

ANNOTATED BIBLIOGRAPHY ON  
NAHUM

Altmann, Alexander (Brandeis U.) "Nahum N. Glatzer: the man and his work." Judaism, 1963, 12, 195-202.

Abstract: Tribute is paid to Nahum N. Glatzer (b. 1903), scholar, writer, and teacher who was Buber's successor in the chair of Jewish religious history and ethics at Frankfurt and is now teaching at Brandeis U. A selected bibliography of Glatzer's works is included.

Amoussine, Joseph (Acad. of Sciences, Leningrad) "Ephraim et manasse dans le peshar de nahum (4qpnahum) (ephrain and manasseh in the peshar of nahum)." Revue de Qumran, 1963, 4, 389-396.

Abstract: -The symbolic use of the names Ephraim and Manasseh at Qumran appears to have had its origin in an allegorical interpretation of Isaiah 9:18-20. To get at the identification, we see that the dwrky hhlqkt ("Seekers of Dissensions") suffered persecution under the kpyr hhrwn ("The Lion of Frenzy"), who can be identified as Alexander Janneus. So the sufferers must have been the Pharisees. The Hosea Commentary equates the dwrsy hhlqwt with Ephraim. The Nahum Commentary shows the Pharisees (Ephraim) in power under Alexandra-Salome (76-67 B.C.) and persecuting Manasseh, who must have been the Sadducees led by Diogenes. Footnotes. (French)

Amusin, Joseph D. (Leningrad) "The reflection of historical events of the first century b. c. in qumran commentaries (4Q 161; 4Q 169; 4Q 166)." Hebrew Union College Annual, 1977, 48, 123-152.

Abstract: Shows that the fragments of the Qumran Commentaries on the Books of Isaiah, Nahum and Hosea give, in coded style, information about important details of the socio-political history of the first half of the 1st cent. BC. abstractor HHPD

Avigad, N. "Seals of exiles." Israel Exploration Journal, 1965, 15, 223-232 (No.

Abstract: 4) Inscribed seals are important documents for the study of the onomasticon, language, religion, script, and cultural relations between Near-Eastern peoples. Mr. Avigad discusses here three interrelated seals: (1) The seal of Mannu-Ki-Inurta, (2) the seal of Yehoyishma and (3) the seal of Nahum. All three seals are of West-Semitic origin, Aramaic in language, dating back to the 7th-5th Centuries B.C.E. The first suggests that the owner was perhaps an Assyrian official, residing in Ammon, who worshipped the local God Ninurta. The second indicates that the owner was a Jewess with a Yahwistic name while her father had a pagan neo-Babylonian name (as was quite common among exiles). The third seal is again of Babylonian origin, showing Hebrew names of Judean exiles.

Bacher, Shlomo (Mahanaim, Israel) "The book of jonahan author against his hero." Beth Mikra, 1982, 92, 39-43.

Abstract: The book of Jonah presents a prophet who believes in the strict justice of God, without mercy. In this he resembles Elijah and Nahum. Jonah's withdrawal outside of Nineveh is compared to Elijah's journey to Horeb. Both wished to die. The author of the book, however, reflects another view, that of the supremacy of divine mercy. He invokes as

his model Moses, using language suggestive of Exod 36, where the mercy of God is stressed.  
(Hebrew) abstractor NMW

Becking, Bob. "Is het boek nahum een literaire eenheid? (Is the book nahum a literary unity?)." Nederlands Theologisch Tijdschrift, 1978, 32(2), 107-124.

Abstract: A defense of the unity of Nahum. The literary unity, style, concentric symmetry, and superscript all indicate the unity of the book. (Dutch) abstractor WVG

Delcor, Mathias (Toulouse, France) "Allusions a la deesse I star en nahum 2,8? (Allusions to the goddess I star in nahum 2:8?)." Biblica, 1977, 58(1), 73-83.

