

historischen Fakten schwer bis gar nicht zu vereinbaren (zur Einführung des Kultes des Wettergottes vgl. Schneider 2008: 297–98).

In §6 werden einige Sätze zu semantischem Wandel und diachroner Polysemie bei Emotionsworten ausformuliert. Der Vorgang des semantischen Wandels wird in vier Stadien unterteilt, die wie folgt aussehen: Stadium I = monoseme, mit Zeichenkörper assoziierte Bedeutung B1, zu der Bedeutung B2 tritt; Stadium II/III = polysemes Nebeneinander von B1 und B2 mit Bedeutungsverlust von B1 gegenüber B2; Stadium IV = einziges Übrigbleiben der mit dem Zeichenkörper assoziierten Bedeutung B2 (p. 277). Die Emotionsverben werden als Transporteur der situationsabhängigen Eigenschaft eines subjektiv-psychologischen Erlebens und motorischen Verhaltens beim Emotionsträger klassifiziert (p. 277). Die Mitglieder des Wortfeldes “Wut” werden zusammenfassend dargestellt, wobei die Dokumentation durch entsprechende Textbeispiele begleitet wird. Die wichtigsten diachronen Entwicklungsschritte der Bedeutungen werden hervorgehoben. Die semantischen Profile der einzelnen Wörter hätten durch ein anderes Verfahren kürzer gefasst werden können. Die Bezeichnung “Verb” bei den Beispielen zu *nh3* “wild, schrecklich, gefährlich” (p. 289) ist irreführend. Der mögliche, vielleicht dialektal motivierte Zusammenhang zwischen *ḳnd* “wütend werden” und *dnd* “wütend sein” ist sträflich vernachlässigt worden (zu diesem Zusammenhang vgl. Allen 2013: 49).

In §7 wird das Fazit aus den vorherigen Beobachtungen gezogen. Die Haltbarkeit des angeblichen Zusammenhangs von wutausübendem Subjekt und wutempfangendem Objekt mit Maat und Isfet (p. 317) muss sich erst noch beweisen.

In §8 wird ein Appendix untergebracht. Die einzelnen Wutbegriffe werden intern in chronologischer Reihenfolge angeordnet. Die Quellen werden gegen Ende registriert (pp. 386–404).

In §9 wird die Bibliographie mit der verwendeten Literatur angehängen (pp. 405–42).

Das abschließende Urteil des Rez. fällt eher skeptisch aus. Der Mut der Autorin zum Beschreiten neuer Wege muss sicher prinzipiell gelobt werden. Das Gesamtbild wird aber durch zu viele handwerkliche Unzulänglichkeiten getrübt. Das Ergebnis ist den Erwartungen daher nicht voll gerecht geworden.

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Fishers of Fish and Fishers of Men: Fishing Imagery in the Hebrew Bible and the Ancient Near East.
By TYLER R. YODER. Explorations in Ancient Near Eastern Civilizations, vol. 4. Winona Lake, IN: EISENBRAUNS, 2016. Pp. xviii + 222, illus. \$54.50.

The volume under review is a revision of the author’s PhD dissertation written at Ohio State University. It is a welcome contribution; fishing has been studied in some detail in ancient Egypt and Mesopotamian contexts, but Yoder points out that its presence in Iron Age Israel and Judah has attracted much less attention. This is in part because fishing was a much smaller portion of the economy in the region;

the majority of the fish consumed there often seems to have been imported. At the same time, however, this makes the subject a potentially interesting one for comparative analysis, since many of the motifs that make their way into classical Hebrew literature are drawn indirectly from the surrounding cultures.

The book opens with a concise and helpful review of scholarship. It then turns to method, paying special attention to recent metaphor theory. (It is a useful and up-to-date summary, though the details of literary theory are then mostly submerged during the analysis of texts—for better or worse, depending on a reader's interests.) This section is not overly long, and it would have been good to have some similar reflection on the author's understanding of myth theory.

Still in the first chapter, there follows a substantial section on the social history, ideology, and religious associations of fishing in the ancient Near East, moving from Egypt to Mesopotamia to the Levant. It is a good piece of work, and contains ample references to the existing literature for the reader who wants more detail or data. It is also the primary place in the book that employs iconographic data, though not the only one. It would have been feasible to compile more iconographic information and discuss it in more detail. As a co-chair for the ISBL iconography section, I am biased toward wishing for more such work in general.

The first chapter closes with an analysis of fishing terminology in the Hebrew Bible, with some attention to related terminology in other ancient Near Eastern languages. This builds on Shalom Paul's earlier article on fishing imagery in Amos 4:2. One of the methodological issues raised is that some terms used of fishing (e.g., those involving nets and spears) are also used of hunting, so that they require additional context to determine what the image is. Yoder takes a relatively cautious approach to weeding out hunting images; arguably it would have made sense to be guided by lexicon and study the two together, but other recent works on hunting cover some of that ground, making the decision understandable.

The ensuing four chapters analyze biblical images of fishing, primarily in the prophets (Jer. 16:16–18; Amos 4:1–3; Hab. 1:14–17; Ezek. 12:13–14; 17:16–21; 29:1–6a; 32:1–10) but also in wisdom literature (Job 40:25–32; Qoh. 9:11–12). Each passage is analyzed thoroughly with attention to textual criticism and historical context. There is not a lot of interaction with redactional theories that have recently dominated scholarship on Jeremiah and Ezekiel; perspectives that argue for the lateness of many of these books might have affected the posited historical contexts. Having said that, all of the analyses of the texts' impact are sensible and cogent, and they often open interpretive doors that readers may not have considered.

