 [2002], www.unigre.it; *Wprowadzenie do hebrajskiej retoryki biblijnej* (Études de rhétorique biblique), (Myśl Teologiczna 30; Kraków: WAM, 2001); “The Question at the Centre: A Specific Device of Rhetorical Argumentation in Scripture,” in *Rhetorical Argumentation in Biblical Texts. Essays from the Lund 2000 Conference* (ed. Anders Eriksson, Thomas H. Olbricht, and Walter Überlacker; Emory Studies in Early Christianity 8; Harrisburg: Trinity Press International, 2002) 200-214; *Lire la Bible* (Champs 537; Paris: Flammarion, 2003; It. trans. *Leggere la Bibbia. Un’introduzione all’esegesi*, (Collana biblica; Bologna: EDB, 2004; *La Bible* (Idées reçues 94; Paris: Le Cavalier bleu, 2005; “La citation au centre,” *MUSJ* 58 (2005) 29-65; *Traité de rhétorique biblique* (RhSem 4; Paris: Lethielleux, 2007; see above, under Meynet 1989, for earlier versions).

Naïla Farouki, Roland Meynet, Louis Pouzet, and Ahyaf Sinno, *Ṭarīqat al-tahlīl al-balāḡī wa-l-tafsīr. Tahlīlāt nuṣūṣ min al-kitāb al-muqaddas wa min al-Ḥadīth al-nabawī* (Beyrouth: Dar el-Machreq, 1993; Fr. trans. *Rhétorique sémitique. Textes de la Bible et de la Tradition musulmane* [Patrimoines. Religions du Livre; Paris: Cerf, 1998]; Roland Meynet and Pietro Bovati, *Le Livre du prophète Amos* (RhBib 2; Paris: Cerf, 1994; It. trans. *Il libro del profeta Amos* [ReBib 2; Rome: Dehoniane, 1995]; idem, *La Fin d’Israël. Paroles d’Amos* (LiBi 101; Paris: Cerf, 1994).

Cynthia L. Miller

Miller’s research on ellipsis in Biblical Hebrew places our understanding of the phenomenon on firm linguistic foundations.

“A Linguistic Approach to Ellipsis in Biblical Poetry: (Or, What to Do When Exegesis of What is There Depends on What Isn’t),” *BBR* 13 (2003) 251-70; “Ellipsis Involving Negation in Biblical Poetry,” in *Seeking Out the Wisdom of the Ancients: Essays offered to honor of Michael V. Fox on the occasion of his sixty-fifth birthday* (ed. Ronald L. Troxel, Kelvin G. Friebe, and Dennis R. Magary;

Winona Lake: Eisenbrauns, 2005) 37-52; "Constraints on Ellipsis in Biblical Hebrew," in *Papers on Semitic and Afroasiatic Linguistics in Honor of Gene B. Gragg* (SAOC; Chicago: The Oriental Institute of the Univ. of Chicago, forthcoming); *Elliptical Structures in Biblical Hebrew* (forthcoming).

Karl Möller

Möller's contribution to ancient Hebrew poetry studies, like that of Gitay, is chiefly indirect. Möller's attention to the question of rhetorical strategies in prophetic literature has led to the identification of rhetorical units of greater length than have usually been thought to exist. The rhetorical units coincide with poetic units of equal coherence and length.

"Rehabilitation eines Propheten. Die Botschaft des Amos aus rhetorischer Perspektive unter besonderer Berücksichtigung von Am. 9,7-15," *EuroJTh* 6 (1997) 41-55; "'Hear This Word Against You': A Fresh Look at the Arrangement and the Rhetorical Strategy of the Book of Amos," *VT* 50 (2000) 499-518; "Renewing Historical Criticism," in *Renewing Biblical Interpretation* (ed. Craig Bartholomew, Colin Greene, and Karl Möller; Scripture and Hermeneutics Series; Carlisle: Paternoster, 2000) 145-171; *A Prophet in Debate. The Rhetoric of Persuasion in the Book of Amos* (JSOTSup 372; Sheffield: Sheffield Academic Press, 2003); "Reconstructing and Interpreting Amos's Literary Prehistory: A Dialogue with Redaction Criticism," in *"Behind" the Text: History and Biblical Interpretation* (ed. Craig Bartholomew, C. Stephen Evans, Mary Healy, and Rae Murray; Scripture and Hermeneutics Series 4; Carlisle: Paternoster, 2003) 397-441.

Michael Patrick O'Connor

O'Connor's magnum opus reopens old questions and poses new ones. He pays attention to rarely noticed features beyond parallelism that characterize ancient Hebrew verse. Examples include patterns of syntactic dependency, patterns of construct and adjectival combinations, and the out workings of Panini's law.

Hebrew Verse Structure (Winona Lake: Eisenbrauns, 1980; reissued 1997 with "The Contours of Biblical Hebrew Verse, An Afterword to Hebrew Verse Structure" [pp. 631-61]); "Unanswerable the Knack of Tongues: The Linguistic Study of Verse," in *Exceptional Language and Linguistics* (ed. Loraine K. Obler and Lise Menn; New York: Academic Press, 1982) 143-68; "The Pseudosorites: A Type of Paradox in Hebrew Verse," in *Directions in Biblical Hebrew Poetry* (ed. Elaine R. Follis; JSOTSup40; Sheffield: JSOT Press, 1987) 161-72; "The Pseudosorites in Hebrew Verse," in *Perspectives on Language and Text: Essays and Poems in Honor of Francis I. Anderson's Sixtieth Birthday* (ed. Edgar W. Conrad and Edward G. Newing; Winona Lake: Eisenbrauns, 1987) 239-53; "Parallelism," in *The New Princeton Encyclopedia of Poetry and Poetics* (gen. ed. Alex Preminger

and Terry V. F. Brogan; Princeton: Princeton University Press, 1993) 877-79; “Parataxis and Hypotaxis,” in *idem*, 879-80.

Dennis Pardee

Pardee’s painstaking analyses of parallelism and comments on the work of Collins, Geller, and O’Connor advance the discussion. See LeMon for a recent review and application of Pardee’s method.