Abstract: Nahum 2:8 should be translated: The 'Ornament' is stripped, carried away/ and her officiating ministers, like doves, utter plaintive cries/ while smiting their breasts. The reference is to the confiscation of the statue of the goddess Ishtar of Nineveh. (French) abstractor JTW

Becking, Bob (Kerkplein, Holland) "Bee's dating formula in the book of nahum." Journal for the Study of the Old Testament, 1980, 18, 100-104.

Abstract: Concludes from an application of Bee's dating formula to the book of Nahum that the theory is false. abstractor NH

Bee, Ronald E. (Great Sutton, South Wirral) "Dating the book of nahum: a response to the article by bob becking." Journal for the Study of the Old Testament, 1980, 18, 104.

Abstract: Claims that Becking (same issue of JSOT) errs in his analysis of the text of Nahum, and that rightly understood the book provides good verification of Bee's dating formula. abstractor NH

Carmignac, Jean (Paris) "Vestiges d'un peshier de malachie? (Fragments af a peshier of malachi?)" Revue de Qumran, 1963, 4, 97-100.

Abstract: -Several fragments are described by J. T. Milik (Discoveries in the Judaean Desert, III, I, 180) as a "writing with citations from Malachi." An analysis of Fragments 1-4 and 10 reveals a quotation of Malachi 1: 14a with an interpretation. Does not this indicate it be a peshier like the ones of Hosea, Micah Nahum, Habakkuk and Zephaniah already identified? Footnotes. (French)

Cathcart, K. J. (Ottawa, Ont.) "Treaty curses and the book of nahum." Catholic Biblical Quarterly, 1973, 35(2), 179-187.

Abstract: In his work Treaty-Curses and the Old Testament Prophets (1964) D. R. Hillers investigates the relation between the curses attached to treaties and the prophetic literature. Building on this foundation, adduces a number of treaty-curses which have possible parallels

in the book of Nahum. He finds parallels to Nah. 1:10, 13, 14; 2:14; 3:5, 10, 11, 13, 15, 18, 19. Thinks that his work lends weight to the thesis of Hillers and also contributes to a better appreciation of Nahum. Concludes that Nahum has more "genuinely prophetic insights" than is usually acknowledged. His language is not unlike Jeremiah's at times, and it is doubtful whether Nahum was one of the prophets against whom Jeremiah had to struggle. abstractor  
AAT

Cathcart, Kevin J. "More philological studies in nahum." Journal of Northwest Semitic Languages, 1979, 7, 1-12.

Abstract: Philological notes on the book of Nahum, designed to be a supplement, which sometimes change or modify, to the author's commentary of 1973 (Nahum in the Light of Northwest Semitic). abstractor HPS

Christensen, Duane L. (Bridgewater St. Col., MA) "The acrostic of nahum reconsidered." Zeitschrift fur die Alttestamentliche Wissenschaft, 1975, 87(1), 17-29.

Abstract: Reconsiders the acrostic of Nah. 1:2-8 in the light of the new syllable theory of F. M. Cross. The poem consists of four strophic units of unequal length which exhibit a carefully balanced prosodic structure, both in respect to the arrangement of the bicola and in the distribution of the letters in the first half of the Hebrew alphabet. The present analysis suggests that the poem is complete in its present form. Conscious archaisms may be noted in Nah. 2:2 and 2:14-3:4. The hymn is an integral part of the book of Nahum, which may be dated between 650 and 626 BC. abstractor HPS

Christensen, Duane L. (American Bap. Sem. of the West) "The book of nahum: the question of authorship within the canonical process." JETS, 1988, 31(1), 51-58.

Abstract: The final hand that shaped the text of Nahum as it presently exists must also be that of an author, rather than a mere redactor, of a rather sophisticated work of literary art. This based on the observation of the remarkable integrity of the final text from a metrical point of view. abstractor EHM

Christensen, Duane L. (American Bap. Sem. of the West, Berkeley, CA) "The acrostic of nahum once again: a prosodic analysis of nahum 1, 1-10." ZAW, 1987, 99(3), 409-415.