The chapters are divided thematically: chapter 2 is on “Divine Fishers in the ANE”; chapter 3 on “Divine Discipline as Fishing Image”; chapter 4 on “‘Big-Game’ Fishing Imagery” (i.e., the hunting of supernatural monsters); and chapter 5 on “Fishing Imagery and Tragedy.” The boundaries among these topics are not always clear—especially chapters 2, 3, and 5, since all pertain to the use of fishing imagery to describe divine punishment. Yes, the agency in Jer. 16 is transferred from God to human agents—much as Assyria serves as “the rod of [Yhwh's] anger” in Isa. 10:5—but the historical context and force of the rhetoric are very similar to other passages in the next chapter that refer to exile. Chapter 4 deals with Yhwh's big-game hunting exploits in Job and Ezekiel, which relates to the whole in the sense that all of the imagery expresses divine power. In imagery that partakes of a long ancient Near Eastern tradition used of both gods and kings, Yhwh punishes his own people, or foreign nations, or (in the case of Job) simply boasts of his power in a mythological frame.

Speaking of the long ancient Near Eastern tradition, the book might have treated the ancient Near Eastern material—particularly the literary and mythological texts—at the outset, and then moved to the use of the related motifs in the Bible. This could have given it a more chronological order. After all, most of the ancient Near Eastern material predates the biblical texts or is at most contemporaneous with them. To insert a discrete analysis of fishing in ancient Near Eastern literature after the section on the *realia* of fishing would have made for a longer and slightly more ambitious book, and limitations of the data are ever-present (Oppenheim's “gaps and flashes”)—but it would also have allowed a more nuanced assessment of literary features.

For example, when one reads about “Divine Fishers in the ANE” starting on p. 44, one is prone to wonder why there is no mention of the best-known Mesopotamian divine fishing scene: Marduk's

slaughter of Tiamat in *Enūma elish*. Yoder has not forgotten that episode, but doesn't come to it until pp. 118–21. Since much of the lexicon and rhetoric are the same regardless whether the gods are punishing humans, nations, or supernatural beings, the distinctions become murky from a literary standpoint.

Finally, chapter 6 analyzes how the prophets use fishing imagery to express devastation—the failure of the Egyptian fisheries in Isa. 19 and the reduction of Tyre to a fishing village in Ezek. 26—to divine judgment. It also discusses Ezek. 47's image of the waters of the temple flowing to cause the Dead Sea to flourish and support fish like the Mediterranean, as a unique example within the Bible of fishing imagery used positively, to express divine restoration and blessing. Here too one is dealing with potentially broader topics—the devastation and restoration of the natural order, which is often discussed under the aegis of “proto-apocalyptic” but is in fact a widespread theme in ancient Near Eastern texts, particularly for the purpose of royal propaganda.

Despite the minor reservations, the book is written well enough to be easily readable start to finish, and so it rewards the patient reader with a full picture of the motif of fishing as it was used rhetorically in the Bible. It does an excellent job surveying the landscape of secondary literature, as well as identifying and analyzing the relevant primary texts. It makes useful contributions to our knowledge of social history, and especially literary mythology in the ancient world. It will certainly be a touchstone for any future studies on the topic.

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Der Sarkophag der Gottesgemahlin Ankhnesneferibre. By MAREIKE WAGNER. Studien zur spätägyptischen Religion, vol. 16. Wiesbaden: HARRASSOWITZ VERLAG, 2016. Pp. xii + 618, portfolio of 16 pls., CD-ROM. €168.

This book presents the revised edition of the author's dissertation at the Eberhard-Karls-Universität Tübingen published in the series *Studien zur spätägyptischen Religion*, which focuses on the primarily philological publication of ancient Egyptian religious texts. The volume contains the *Neubearbeitung* of the inscriptions on the sarcophagus of the God's Wife Ankhnesneferibre, dating to Dynasty 26, and a discussion of their parallels, making them available through photos (CD-ROM), drawings (portfolio), and a complete philological edition in accordance with Egyptological standards. The edition is the first comprehensive study of the inscriptions since the publications of Budge (1885) and Sander-Hansen (1937), which both focused on the hieroglyphic transcription, transliteration, and translation. A philological commentary on the texts and their contextualization within the religious beliefs of Late Period Egypt remained a desideratum; this is the aim of the book under review here (p. 3).

Following a preface (pp. xi–xii), the book is divided into five chapters. The first chapter, *Einleitung*, gathers brief information on the person Ankhnesneferibre (pp. 1–2), a description of her sarcophagus and its inscriptions (pp. 3–10), a discussion of Ankhnesneferibre's burial place (pp. 11–13), as well as preliminary remarks on the disposition and reading direction of the religious texts (pp. 14–18).

Ankhnesneferibre was the daughter of Pharaoh Psametk II and his wife Takhuit. Following priestly traditions, she was adopted by the high-ranking priestess of the Theban Amun cult, Nitocris I, and first held the position of Divine Adoratrice before she became God's Wife of Amun between 584 and 526 BCE. Ankhnesneferibre's well-preserved sarcophagus (London, British Museum EA 32) is characterized by thoroughly incised reliefs of hieroglyphic inscriptions and representations of the deceased (upper face of the lid), the goddesses Nut (lower face of the lid) and Imentet (inside the chest). The siltstone sarcophagus was usurped at the time of Augustus by a high-ranking Theban priest called Pamontu, who added a short horizontal text for the afterlife including his titles (pp. 7–10) and altered some of the feminine personal pronouns on the inside and outside of the chest.

In the third sub-chapter, the author considers the find-spot of the sarcophagus, which was found in Deir el-Medina tomb 2003 by the French Archaeological Mission in 1832, as the original burial place