Dennis Pardee, “Ugaritic and Hebrew Metrics” in *Ugarit in Retrospect: Fifty Years of Ugarit and Ugaritic* (ed. Gordon Douglas Young; Winona Lake: Eisenbrauns, 1981) 113-30; review of M. O’Connor, *Hebrew Verse Structure* (Winona Lake: Eisenbrauns, 1980), *JNES* 42 (1983) 298-301; “The Semantic Parallelism of Psalm 89,” in *In the Shelter of Elyon: Essays on Ancient Palestinian Life and Literature in Honor of G. W. Ahlström* (ed. W. Boyd Barick and John R. Spencer; JSOTSup 31; Sheffield: JSOT Press, 1984) 121-37; “The Poetic Structure of Psalm 93,” in *Cananea Selecta: Festschrift für Oswald Loretz zum 60 Geburtstag* (SELVOA 5; Verona: Essedue, 1988) 163-70; *Ugaritic and Hebrew Poetic Parallelism: A Trial Cut ('nt I and Proverbs 2)* (VTSup 39; Leiden: Brill, 1988); overview in “Appendix I: Ugaritic and Hebrew Poetry: Parallelism” and “Appendix II: Types and Distributions in Ugaritic and Hebrew Poetry,” 168-192, 193-201; “Structure and Meaning in Hebrew Poetry: The Example of Psalm 23,” *Maarav* 5-6 (1990) 239-80; “Acrostics and Parallelism: The Parallelistic Structure of Psalm 111,” *Maarav* 8 (1992) 117-38; “On Psalm 29: Structure and Meaning,” in *The Book of Psalms: Composition and Reception* (ed. Peter W. Flint and Patrick D. Miller, Jr.; VTSup 99; FIO TL 4; Leiden: Brill, 2005) 153-83.

Ernest John Revell

Revell’s studies of pausal forms, spacing patterns, and accent systems in ancient manuscripts suggest that a syntactic parse of biblical texts was stabilized in the reading tradition as early as the Second Temple Period. He also points out that the accents are not meant to represent poetic structure. The degree to which the accents delimit versets and lines is “an accidental side-effect of the close relation between linguistic units (semantic or syntactic) and poetical cola” (“Five Theses on the Masoretic Accents Formulated by Paul Sanders for a Planned Discussion at the SBL Groningen Meeting 2004: A Response,” 2). His emphasis on the importance of prosodic phrases in the conditioning of vowel and stress patterns should not be overlooked.

“The Oldest Evidence for the Hebrew Accent System,” *BJRL* 54 (1971-72) 214-22; “Biblical Punctuation and Chant in the Second Temple Period,” *JSJ* 7 (1976) 181-98; “Pausal Forms in Biblical Hebrew: Their Function, Origin, and Significance,” *JSS* 25 (1980) 165-79; “Pausal Forms and the Structure of Biblical Poetry,” *VT* 31 (1981) 186-99; *Nesiga in Tiberian Hebrew* (Textos y Estudios

“Cardenal Cisneros” 39; Madrid: CSIC, 1987); “Stress and the Waw ‘Consecutive’ in Biblical Hebrew,” *JAOS* 104 (1984) 437-444; “The Conditioning of Stress Position in *Waw* Consecutive Perfect Forms in Biblical Hebrew,” *HAR* 9 (1985) 277-300, 299; “Stress Position in Verb Forms with Vocalic Affix,” *JSS* 32 (1987) 249-271, 259; “Five Theses on the Masoretic Accents Formulated by Paul Sanders for a Planned Discussion at the SBL Groningen Meeting 2004: A Response,” online at www.pericope.net.

Paul Sanders

Sanders pays careful attention to a wide range of delimitation markers in ancient textual traditions. He opens up new avenues of research. See Revell for a critique of some of Sanders’ conclusions.

The Provenance of Deuteronomy (OTS 37; Leiden: Brill, 1996); “Ancient Colon Delimitations: 2 Samuel 22 and Psalm 18,” in *Delimitation Criticism: A New Tool in Biblical Scholarship* (ed. Marjo C. A. Korpel and Josef M. Oesch; Pericope 1: Assen: van Gorcum, 2000) 277-311; idem, “The Colometric Layout of Psalms 1 to 14 in the Aleppo Codex,” in *Studies in Scriptural Unit Division* (ed. Marjo C. A. Korpel and Josef M. Oesch; Pericope 3: Assen: van Gorcum, 2002) 226-257; idem, “Pausal Forms and the Delimitation of Cola in Biblical Hebrew Poetry,” in *Unit Delimitation in Biblical Hebrew and Northwest Semitic Literature* (ed. Marjo C. A. Korpel and Josef M. Oesch; Pericope 4: Assen: van Gorcum, 2003) 264-278.

Stanislav Segert

Segert’s love of poetry led him to turn to questions of prosody and meter in ancient Hebrew literature and beyond. The phenomenon of parallelism was another focus of his research. Segert’s call for an appropriation of the work of Jiří Levý and other Prague structuralists by students of ancient Hebrew verse has, unfortunately, gone unheeded.

The range of Segert’s studies is exemplary. As Segert understood, there is no reason to doubt that Hebrew verse conformed to first one and then another prosodic system over the course of a history stretching back more than three millennia. But Segert’s understanding of the history of poetic prosody in the first millennium of extant Hebrew verse is not closely argued, and has failed so far to find a sympathetic readership.

“Vorarbeiten zur hebräischen Metrik I-II,” *ArOr* 21 (1953) 481-542; idem, “Die Versform des Hohenliedes,” in *Charisteria Orientalia praecipue ad Persiam pertinentia* [Jan Rypka FS] (ed. Felix Tauer, Vera Kubícková, and Ivan Hrbek; Praha: Nakladatelství Československé Akademie Ved, 1956) 285-99; idem, “Die Methoden der althebräischen Metrik,” *CV* 1 (1958) 233-41; idem, “Problems of Hebrew Prosody,” in *Congress Volume, Oxford 1959* (VTSup 7; Leiden: Brill, 1959) 283-91; “Versbau und Sprachbau in der althebräischen Poesie,” *MIO* 15