Abstract: Nahum 1 is subjected to a system of prosodic analysis which combines the counting of morae and syntactic-accentual units. The result is a symmetrical design of five strophes arranged in a concentric pattern. The center of the poem (1:4-6) is in the form of a metrical refrain which is repeated twice later in the book (2:4-6 and 2:12-14). abstractor  
RWK

Derrett, J. Duncan M. (U. of London) "Contributions to the study of the gerasene demoniac." Journal for the Study of the New Testament, 1979, 1(3), 2-17.

Abstract: Starts from the presupposition that the story of the Gerasene demoniac is laid down in layers, like an onion, and that these layers can be stripped down with the help of

evidence external to the Marcan text. The outside layer of the "onion" includes the military overtones of the passage and the similarities to the OT description of the exodus from Egypt. The next layer of the "onion" has to do with prophetic reminiscence, involving parallels from Isaiah, Nahum, and the Psalms. Finally, discusses the Gentile mission in the lifetime of Christ. abstractor RAT

Gordon, Robert P. (U. Glasgow, Scotland) "The targum to the minor prophets and the dead sea texts: textual and exegetical notes." Revue de Qumran, 1974, 8(31), 425-429.

Abstract: Notes in relation to Nahum 1:5; 2:8; 3:6; Habakkuk 1:10; Zephaniah 3:10; and Zechariah 12:6 are given. abstractor SJS

Halperin, David J. (U. of North Carolina, Chapel Hill) "Crucifixion, the nahum pesher, and the rabbinic penalty of strangulation." Journal of Jewish Studies, 1981, 32(1), 32-46.

Abstract: Proposes to examine some peculiarities of rabbinic jurisprudence in the light of a philological observation drawn from the Qumran Nahum pesher. The Nahum pesher regards crucifixion as a form of strangulation, which can be designated by the root hmq. The Jews borrowed this practice from the Romans, and "naturalized" it for criminals. This understanding of "crucifixion" was modified into "strangulation" at the time of Jabneh. abstractor MJH

Hayward, Robert (U. of Durham) "Saint jerome and the aramaic targumim." JSS, 1987, 32(1), 105-123.

Abstract: Jerome is a valuable witness to the Targum tradition at a stage of its development which ante-dates by several centuries the earliest surviving manuscripts of Targum, Talmud and Mishnah. Since he stands outside the Jewish community and his works can be dated, he is an excellent independent witness to the state of non-biblical traditions in the 4th and 5th cents. AD. Jerome's commentaries on Zechariah and Malachi (ca. 406) and Nahum (ca. 391/2) exhibit his use of the Jewish tradition now extant in the Targum of the minor prophets. abstractor SEL

Hocherman, Jacob (Haifa, Israel) "Etymologies in biblical hebrew." Beth Mikra, 1986, 106, 220-226.

Abstract: Argues against Chaim Rabin for the primacy of the Hebrew root. Maintains that the triliteral root can be divided further into bilaterals with added consonants indicating semantic meaning. Examples of specific analysis are: male' in Nahum 1:10 is to be connected with mll, "be dry"; banayik in Isa 54:13 is to be derived from byn, "understand". (Hebrew) abstractor NMW

Hoenig, Sidney B. (Yeshiva U.) "Dorshe halakot in the pesher nahum scrolls." Journal of Biblical Literature, 1964, 83, 119-138.

Abstract: -Pesher Nahum is the key to understanding the frame of references in which many of the scrolls were written. The first part of the Pesher (published in 1956) tells of the crucifixion of the dorshe halakot, i.e., the Pharisees, the founders of Rabbanism. It sets forth

according to karaitic thinking, the deserved punishment of the Rabbanites. The second part (published in 1962) continues the venomous karaitic attacks on the dorse halakot. These reveal that the scrolls are early karaitic polemical diatribes against the expounders of halakot, namely, the Rabbanites and their teachings, as based on the Mishnah and the Talmud. Footnotes.

Jeppessen, Knud (U. of Aarhus, Denmark) "The verb ya 'ad in nahum 1, 10 and micah 6,9?" Biblica, 1984, 65(4), 571-547.

Abstract: Nahum 1:10 began originally with ki ya'ad: "for Yahweh has made a decision concerning the entangled thorns," that is, he has made up his mind about the destiny of his enemy. In Micah 6:9 one should read mi ye edah, ("Who has made a decision about her?") that is, Who has appointed the city's (Jerusalem's) destiny. The answer is that God has made the decision to punish Jerusalem because of her sins. abstractor JTW

Kaara, Yehiel (Jerusalem, Israel) "Yemenite traditions in rabbinic hebrew based upon a manuscript from the sixteenth century." Leshonenu, 1979, 44(1), 24-42.

Abstract: The Mishnah Order Mo'ed, published from a manuscript of the 16th cent. by Y. L. Nahum demonstrates variant forms of Hebrew that have already been noted by scholars. Patah furtivum with gutturals is often omitted, holem is occasionally written as sere (e), the vowel a changes to a before r, mediae `ayin is vocalized with patah (e.g. yesab `will sit' for yeseb), the Nuf'al construction occurs in initial=yod verbs. Other features are systematically pointed out. (Hebrew) abstractor NMW

Kuhn, Karl Georg (U. Heidelberb) "Nachtrage zur "konkordanz zu den qumrantexten" (supplements to the concordance of the qumran texts)." Revue de Qumran, 1963, 4, 163-234.

Abstract: -The Concordance of the Qumran Texts appeared in 1960, listing entries for all the non-biblical Qumran scrolls then published. The supplements cover texts published since then. Two of them, the 4Q pesher Nahum and the 4Q pesher Psalm 37, were listed in the Concordance. The former has grown from one to four colums (J. M. Allegro, JSS, 1962, 7:304-308); the latter is relisted in rearranged columns and lines (H. Stegemann, RQum, 1963, 4235-270). New texts are the 4Q Florilegium (Allegro, JBL, 1958, 77:350-354); the 4Q S1 39 and 4Q S1 40 (J. Strugnell, Supplements to VT, VII); the 4Q Dib Ham (M. Baillet, RB, 1961, 68:195-250); and the 4Q Ordinances (Allegro, JSS, 1961, 6:71-73). Volume III of the Discoveries in the Judaeen Desert came out after these entries were ready for the press. Footnotes. (German)

Lehmann, Manfred R. (Lawrence, N. Y.) "Midrashic parallels to selected qumran texts." Revue de Qumran, 1962, 3, 545-551.

Abstract: -In addition to examples which show how the Talmud can throw light on Qumran literature and vice versa, an interdependence of the two literatures can be seen, despite an apparent divergency, in the field of biblical exegesis. The same passages or words would trigger the same pattern of associations in both the Midrash and the Pesher. It is justified then to draw on the Midrash for a pattern in cases where the Pesher is either unclear

or fragmentary. Four examples of such reconstruction in 4QpIsd, the Habaquq Peshar, the Nahum Peshar and the so-called Peshar on Jacob's Blessing (really a Yom Kippur liturgy) are attempted. Footnotes.

Leibel Daniel. "Some remarks on the 'commentary on the book of nahum.'" Tarbiz, 1957, 27, 12-16.

Abstract: Support of J. M. Allegro's view that the "Young Lion of Wrath" (JBL, June 1956) is indeed Alexander Jannaeus. The expression is attributed to Proverbs 19:12 where "king", "lion" and "wrath" are mentioned. The "hanging of people alive" is based on an ancient Talmudic law (Baraita, babli Sanhedrin 46a) under which a man sentenced to death by hanging was put to death before being hanged. The Teacher of Righteousness went to exile twice: once within the country, forced by the Wicked Priest, and the second time in the "Land of Damascus" followed by confreres from Judea. The remnants eventually became the core of Christian community in Damascus.