(1969) 312-21; "Ugaritic Poetry and Poetics: Some Preliminary Observations," *UF* 11 (1979) 729-738; "Parallelism in Ugaritic Poetry," *JAOS* 103 (1983) 295-306; "Prague Structuralism in American Biblical Scholarship: Performance and Potential," *The Word of the Lord Shall Go Forth: Essays in Honor of David Noel Freedman in Celebration of his Sixtieth Birthday* (ed. Carol L. Meyers and Michael P. O'Connor; ASOR Special Volume Series 1; Winona Lake: Eisenbrauns, 1983) 697-708; "Ethiopic and Hebrew Prosody: Some Preliminary Observations," in *Ethiopic Studies Dedicated to Wolf Leslau on the Occasion of his Seventy-Fifth Birthday* (ed. Stanislav Segert and András J. E. Bodrigligeti; Wiesbaden: Harrassowitz, 1983) 337-350; "Semitic Poetic Structures in the New Testament," *Aufstieg und Niedergang der Römischen Welt* II/25 (1984) 1433-1462; "Hebrew Poetic Parallelism as Reflected in the Septuagint," in *La Septuaginta en la investigación contemporánea. V Congreso de la IOSCS* (ed. Natalio Fernandez Marcos; Textos y estudios "Cardinal Cisneros" 34; Madrid: Instituto "Arias Montano," 1985) 133-148; "Symmetric and Asymmetric Verses in Hebrew Biblical Poetry," in *Proceedings of the Ninth World Congress of Jewish Studies: Jerusalem, August 4-12, 1985. Division A: The Period of the Bible* (Jerusalem: World Union of Jewish Studies, 1986) 33-37; "Rendering of Parallelistic Structures in the Targum Neofiti: The Song of Moses (Deut. 32:1-43)," in *Salvación en la palabra; Targum, Derash, Berith, en memoria del profesor Alejandro Díez Macho* (ed. Domingo Muñoz León; Madrid: Cristiandad, 1986) 515-532; "Preliminary Notes on the Structure of the Aramaic Poems in the Papyrus Amherst 63," *UF* 18 (1986) 271-300; "'Live coals heaped on the head'" [Proverbs 25:21-22] in *Love & Death in the Ancient Near East; Essays in Honor of Marvin H. Pope* (ed. John H. Marks and Robert M. Good; Guilford: Four Quarters, 1987) 159-164; "Phonological and Syntactic Structuring Principles in Northwest Semitic Verse Systems," in *Proceedings of the Fourth International Hamito-Semitic Congress, Marburg, 20-22 September, 1983* (ed. Hermann Jungraithmayr and Walter W. Müller; Current Issues in Linguistic Theory 44; Amsterdam: Benjamins, 1987) 543-557; "Observations on Poetic Structures in the Songs of the Sabbath Sacrifice," *Revue de Qumran* 13 (1988) 215-223; "Parallelism in the *Qolasta*," in חכמות בנתה ביתה: *Studia semitica, necnon iranica: Rudolpho Macuch septuagenario ab amicis et discipulis dedicata* (ed. Maria Macuch, Christa Müller-Kessler, and Bert G. Fragner; Wiesbaden: Harrassowitz, 1989) 283-301; "History and Poetry: Poetic Patterns in Nehemiah 9:5-37," in *Storia e tradizioni di Israele: Scritti in onore di J. Alberto Soggin* (ed. Daniele Garrone and Felice Israel; Brescia: Paideia, 1991) 255-265; "Assonance and Rhyme in Hebrew Poetry," *Maarav* 8 (1992) 171-179; "Parallelistic Structures in the Aramaic Enoch Fragments," in *Intertestamental Essays in Honour of Józef Tadeusz Milik* (ed. Zdzislaw J. Kapera; Qumranica Mogilanensia 6; Kraków: The Enigma Press 1992) 187-203; "Assonance and Rhyme in Hebrew Poetry," *Maarav* 8 (1993) 171-179; "Poetic Structures in the Hebrew Sections of the Book of Daniel [in Dan 8-12]," in *Solving Riddles and Untying Knots; Biblical, Epigraphic, and Semitic Studies in Honor of Jonas C.*

Greenfield (ed. Ziony Zevit, Seymour Gitin, and Michael Sokoloff: Winona Lake: Eisenbrauns, 1995) 261-275; "Parallelism in the Alphabetic Apostrophe to Zion," *Archiv Orientalní* 64 (1996) 269-277; "Song of Moses and Ugaritic Poetry. Some Parallelistic Observations," in "*Und Mose schrieb dieses Lied auf*"; *Studien zum Alten Testament und zum Alten Orient; Festschrift für Oswald Loretz zur Vollendung seines 70. Lebensjahres* (ed. Manfred Dietrich and Ingo Kottsieper: AOAT 250: Münster: Ugarit-Verlag, 1998) 701-711; "Poetry and Arithmetic: Psalms 29 and 137," in *Mythos im Alten Testament und seiner Umwelt; Festschrift für Hans-Peter Müller zum 65. Geburtstag* (ed. Armin Lange, Hermann Lichtenberger, and Diethard Römheld; BZAW 278; Berlin: de Gruyter, 1999) 165-181; "Aramaic Poetry in the Old Testament [in Dan 2-7]," *Archiv Orientalní* 70 (2002) 65-79.

Klaus Seybold

Seybold attends to many aspects of ancient Hebrew poetry which escape the notice of others. His wide ranging scholarship concentrates on the literary and theological dimensions of the texts he examines. StPs stands for *Studien zur Psalmenauslegung* (1998); StPr for *Die Sprache der Propheten. Studien zur Literaturgeschichte der Prophetie* (1999).

Seybold's *Poetik der Psalmen* (²2005) is a tour de force. Seybold argues at length for the appropriateness of the concept of meter relative to ancient Hebrew verse (102-159). He offers a critique of the approaches of O'Connor and Fokkelman. Seybold makes primary stress counts and a study of accentual rhythms standard features of his analysis, but also counts syllables and consonants (in the case of consonants, following Loretz and Kottsieper). He views syllables and consonants as complementary indices of the measured out nature of ancient Hebrew verse, but also notes the difficulties and limitations of the syllable, consonant, and mora (Christenson) counting methods (125-126).

Perhaps he bites off more than he can chew, but in the process, Seybold sketches a research program others will do well to occupy themselves with.

"Das Herrscherbild des Bileamorakels Num 24,15-19," *TZ* 29 (1973) 1-19 (= StPr 35-51); *Das Gebet des Kranken im Alten Testament. Untersuchungen zur Bestimmung und Zuordnung der Krankheits- und Heilungspsalmen* (BWANT 99; Stuttgart: Kohlhammer, 1973); "Reverenz und Gebet. Erwägungen zu der Wendung *hillâ panîm*," *ZAW* 88 (1976) 2-16 (= StPs 244-259); *Der aaronitische Segen. Studien zu Num 6,22-27* (Neukirchen-Vluyn: Neukirchener Verlag, 1977); "Thesen zur Entstehung der Gottesknechtlieder," *BN* 3 (1977) 33-34; "Die anthropologischen Beiträge aus Jesaja 2," *ZTK* 74 (1977) 401-415 (= StPr 97-110); "Psalm 29. Redaktion und Rezeption," (1978) (= StPs 85-111); *Die Wallfahrtspsalmen. Studien zur Entstehungsgeschichte von Ps 120-134* (BThSt 3;