Oppenheim, Michael D. (Concordia U., Montreal) "Death and man's fear of death in Franz Rosenzweig's The Star of Redemption." Judaism, 1978, 27(4), 458-467.

Abstract: Nahum Glatzer's textual analysis leads in the wrong direction. The theme of death is omni-present in The Star, weaving itself throughout the intricacies of Rosenzweig's book, and is firmly tied to the major foci of his endeavor: the critique of philosophy, the analysis of the nature of man both before and after his contact with God, the description of the religious man's life before God and his life with other men, and finally, God's activities as revealer and redeemer. abstractor WSS

Patterson, Richard D. Travers, Michael E. (Liberty U.) "Literary analysis and the unity of Nahum." GTJ, 1988, 9(1), 45-58.

Abstract: Exegesis that includes careful attention to internal matters--theme and development, structure, and features of literary style--can help resolve perennial problems of interpretation. One such difficulty involves the unity and authorship of the book of Nahum. Conclusions reached from the shared contributions of biblical and literary data argue strongly for the unity of the whole prophecy that bears Nahum's name. The literary devices are so demonstrably a necessary and integral part of the theme and structure of the work that this book is best viewed as the production of a single author whose literary skill and artistry rival those of any of the OT prophets. abstractor EHM

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and artistry rival those of any of the OT prophets. abstractor EHM

Rabinowitz, Isaac (Cornell U.) "The meaning of the key ("demetrius")-passage of the qumran nahum-pesher." Journal of the American Oriental Society, 1978, 98(4), 394-399.

Abstract: The key passage of the Qumran Nahum pesher (4QpNah 3-4 1:1-2) has been misconstrued and mistranslated. With the passage read correctly, the "Demetrius" therein mentioned is identifiable only as Demetrius I Soter (162-150 BCE)-not, as now generally believed, Demetrius III Eucaerus (ca. 95-88 BCE). The identification establishes a secure temporal frame of reference for the composition not only of this text, but for that of all the other Qumran peshers and related texts. abstractor HPS

Renaud, Bernard (Strasbourg) "La composition du livre de nahum (the composition of the book of nahum)." Zeitschrift für die Alttestamentliche Wissenschaft, 1987, 99(2), 198-219.

Abstract: The book of Nahum was produced through a literary process and is not the echo of a cultic formula. Only the initial Psalm and 2:1-3 are not original and stem from a redactor. This redactor combined diverse pieces into a unified form in order to give an appropriate eschatological interpretation to the fall of Nineveh. (French) abstractor RWK

Van Dijk, H. J. "Does third masculine singular \*taqtul exist in hebrew?" Vetus Testamentum, 1969, 19(4), 440-447.

Abstract: -The case first presented by Nahum N. Sarna for a 3rd masculine singular \*taqtul form in Job 17:14, 15 and 20:9 (even though W. L. Moran rejected the support sought from the Amarna letters) is now strengthened with additional candidates for this identification. The passages listed here are: Isa. 42:20; 53:10; Ezk. 12:25; Ps. 42:2; Eccl. 10-15; Isa. 7:20; Heb. 114; Ps. 10:13; and Pa. 10-15. Ugaritic does show the t preformative with 3mp subjects, therefore the use of the t preformative with 3ms forms should not be excluded a priori. abstractor WCK Jr

Van Seters, John (U. of N. Carolina) "Dating the patriarchal stories." Biblical Archaeology Review, 1978, 4(4), 6-8.

Abstract: A response to Nahum Sarna's review of the author's Abraham in History and Tradition (BAR, 1977, Vol. 3). Challenges Sarna's claim of Wellhausenism. Argues that, contrary to Sarna's claims, there is evidence in the patriarchal narratives that they do not reflect an early period for their composition. abstractor RVR

Wacholder, Ben Zion (Hebrew Union Col., Cincinnati) "A qumran attack on the oral exegesis? The phrase `sr btlmwd sqrm in 4Q pesher nahum." Revue de Qumran, 1966, 5(20), 575-578.

Abstract: In parallelism to two other phrases in Pesher Nahum II, 8, `sr btlmwd sqrm appears to mean roughly "those who by their false oral teaching," presumably denouncing the Pharisaic oral tradition.

Waskow, Arthur. "Light from chernobyl." CrC, 1986, 36(1), 1-4.

Abstract: From radiation to radiance! Using the insights of Menahem Nahum of Chernobyl, a rebbe of 200 years ago, tries to see the possible meaning of the Chernobyl of our day. God veiled in the robes of God: theology; matter-energy veiled in the robes of energy so as to appear to be material: physics. In the ascent up the ladder to the brilliance of glory, we must mount the rungs of darkness. To pass from radiation/death to radiance/life, we have to seed cold matter with fire. The world is simply God, veiled in robes of God in such a way as to appear to be material; and what is our task? to unveil this reality, and so to discover that each of us, and the world, and all reality, is simply God. abstractor DJH

Weiss, Raphael (Jerusalem) "A comparison between the massoretic and the qumran texts of nahum iii, 1-11." Revue de Qumran, 1963, 4, 433-438.

Abstract: -Word-by-word comparison of the Qumran variants with the Massoretic Text and other pertinent literature.

Yadin, Y. (Hebrew U.) "Peshar nahum reconsidered." Israel Exploration Journal, 1971, 21(1), 1-12.

Abstract: The Peshar is the most important historical document from the Qumran scrolls published thus far. Not only does it contain the decisive proof that the Kittim alludes to the Romans, but it is the only document which refers to a real historical event the interpretation of which most scholars are in agreement. It deals with Demetrius III who came to Israel and fought against Alexander Janneus at the request of most probably the Pharisees. Also, the sect condemns the Pharisees for other offenses, justifies the death penalty inflicted upon them by the Lion of Wrath, Alexander Janneus, on judicial grounds as well, for they betrayed their country. And lastly, the sectarians justify the Lion of Wrath for the nature of the death punishment (hanging alive) inflicted upon these Pharisees, claiming that he acted according to the Law of Moses in such cases. abstractor HSM

Yoder, Perry B. (Bluffton, OH) "A-b pairs and oral composition in Hebrew poetry." Vetus Testamentum, 1971, 21(4), 470-489.

Abstract: The recovery of Ugaritic literature and recent studies in the oral formulaic composition of poetry sheds light on the composition of Hebrew poetry. The identification of stock word pairs can be made in such Biblical poetry as Psalm 54, Psalm 114, Nahum 1, and Psalm 155 (non-canonical) here analyzed. Concludes that the presence of A-B pairs in Hebrew poetry indicates that at one period in the Israelite literary tradition there was oral composition of poems. Secondly, there is a wide variation in the extent to which the poets of Biblical poems relied on traditional fixed pairs (e.g. high density of pairs in Ps. 54, low density in Ps. 155). Thirdly, those poems which indicate a high reliance by the poet on A-B pairs were orally composed. Those poems which show little reliance on these oral compositional units were composed in writing. abstractor HPS

Zeitlin, Solomon (Dropsie College). "The ben sira scrolls from massada." Jewish Quarterly Review, 1966, 56, 185-190.

Abstract: The view of Prof. Y. Yadin that the Massada Scroll can be dated to 73 AD cannot be taken seriously. From the point of view of Hebrew palaeography, the Massada Scroll of Ben Sira is similar to the Qumran Commentary on Nahum. The absence of Matres Lectionis and final letters mark the scroll as very late, and it is similar to Schechter's B manuscript of the genizah. The Ben Sira of Massada is not the original Hebrew of Ben Sira, but rather a retranslation composed after the Bar Kokba period, between the fourth and sixth centuries AD.

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