Neukirchen-Vluyn: Neukirchener Verlag, 1978); “Die Redaktion der Wallfahrtspsalmen,” *ZAW* 91 (1979) 247-268 (= StPs 208-230); “Psalm LVIII. Ein Lösungsversuch,” *VT* 30 (1980) 53-66 (= StPs 112-124). “Zur Geschichte des 29. Psalms,” *TZ* 36 (1980) 208-219; “Beiträge zur Psalmenforschung,” *TRu* 46 (1981) 1-18 (= StPs 9-26); “Psalm 104 im Spiegel seiner Unterschrift,” *TZ* 40 (1984) 1-11 (= StPs 161-172); “Der Weg des Lebens. Eine Studie zu Psalm 16,” *TZ* 40 (1984) 121-129 (= StPs 75-84); “Text und Textauslegung in Zef 2,1-3,” *BN* 25 (1984) 49-54 (= StPr 137-142); *Satirische Prophetie. Studien zum Buch Zefanja* (SBS 120, Stuttgart: Katholisches Bibelwerk, 1985); *Die Psalmen. Eine Einführung* (Urban-Taschenbuch 382; Stuttgart: Kohlhammer, 1986; ²1991; Eng. trans. *Introducing the Psalms* [tr. R. Graeme Dunphy; Edinburgh: T&T Clark, 1990; Kor. trans. [tr. Kun Ho Lee; Seoul: The Christian Literature Society, 1995]); “Der ‘Löwe’ von Jeremia XII 8,” *VT* 36 (1986) 93-104 (= StPr 164-174); “Das ‘Rebhuhn’ von Jeremia 17,11,” *Bibl* 68 (1987) 57-73 (= StPr 175-188); “Der Schutzpanzer des Propheten. Restaurationsarbeiten an Jer 15,11f.,” *BZ* 32 (1988) 265-273 (= StPr 189-199); “Bemerkungen zur mündlichen Überlieferung im alten Israel,” in *Vergangenheit in mündlicher Überlieferung* (ed. J. von Ungern-Sternberg and H. Reinau; Colloquium Rauricum 1; Stuttgart: Teubner, 1988, 141-148); “Vormasoretische Randnotizen in Nahum 1,” *ZAW* 101 (1989) 71-85 (= StPr 123-136); *Profane Prophetie. Studien zum Buch Nahum* (SBS 135; Stuttgart: Katholisches Bibelwerk, 1989; *Nahum - Habakuk - Zephanja*. (ZBK 24/2; Zürich: Theologischer Verlag, 1991); “Habakuk 2,4b und sein Kontext,” in *Zur Aktualität des Alten Testaments. Festschrift für Georg Sauer* (ed. Siegfried Kreuzer and Kurt Lüthi; Frankfurt: Peter Lang, 1992, 99-107 (= StPs 189-198); “Asyl? Psalm 62 - Zeugnis eines Verfolgten,” *ZMiss* 18 (1992) 2-5 (= StPs 125-129); “Zur Vorgeschichte der liturgischen Formel ‘Amen,’” in *Das universale Gebet. Festschrift für Jan Milic Lochman = TZ* 48 (1992) 109-117 (= StPs 260-269); “Psalm 141. Ein neuer Anlauf,” in *Biblische Welten. Festschrift für Martin Metzger* (ed. Wolfgang Zwickel; OBO 123; Fribourg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1993) 199-214 (= StPs 173-188); *Der Prophet Jeremia. Leben und Werk* (Urban-Taschenbuch 416; Stuttgart: Kohlhammer, 1993); “Psalmen-Kommentare 1972-1994,” *TRu* 60 (1995) 113-130 (= StPs 27-45); “Das ‘Wir’ in den Asaph-Psalmen. Spezifische Probleme einer Psalmgruppe,” in *Neue Wege der Psalmenforschung. Festschrift für Walter Beyerlin* (ed. Klaus Seybold and Erich Zenger; HBS 1, Freiburg: Herder, 1994, ²1995) 143-155 (= StPs 231-243); “Poesie I,” *TRE* 26 (1996) 743-48; “Jerusalem in the View of the Psalms,” in *The Centrality of Jerusalem. Historical Perspectives* (ed. Marcel Poorthuis and Ch. Safrai; Kampen: Kok Pharos, 1996) 7-14; “Beiträge zur neueren Psalmenforschung,” *TRu* 61 (1996) 247-274 (= StPs 46-74); *Die Psalmen* (HAT I/15; Tübingen: Mohr Siebeck, 1996); “Psalmen/Psalmenbuch,” *TRE* 27 (1997) 610-24; “Zu den Zeitvorstellungen in Psalm 90,” in *Veritas hebraica. Festschrift für Ernst Jenni = TZ* 53 (1997) 97-108 (= StPs 147-160); *Studien zur Psalmenauslegung* [StPs; collection of previous essays] (Stuttgart: Kohlhammer, 1998); “Akrostichie bei Deuterocesaja?” in *Vielseitigkeit des Alten*

Testaments. Festschrift für Georg Sauer (ed. James Alfred Loader and Hans Volker Kieweler; Wiener Alttestamentliche Studien 1; Frankfurt: 1999) 79-90 (= StPr 200-210); “Der Name Deuterjesajas,” (= StPr 211-215); “Zur Sprache des Hohenliedes,” in *Zur Phänomenologie des Glaubens. Festschrift für Heinrich Ott* = TZ 55 (1999) 112-120; *Die Sprache der Propheten. Studien zur Literaturgeschichte der Prophetie* [StPr; collection of previous essays] (Zürich: Pano Verlag, 1999); “Formen der Textrezeption in Psalm 144,” in *Schriftauslegung in der Schrift, Festschrift für Odil Hannes Steck* (ed. Reinhard G. Kratz, Thomas Krüger, and Konrad Schmid; BZAW 300; Berlin: de Gruyter, 2000) 281-290; “Feindbild und Menschenwürde. Das Zeugnis der Psalmen,” in *Menschenbild und Menschenwürde* (ed. Eilert Herms; Gütersloh: Gütersloher Verlagshaus, 2001) 307-319; “David als Psalmsänger der Bibel. Entstehung einer Symbolfigur,” in *König David - biblische Schlüsselfigur und europäische Leitgestalt* (ed. Walter Dietrich and Hubert Herkommer; Stuttgart: Kohlhammer, 2003) 145-164; “Akrostichie im Psalter,” in *Alttestamentliche Forschung in der Schweiz, Festheft IOSOT 2001* = TZ 57 (2001) 172-183; “‘...und mein Schlaf war mir süß gewesen.’ Jer 31,26 und sein Kontext,” in *Der Freund des Menschen. Festschrift für Georg Christian Macholz* (ed. Arndt Meinhold and Agelika Berlejung; Neukirchen: Neukirchener Verlag, 2003) 48-56; *Poetik der Psalmen* (Poetologische Studien zum Alten Testament I; Stuttgart: Kohlhammer, 2003, ²2005); *Der Segen und andere liturgische Worte aus der hebräischen Bibel*, Zürich: Theologischer Verlag, 2004, ²2005); “Zur Geschichte des vierten Davidpsalters (Pss 138-145),” in *The Book of Psalms: Composition and Reception* (ed. Peter W. Flint and Patrick D. Miller, Jr.; SupVT 99; Leiden: Brill, 2005) 368-390; “Geschichte in der Krise. Geschichtstheologische Aspekte im Moselied Dt 32,” in *Das Alte Testament – ein Geschichtsbuch?! Festschrift für Joachim Conrad* (ed. Uwe Becker and Jürgen van Oorschot; Arbeiten zur Bibel und ihrer Geschichte 17; Leipzig: Evangelische Verlagsanstalt, 2005).

Klaus Seybold and Helga und Manfred Weippert, *Beiträge zur prophetischen Bildsprache in Israel und Assyrien* (OBO 64; Fribourg/Göttingen: Universitätsverlag/Vandenhoeck & Ruprecht, 1985).

Eduard Sievers

Sievers’ expertise in prosody and phonology was immense. We might not wish to follow him in detail, but his fundamental approach to ancient Hebrew prosody, the approach pioneered by Ley, retains validity.

Sievers adds a second primary stress to “long” words and deletes stress on “short” words in accordance with assumptions about the number of unstressed syllables that intervene between stressed syllables. But Sievers’ stress rules have little foundation in the received tradition. They unduly curtail the variety of shapes and sizes of the “foot” in ancient Hebrew verse. The foot in ancient Hebrew belongs to the dimension of rhythm, not meter

(for this distinction, see the Glossary at www.ancienthebrewpoetry.typepad.com). To be sure, “ultra-long” words like **בְּשִׁבְעֵתֵיכֶם** and **מִמְחֵשֶׁבֶתֵיכֶם** may have received two stress maxima in ancient Hebrew. Zero to two non-monomoraic syllables between stress maxima is indeed the norm. In a loose sense, ancient Hebrew possesses an iambic-anapestic rhythm, but said rhythm characterizes both poetry and prose.

Sievers parsed the fluent prose of Genesis, Samuel, Jonah, and the narrative frame of the book of Job into prosodic phrases of roughly equal dimensions. One is reminded of the efforts of another great prosodist, George Saintsbury, whose *A History of English Prose Rhythm* (London: MacMillan, 1912) describes the measured rhythms of a swath of great English prose. A part of ancient Hebrew prose lends itself to this kind of analysis, even if said prose also differs in decisive ways from verse as found in, e.g., Isaiah, Amos, Zephaniah, Psalms, Proverbs, Job, Lamentations, and Song of Songs.

Metrische Studien I: Studien zur hebräischen Metrik. Untersuchungen. Textproben (ASGW 21/1-2; Leipzig: Teubner, 1901); *Metrische Studien II: Die hebräische Genesis. Texte. Zur Quellenscheidung und Textkritik* (ASGW 23/1-2; Leipzig: Teubner, 1904-1905); “Alttestamentliche Miscellen” (1-10) [1: Isa 24-27; 2: Jonah; 3: Deutero-Zechariah; 4: Malachi; 5: Hosea; 6: Joel; 7: Obadiah; 8: Zephaniah; 9: Haggai; 10: Micah], in *Berichte über die Verhandlungen der Königlich Sächsischen Gesellschaft der Wissenschaften zu Leipzig. Philologisch-historische Klasse* 56/4-59/1 (Leipzig: Teubner, 1905-1907); *Amos. Metrisch bearbeitet* (with Hermann Guthe; ASGW 23/3; Leipzig: Teubner, 1907); *Metrische Studien III: Samuel. Metrisch herausgegeben. Text* (ASGW 23/4; Leipzig: Teubner, 1907).

Emanuel Tov

Tov’s discussion of the subdivision of poetical units into versets and/or lines in manuscripts from the Judean Desert and elsewhere is a necessary point of departure.

“Special Layout of Poetical Units in the Texts from the Judean Desert,” in *Give Ear to my Words: Psalms and other Poetry in and around the Bible: Essays in honour of Professor N. A. van Uchelen* (ed. Janet Dyk; Amsterdam: Societas Hebraica Amstelodamensis, 1996) 115-28.

Wilfred G. E. Watson

Watson’s major monographs on techniques in ancient Hebrew poetry are standard reference works. They include many examples from Ugaritic and

Akkadian literature. It is hard to make use of them without wishing for a revision in light of more recent research.

Classical Hebrew Poetry: A Guide to its Techniques (2d ed.; JSOTSup 26, Sheffield: Sheffield Academic Press, 1995 [1st ed. 1984]; corr. repr. with suppl. bibliog.; London: T & T Clark, 2005); *Traditional Techniques in Classical Hebrew Verse* (JSOTSup 170; Sheffield: Sheffield Academic Press, 1994 [contains corrections and additions to previously published articles and supersedes them]); “Parallel Word Pairs in the Song of Songs,” in “*Und Mose schrieb dieses Lied auf.*” *Studien zum Alten Testament und zum Alten Orient. Festschrift für Oswald Loretz zur Vollendung seines 70 Lebensjahres mit Beiträgen von Freunden, Schülern und Kollegen* (AOAT 250; Münster: Ugarit-Verlag, 1998) 785-808; “Hebrew Poetry,” in *Text in Context. Essays by Members of the Society of Old Testament Study* (ed. Andrew David Hastings Mayes; Oxford: Oxford Univ. Press, 2000) 253-85.

Beat Weber

In his “Entwurf” published in 2006, Weber views the poetry of the Psalms from a wide range of theoretical perspectives. He draws on the insights of Karl Bühler, Roman Jakobson, Juri Lotman, and Harold Fisch, but rightly emphasizes the dialogical and relational profile of the poetry of the Psalms over against the presumed tendency of poetry to be, by definition as it were, auto-referential and subjective in nature.

Weber organizes his description of sample psalms (3, 13, and 130) under the overarching concept of “recurrences.” Everything from word pairs to macrostructural patterns are brought under this term. Here he acknowledges his debt to an essay by Philipp Nel. Morphological and syntactic recurrences are considered first; lexical and semantic recurrences next, and phonological and word-level prosodic recurrences last. He notes that as a rule two to three *Verszeilen* (versets) make up a *Vers* (line), and two to three *Versen* make up a *Strophe*. He does not provide a definition of his *Verzeile* in terms of immediate constituents. Weber’s division of Pss 3, 13, and 130 into *Verszeilen*, *Versen*, and *Strophen* coincides with that of Fokkelman in all cases.

Weber discusses examples of *concatenatio*, *responsio*, and *inclusio* much as members of the Kampen school do. A set of terms for macrostructural patterns is introduced. Linear (ABC, AA'BB'), alternating (ABA'B'), chiasmic (ABCB'A'), and ring (ABCC'B'A') structures are distinguished. The same patterns are observable at the line and strophe levels of the prosodic hierarchy. It might be wise to plot the typology of occurrences of the patterns at these levels first, given the higher degree of confidence with which the

psalms are divisible into lines and strophes as opposed to stanzas and sections.

Weber discusses the speakers and addressees in the sample psalms in the context of the psalms' classification according to standard form-critical categories. He concludes with a discussion of the intertextual and contextual dimensions of the sample psalms, that is, what sense they come to have in light of their superscriptions, their location in the Psalter, and their embedment within a larger body of literature (the entire Hebrew Bible). Weber seeks to be comprehensive and shies away from idiosyncratic analyses.

“Ps 62,12–13: Kolometrie, Zahlenspruch und Gotteswort,” *BN* 65 (1992) 44–46; “Psalm LXI – Versuch einer hiskianischen Situierung,” *VT* 43 (1993) 265–268; “Psalm LXVII: Anmerkungen zum Text selbst und zur Studie von W. Beyerlin,” *VT* 43 (1993) 559–566; “‘Fest ist mein Herz, o Gott!’ Zu Ps 57,8–9,” *ZAW* 107 (1995) 294–295; *Psalm 77 und sein Umfeld. Eine poetologische Studie* (BBB 103; Weinheim: Beltz Athenäum, 1995); “Psalm 100,” *BN* 91 (1998) 90–97; “‘In Salem wurde sein Versteck...’ Psalm 76 im Lichte literarischer und historischer Kontexte neu gelesen,” *BN* 97 (1999) 85–103; “Lob und Klage in den Psalmen des Alten Testaments als Anfrage und Herausforderung an unsere Gebets- und Gottesdienstpraxis,” *JETH* 13 (1999) 33–47; “Transitorische Ambiguität in Threni III,” *VT* 50 (2000) 111–120; “Psalm 78: Geschichte mit Geschichte deuten,” *TZ* 56 (2000) 193–214; “Psalm 83 als Einzelsalm und als Abschluss der Asaph-Psalmen,” *BN* 103 (2000) 64–84; “Zur Datierung der Asaph-Psalmen 74 und 79,” *Bibl* 81 (2000) 521–532; “Der Asaph-Psalter – eine Skizze,” in *Prophetie und Psalmen. Festschrift für Klaus Seybold zum 65. Geburtstag* (ed. Beat Huwylar, Hans-Peter Mathys, and Beat Weber; AOAT 280; Münster: Ugarit-Verlag, 2001) 117–141; “‘Wenn du Vergehen aufbewahrtest...’. Linguistische, poetologische und theologische Notizen zu Psalm 130,” *BN* 107/108 (2001) 146–160; “Formgeschichtliche und sprachliche Beobachtungen zu Psalm 57,” *SJOT* 15 (2001) 295–305; *Werkbuch Psalmen I. Die Psalmen 1 bis 72* (Stuttgart: Kohlhammer, 2001); “Die Psalmen als Wort zu Gott und als Wort von Gott: Über den Sondercharakter des Psalmenbuchs innerhalb der Heiligen Schrift,” *JETH* 16 (2002) 7–11; “Eine Einführung in die Poesie des Alten Testaments im Umfeld des Alten Vorderen Orients,” in *Zur Umwelt des Alten Testaments* (ed. Helmuth Pelke; Edition C Bibelkommentar AT. Ergänzungsband 1; Holzgerlingen: Hänssler, 2002) 386–426; “Akrostichische Muster in den Asaph-Psalmen,” *BN* 113 (2002) 79–94; “Prophetische Predigt im Asaph-Psalm 81,” *JETH* 17 (2003) 35–44; “Le caractère poétique des Psaumes et son incidence sur leur interprétation. Quelques considérations sur une approche littéraire des Psaumes,” *RevScRel* 77 (2003) 481–496; “Zu Kolometrie und strophischer Struktur von Psalm 111 – mit einem Seitenblick auf Psalm 112,” *BN* 118 (2003) 62–67; *Werkbuch Psalmen II. Die Psalmen 73 bis 150* (Stuttgart: Kohlhammer, 2003); “Zum sogenannten

‘Stimmungsumschwung’ in Psalm 13,” in *The Book of Psalms: Composition and Reception* (ed. Peter W. Flint and Patrick D. Miller; SupVT 99; FIOTL 4; Leiden: Brill (2005) 116–138; “Klagen ist nicht das Letzte. Das Gespräch mit Gott als Prozess der Leidbewältigung. Gedanken zu Psalm 13,” *Brennpunkt Seelsorge* 141 (2005) 46–51; “Psalm 1 und seine Funktion der Einweisung,” in *Der Erneuerung von Kirche und Theologie verpflichtet. Freundesgabe für Prof. Dr. Johannes Heinrich Schmid* (ed. Philipp Nanz; Riehen: arteMedia, 2005) 175–212; “Notizen zu Form, Pragmatik und Struktur von Psalm 16,” *BN* 125 (2005) 25–38; “Verbum, Theologia et Ecclesia. Some Hermeneutical Reflections and Methodological Considerations Towards an Integrated Interpretation of the Bible,” *Verbum et Ecclesia* 26 (2005) 593–613; “Einige poetologischen Überlegungen zur Psalmeninterpretation verbunden mit einer exemplarischen Anwendung an Psalm 130,” *OTE* 18 (2005) 891–906; “Psalm 1 and Its Function as a Directive into the Psalter and towards a Biblical Theology,” *OTE* 19 (2006) 237–260; “‘Es sahen dich die Wasser – sie bebten...’ (Ps 77:17b). Die Funktion mytho-poetischer Sprache in Psalm 77,” *OTE* 19 (2006) 261–280; “Der Beitrag von Psalm 1 zu einer ‘Theologie der Schrift,’” *JETH* 20 (2006) 83–113; “Entwurf einer Poetologie der Psalmen,” in *Lesarten der Bibel. Untersuchungen zu einer Theorie der Exegese des Alten Testaments* (ed. Helmut Utzschneider and Erhard Blum; Stuttgart: Kohlhammer, 2006) 127–154; “‘HERR, wie viele sind geworden meine Bedränger...’ (Ps 3,2a). Psalm 1–3 als Ouvertüre des Psalters unter besonderer Berücksichtigung von Psalm 3 und seinem Präskript,” in *Der Bibelkanon in der Bibelauslegung. Beispielexegesen und Methodenreflexionen* (ed. Egbert Ballhorn and Georg Steins; Stuttgart: Kohlhammer, forthcoming); “‘Dann wird er sein wie ein Baum...’ (Ps 1,3). Zu den Sprachbildern von Psalm 1,” in *Metaphor in the Psalms* (ed. Pierre Van Hecke and Antje Labahn; BETL; Leuven: Peeters, forthcoming); “Psalm 1 als Tor zur Tora JHWHs. Wie Psalm 1 (und Psalm 2) den Psalter an den Pentateuch anschliesst,” *SJOT* 21 (forthcoming); “‘They Saw You, the Waters – They Trembled...’ (Ps 77:17b). The Function of Mytho-Poetic Language in the Context of Psalm 77” in *Psalms and Mythology* (ed. D. Human; Library of Hebrew Bible / Old Testament Studies; London; T & T Clark, forthcoming); “Psalm 30 als Paradigma für einen heutigen ‘Kasus der Wiederherstellung’. Überlegungen zu einer Schnittstelle zwischen Altem Testament und kirchlichem Handeln im Blick auf eine Theologie und Praxis der Dankbarkeit”, *JETH* 21 (2007) forthcoming.

Beat Weber and Phil J. Botha: “‘Killing Them Strongly with this Song...’ Psalm 3 and Its Davidic and Psalmic Context,” *JBL* 126 (2007) planned.

Ziony Zevit

Zevit has written insightfully on several aspects of ancient Hebrew poetry.

“Nondistinctive Stress, Syllabic Constraints, and Wortmetrik in Ugaritic Poetry.” *UF* 15 (1983) 291-298; “Psalms at the Poetic Precipice,” *HAR* 10 (1986)

351–66; “Cognitive Theory and the Memorability of Biblical Poetry,” *Maarav* 8 (1992) 199-212.

Metrics, Prosody, and Poetics

Intense debates are going on elsewhere in the fields of metrics, prosody, and poetics. The study of ancient Hebrew poetry stands much to gain from an appropriation of the diverse insights of researchers in cognate fields.

Derek Attridge

Attridge’s *Poetic Rhythm* is replete with keen observations.

Poetic Rhythm: An Introduction (Cambridge: Cambridge Univ. Press, 1995).

Richard D. Cureton

Cureton’s *Rhythmic Phrasing in English Verse* contains a wide-ranging overview and application of prosodic theories. A promised synthesis of his life work is eagerly awaited.

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Bezalel Elan Dresher

The accents of the Tiberian Masoretic text have been intensively studied by Dresher as a system of prosodic representation. In my view, the neumatic system of MT does not preserve an understanding of the constraints that governed ancient Hebrew verse, but the prosodic information it conveys is nonetheless of great interest.

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Nigel Fabb

Fabb makes the point that lineation is not an inherent quality of a text, but is implied. The question then becomes: Implied by what? In my view, prosodic, semantic, syntactic, and sonic features cue lineation redundantly if not always harmonically. For Fabb, the distinction between fully regular vs. tendential aspects of metricality is fundamental. Many prefer to rely instead on the conceptual tools of optimality or similar theories. Be that as it may, Fabb covers the same ground in clear and insightful ways.

Linguistics and Literature: Language in the Verbal Arts of the World (Oxford: Blackwell, 1997); “Weak Monosyllables in Iambic Verse and the Communication of Metrical Form,” *Lingua* 111 (2001) 771-790; “The Metres of Dover Beach,” *Language and Literature* 11 (2002) 99-117; *Language and literary structure: the linguistic analysis of form in verse and narrative* (Cambridge: Cambridge University Press, 2002); “Metrical Rules and the Notion of ‘Maximum’,” *Language and Literature* 12 (2003) 73-80; “Generated Metrical Form and Implied Metrical Form,” *Formal Approaches to Poetry: Recent Developments in Metrics* (ed. B. Elan

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Nigel Fabb and Morris Halle, "Metrical Complexity in Christina Rossetti's Verse," *College Literature* 32 (2006) 91-114; idem, "Telling the Numbers: A Unified Account of Syllabo-tonic English and Syllabic Polish and French Verse," *Research in Language* 4 (2006) 5-30; idem, *The Metre of a Poem*, forthcoming.

Annie Finch

Finch, like Gioia and Nims, identifies a variety of meters in the teeth of those who would deny their existence.

"Metrical Diversity: A Defense of the Non-Iambic Meters," in *Meter in English: A Critical Engagement* (ed. David Baker; Fayetteville: Univ. of Arkansas Press, 1996) 59-74; "Limping Prosody," [review of Alan Loader, *Rethinking Meter: A New Approach to the Verse Line* (Lewisburg: Bucknell Univ. Press, 1995)]; online at <http://depts.washington.edu/versif/backissues/vol2/reviews/finch.html>.

Dana Gioia

Gioia, like Finch and Nims, identifies a variety of meters in the teeth of those who would deny their existence.

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Michael Getty

Getty's constraint-based approach to the meter of Beowulf is as important for the issues it restates and leaves unresolved as for its proposed solutions.

The Metre of Beowulf: A Constraint-based Approach (Berlin: de Gruyter, 2002). See the review by Tomas Riad, *Language* 80 (2004) 852-55.

Benjamin Harshav [formerly Hrushovski]

Harshav's *Explorations in Poetics* collects his earlier studies on a variety of topics. Some of the more important are listed below.

Harshav's interaction theory relative to sound and meaning, his understander's theory of meaning in context, and his approach to metaphor via text-internal and text-external frames of reference have much to offer the field of biblical studies.

"The Structure of Semiotic Objects: A Three-Dimensional Model," *Poetics Today* 1 (1979) 363-76; "The Meaning of Sound Patterns in Poetry: An Interaction Theory," *Poetics Today* 2 (1980) 39-56; "An Outline of Integrational Semantics: An Understander's Theory of Meaning in Context," *Poetics Today* 3 (1982) 59-88; "Poetic Metaphor and Frames of Reference," *Poetics Today* 5 (1985) 5-43;

“Fictionality and Fields of Reference: Remarks on a Theoretical Framework,” *Poetics Today* 5 (1984) 227-51; “Theory of the Literary Text and the Structure of Non-Narrative Fiction: In the First Episode of War and Peace,” *Poetics Today* 9 (1988) 635-66; *Explorations in Poetics* (Berkeley: Stanford University Press, 2007).

Bruce Hayes

Hayes and collaborators MacEachern and Kaun’s studies of verse form and phonological phrasing in English folksongs have much to teach students of ancient Hebrew poetry.

Bruce Hayes, “The Prosodic Hierarchy in Meter,” in *Rhythm and Meter* (ed. Paul Kiparsky and Gilbert Youmans; Phonetics and Phonology 1; San Diego: Academic Press, 1989) 201-260; Bruce Hayes and Margaret MacEachern, “Are there lines in folk poetry?” *UCLA Working Papers in Phonology* 1 (1996) 125-42; Bruce Hayes and Abigail Kaun, “The role of phonological phrasing in sung and chanted verse,” *The Linguistic Review* 13 (1996) 243-303; Bruce Hayes and Margaret MacEachern, “Quatrain form in English folk verse,” *Language* 74 (1998) 473-507; appendices online at <http://www.humnet.ucla.edu/humnet/linguistics/people/hayes/metrics.htm>; Bruce Hayes, “Faithfulness and Componentiality in Metrics,” to appear in *The Nature of the Word: Essays in Honor of Paul Kiparsky* (ed. Kristin Hanson and Sharon Inkelas; Cambridge MA: MIT Press), available online at <http://www.humnet.ucla.edu/humnet/linguistics/people/hayes>.

Roman Osipovich Jakobson

Jakobson’s studies on parallelism broke new ground. The work of other Russians such as Andrej Belyj, Osip Maksimovich Brik, Viktor Shklovsky, Boris Tomashevsky, Yury Tynjanov, Viktor Maksimovich Zhirmunskij, and more recently, Mikhail L. Gasparov, also deserves consideration. For an overview of the Russian “Formalist” school, see Boris Eichenbaum, “The Theory of the ‘Formal Method,’” in *Russian Formalist Criticism: Four Essays* (tr. and introd. Lee T. Lemon and Marion J. Reis; Regents Critics Series; Lincoln: Univ. of Nebraska Press, 1965) 99-139.

Roman Jakobson, *The Poetry of Grammar and Grammar of Poetry* (ed. Stephen Rudy; Selected Writings 3; Berlin: de Gruyter, 1981), esp. Roman Jakobson and Jurij Tynjanov, “Problems in the Study of Language and Literature,” 3-6 [1928]; Roman Jakobson, “The Dominant,” 751-56 [1935]; “Linguistics and Poetics,” 18-51 [1960]; “Grammatical Parallelism and its Russian Facet,” 98-135 [1966]; “Subliminal Verbal Patterning in Poetry,” 136-47 [1970].

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Paul Kiparsky

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John Frederick Nims

Nims, like Gioia and Finch, identifies a variety of meters in the teeth of those who would deny their existence.

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Elisabeth O. Selkirk

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Marina G. Tarlinskaja

Building on a distinction made by Victor Zhirmunsky (see “Glossary”), Tarlinskaja is attentive to both meter and rhythm in English, German, and

Russian verse. The same distinction is useful in the study of ancient Hebrew poetry.

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George T. Wright

Wright’s critique of the arguments of those who reject meter as a useful method of description, or reject long-recognized forms of metrical variation, is a delight to read.

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The Synchronic and Diachronic Study of Ancient Hebrew

The study of ancient Hebrew poetry cannot ignore advances in our understanding of the history of the Hebrew language. The varieties of ancient Hebrew in which poetry has come down to us – early Biblical Hebrew, classical Biblical Hebrew, late Biblical Hebrew, the Hebrew of Ben Sira, the Hebrew of the Qumran Hodayot, and so on – differ among themselves and with Tiberian Biblical Hebrew in matters of phonology, stress, morphology, syntax, and lexicon. So much is clear, even if our knowledge of ancient Hebrew is fragmentary.

Francis Ian Andersen

Andersen’s studies in orthography build on the work of Cross and Freedman.

“Archaic, Standard, and Late Spelling,” in *Studies in Hebrew and Aramaic Orthography* (ed. David Noel Freedman, A. Dean Forbes, and Francis I. Andersen; BJSUCSD 2; Winona Lake: Eisenbrauns, 1992) 73-78.

Francis I. Andersen and A. Dean Forbes, *Spelling in the Hebrew Bible* (BibOr 41; Rome: Biblical Institute Press, 1986); Francis I. Andersen and David Noel Freedman, “Another Look at 4QSam^b,” in *Studies in Hebrew and Aramaic Orthography* (ed. David Noel Freedman, A. Dean Forbes, and Francis I. Andersen; BJSUCSD 2; Winona Lake: Eisenbrauns, 1992) 189-210; Francis I. Andersen and David Noel Freedman, “Final Comment,” *ibid.*, 249-251; “Orthography in Ancient Hebrew Inscriptions,” *ANES* 36 (1999) 5-35.

Ze’ev Ben-Hayyim

Ben-Hayyim’s magnum opus summarizes knowledge of an oft-neglected variety of ancient Hebrew.

Ze’ev Ben-Hayyim and Abraham Tal, *A Grammar of Samaritan Hebrew: Based on the Recitation of the Law in Comparison with the Tiberian and other Jewish Traditions* (Winona Lake: Eisenbrauns; Jerusalem: Magnes Press, 2000).

Joshua Blau

Blau’s essays and grammar are essential points of departure.

A Grammar of Biblical Hebrew (2d ed.; PLO: Wiesbaden: Harrassowitz, 1993); *Studies in Hebrew Linguistics* (Hebr.; Jerusalem: Magnes Press, 1996); *Topics in Hebrew and Semitic Linguistics* (Jerusalem: Magnes Press, 1998); all three vols. contain additions and corrections to previously published material, and entirely supersede them; “A Conservative View of the Language of the Dead Sea Scrolls,” in *Diggers at the Well: Proceedings of a Third International Symposium on the Hebrew of the Dead Sea Scrolls and Ben Sira* (ed. Takamitsu Muraoka and John F. Elwolde; STDJ 36; Leiden: Brill, 2000) 20-25; *Biblical Hebrew Morphology* (LSAWS 2; Winona Lake: Eisenbrauns, forthcoming).

Edward M. Cook

Cook’s conclusions about the orthography of final unstressed long vowels in ancient Aramaic are unassailable in my view and have generally unrecognized implications for ancient Hebrew orthography.

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Frank Moore Cross, Jr.

Cross and Freedman’s studies on ancient Hebrew orthography remain fundamental. Their views evolved over time with the appearance of more

data. Cross's essays on the script, orthography, and linguistic features of newly discovered texts have recently been collected.

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James R. Davila

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Mats Eskhult

Eskhult's careful studies break new ground.

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Margaretha L. Folmer

Folmer’s monograph makes excellent background reading for the study of ancient Hebrew orthography.

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David Noel Freedman

Cross and Freedman’s studies on ancient Hebrew orthography remain fundamental. Their views evolved over time with the appearance of more data.

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W. Randall Garr

Garr's *Dialect Geography* is the standard reference work on the topic. His linguistic studies are models of rigor and clarity.

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Sandra Landis Gogel

Gogel's *Grammar of Epigraphic Hebrew* includes careful discussions of many controversial subjects.

A Grammar of Epigraphic Hebrew (SBLRBS 23; Atlanta: Scholars Press, 1998).

Ronald S. Hendel

Hendel's essays on the subject of historical linguistics are models of clarity and precision.

"The Date of the Siloam Inscription: A Rejoinder to Rogerson and Davies," *BA* 59 (1996) 233-237; "'Begetting' and 'Being Born' in the Pentateuch: Notes on Historical Linguistics and Source Criticism," *VT* 50 (2000) 38-46; "Appendix: Linguistic Notes on the Age of Biblical Literature," in idem, *Remembering Abraham: Culture, Memory, and History in the Hebrew Bible* (New York: Oxford Univ. Press, 2005) 109-117, 158-164.

John Huehnergard

Huehnergard's essays on historical phonology are exemplary from the point of view of rigor and methodology.

"Historical Phonology and the Hebrew Piel," in *Linguistics and Biblical Hebrew* (ed. Walter R. Bodine; Winona Lake: Eisenbrauns, 1992) 209-29; "Hebrew *qatil Forms," forthcoming.

Avi Hurvitz

Hurvitz is the premier historical linguist of Biblical Hebrew.

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Jan Joosten

Joosten's comparative studies of Hebrew as found in a variety of sources are important points of departure. Full bibliography [here](#).

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Stephen A. Kaufman

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Charles R. Krahmalkov

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Edward Yechezkel Kutscher

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Frank H. Polak

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Elisha Qimron

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Anson F. Rainey

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Ian M. Young

Young has established himself as a leading historical linguist of ancient Hebrew.

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Ziony Zevit

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